

The Sabbath Recorder

tendance contest the last quarter of 1955. Some of the women then took the children and young people over to the park while others worked in the church and the men did some more work in the Sabbath school room.

All who participated in the prayer meeting study of Hebrews, ending in February, expressed blessings received. We are now studying the Book of Acts.

The night of March 26 we will partake of the Lord's Supper at the time of the Passover. All nonresident members have been invited to take part in the testimony meeting by letter.

During 1955 our nonresident membership has changed from 15 to 11. The resident membership is 20 as it was a year ago. The Sabbath school membership at the end of 1955 was 38. The average attendance for Sabbath mornings was 28 for the year. — Mary H. Van Horn, Church Clerk.

Accessions

De Ruyter, N. Y.

By letter:

Mrs. Arline Burdick

Los Angeles, Calif.

By Testimony:

Mrs. Kay Glynn, Guatay, Calif.

Salemville, Pa.

By Baptism:

Ruthanna Kagarise
Dwight Kagarise

Washington, D. C.

By Baptism:

Adrian Goff
Paul Goff
Darrell Goff

Westerly, R. I.

By Baptism:

Meredith Ann Barker
Paul Christopher Wilson
Eileen Carol Young
Raymond Everett Young
Gladys Irene Young (Mrs. Raymond)

Marriages

Kagarise - Fletcher. — Orlo W. Kagarise and I. Arlene Fletcher were united in marriage on Aug. 28, 1955, at New Enterprise by Rev. Merle Detwiler. They are now living in their new mobile home on the farm of the groom's father.

Births

Fletcher. — A daughter, Karen Joyce, to John and Lois Kagarise Fletcher, of New Enterprise, Pa., on Feb. 10, 1956.

Davis. — A daughter, Donna Jean, to Mr. and Mrs. Kenneth Davis, Verona, N. Y., on March 17, 1956.

Obituaries

Cartwright. — John I., was born Nov. 16, 1874, and passed away at the Cuba Memorial Hospital, Cuba, N. Y., after a long illness, Dec. 13, 1955.

He was married to Cora B. Young of Scio, N. Y., Feb. 26, 1902. She preceded him in death Sept. 19, 1948. An only son, Bruce K., also preceded him in death Dec. 28, 1952. He was a member of the Richburg Seventh Day Baptist Church and a charter member of Bolivar Grange No. 1350. He is survived by four grandchildren: Mary, Margaret, Martha, and Robert of Little Genesee, N. Y., also by two nieces, Genevieve Stohr and Onalee Saunders of Richburg, N. Y.

Memorial services were conducted by Rev. Delmer Van Horn and David Beebe from the Little Genesee Seventh Day Baptist Church with burial in the Little Genesee Cemetery.

D. L. B.

Irish. — William Arthur IV, son of William Arthur III and Alta Martha Robertson Irish, was born in Cuba, N. Y., Dec. 8, 1950, and passed away at the Newark, N. Y., Hospital, Dec. 8, 1955.

He is survived by his parents of Friendship, N. Y.

Memorial services were conducted on Dec. 11, 1955, at the Davis Funeral Home, Friendship, N. Y., by Rev. Marty Snyder, minister of the First Baptist Church of Friendship. Burial was in the Alfred Cemetery with the father's pastor, David Beebe, assisting.

D. L. B.

Locke. — Mary Wilcox, was born at Lincklaen, N. Y., April 7, 1877, and passed away Feb. 25, 1956, at Norwich, N. Y., after being in poor health for several years.

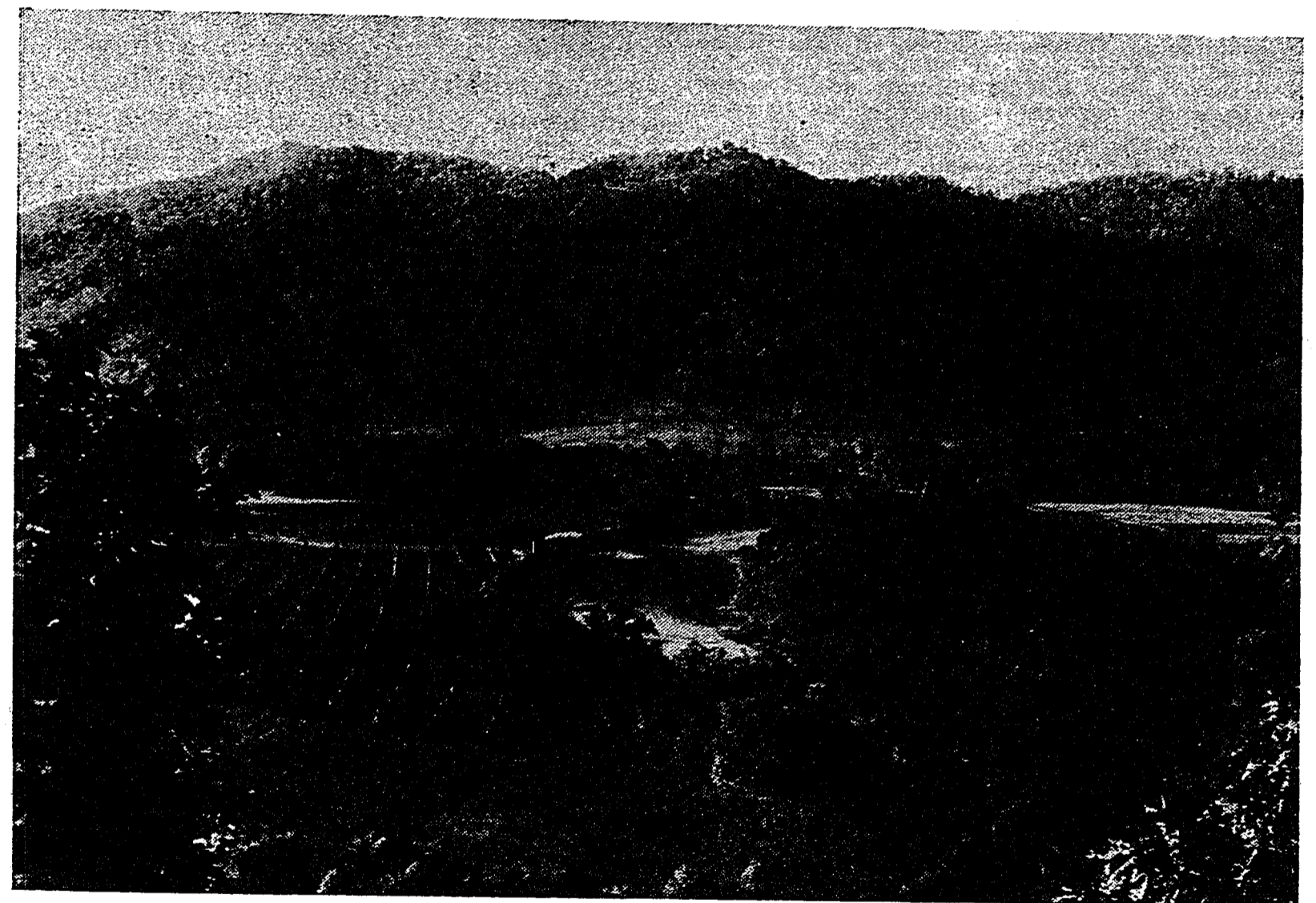
At the age of 18 she was united in marriage to Elmer C. Locke who died in July, 1941. Most of her life was spent near Lincklaen.

From early youth she was a member of the old Lincklaen Center Seventh Day Baptist Church, later bringing her membership to the De Ruyter Church.

Surviving are: six sons, Andrew, Clayton, Lucian, Clarence, Wayland, and A. Winfield Locke; five daughters: Mrs. George Mayerle, Mrs. Morris Bartholomew, Mrs. Harry Bartholomew, Mrs. Ned Fuller, and Mrs. Kenneth Hart; and several grandchildren. Three children preceded her in death.

Funeral services were conducted at De Ruyter, with Rev. Edgar F. Wheeler officiating. Burial will be in Lincklaen Cemetery.

E. F. W.



God's Covenant

"While the earth remaineth,
seedtime and harvest, and cold and heat,
and summer and winter, and day and night,
shall not cease." — Genesis 8: 22.

The Sabbath Recorder

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Member of the Associated Church Press

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History Repeating Itself

One of the most thrilling stories of our great Biblical heritage is the account of the crossing of the Jordan by a budding nation recently released from the conditions of slavery in Egypt.

Moses was now dead. Joshua had been commissioned to lead the children of Israel the remaining distance into the Promised Land. They had followed the pillar of cloud by day and the pillar of fire by night. They lodged at night on the east side of an overflowing, muddy Jordan waiting for the Lord to show them a way to cross over and ultimately to find homes in that Promised Land. Their tents had been their homes for 40 years. Now they are in the Jordan valley lodging just a little longer and not knowing how soon they will have peace and the normal primitive comforts of home. Fortunately it was not long. God led them on and each family received a share of hard-won land to call their own.

Is history even now repeating itself in that same Jordan valley? In a sense, yes. Right now (and for some time past) there are at least 100,000 people camped in miserable conditions on the banks of Jordan. They are victims, we are told, of the partition of Palestine — homeless refugees having no place to call their own. We do not know the details and perhaps would not be able to sleep in comfort if we did. What we do read is that various denominations through Church World Service are helping these dislocated people. Half a million pounds of used clothing have been shipped to the area, a million vitamins and more than a million dollars' worth of miscellaneous materials such as soap and hospital supplies, not to mention regular shipments of surplus commodities.

Perhaps a great many of them are able to think of this help from afar as manna from heaven. We hope that longings for homes and a plot of earth to call their own are not so dominant that they have no thought for heaven. History is not repeating itself in the strong religious motivation and dependence on God which characterized that ancient encampment. We do not hear of any men of the moral stature of Moses among them. We doubt if they would respond to the precepts of the Ten Commandments or would follow

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a man like Joshua if such a one were available.

The physical needs of suffering humanity are not now supplied directly from the hand of God in that region as they were in Bible times. But God has blessed the spiritual descendants of Israel in this land of ours — the Christians who have received the Messiah, inherited the promises, and have been blessed with an abundance of material things. The milk of human kindness continues to flow. Are we having a part in it? Are we as anxious to give the milk of the Word, the heavenly manna, or the hope of eternity? "As we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith" (Gal. 6: 10).

Sun and Snow Travel Thoughts

The editor has been on a vacation automobile trip — a relaxation visit to his daughter's home in Denver, Colo. Such a two weeks' vacation does bring relaxation and also many pleasant thoughts to be cherished in memory. We cannot set them all down on paper but a few of our travel thoughts may be close enough to what others have experienced to be interesting.

For three successive days we were to enjoy the experience of having the sun rise behind our speeding car and cast its horizontal shadows in our line of travel until they shortened, and the sun overtaking us moved the shadows behind us hastening toward its resting place beyond a western horizon. We saw the splendor of the handiwork of God that first morning, particularly on the rounding hills of eastern Pennsylvania. Sun and snow and frosty night had combined to give a rare view that would be lost at a later hour. The snow, untrodden and trackless, smoothed out all the little wrinkles of Nature's aged winter face. We felt an urge to stop and gracefully glide over these gentle slopes on skis as in years gone by leaving no evidence of uncertain control or of falls. It is a big responsibility for a skier whether young or old to leave the record of his progress in

the unmarked snow. We are reminded, however, that God can see the whole interwoven pathway of our lives as clearly as we can follow a boy's footprints in new fallen snow.

Ours was a 2000-mile journey and we could not stop. In that early morn as we swept westward over dry, safe roads, we enjoyed again the experience of golden windows on hillcrests far ahead. Nature's brilliant light magnified a hundredfold by reflection some little window of a home where the occupants were quite unconscious of the beauty. We recalled a similar trip last November when we were hastening to attend a funeral 300 miles away in the afternoon. That time we were almost startled to find that the golden brilliance up ahead was coming from a polished headstone in a cemetery. The deacon and the minister remarked that there is a glory beyond the grave for those who have learned to see it.

The joys of travel for two or three days through hills and plains showing the first signs of spring, we pass over. Small cattle and large were in some of the fields and tractors were turning under last year's stubble. At the end of the journey the Rocky Mountains loomed up before us, not as a barrier but as further evidence of the plan of God, calling us on to more joyful experiences and more lofty views. We could scarcely wait until we could see those gorgeous peaks in the full glory of the morning sun. Here again, after miles and miles of travel, we saw the glistening snow extending from many white heads down even to brown-fringed skirts.

After a week of such views we were afforded a rare sight. In a short drive up Boulder Creek we saw many picnickers basking in the warm sun in their shirt sleeves on the banks of a creek which appeared to be still frozen solid. Soon we were in the high-banked winter snow that all but covered the cabins and stopped our progress. It was sun and snow, winter and spring. God's guiding hand is with us in all these experiences. What do you see, the glory or the dark? The Bible points us to the eternal light.

FROM THE PRESIDENT'S DESK

The Fifth Gate to Happiness

"Happy are the merciful: for they shall obtain mercy" (Matt. 5: 7).

The story is told of a minister who stopped one day to have his shoes shined. He was in a bit of a hurry as preachers often are. After a few moments when he thought it was time for the job to be finished, he looked down at his shoes only to find that they were in a worse condition than they were in the beginning. He spoke rather sharply to the little boot-black. It was then that the young lad looked up and he noticed that the face was wet with tears. "I am sorry, sir," he said, "but my mother died this morning, and I am trying to make a little money to buy her some flowers."

Then the minister saw that it was the tears falling upon his shoes which made them impossible to shine. Of course the condemnation left his heart and it was filled with mercy and understanding. "Since that experience," he declared, "I have gone about my ministry with a new outlook. I feel now as if I were walking over a battlefield after the battle, caring for the wounded and dying."

As we pass through this fifth gate to happiness we realize immediately that we enter not to receive but to give. Life in God's Kingdom begins when we yield ourselves to Him, but it ends with Christlike living — positive action.

The first challenge is to show mercy. But mercifulness is more than passing out coffee and sandwiches during an emergency. It is also more than giving to the Community Fund, the Salvation Army, and the Red Cross. These he will do and more. It is so easy to give a dollar from the top of the purse and to feel the obligation is cared for.

Jesus is speaking here about the type of mercy that tugs not only at the purse strings but at the heartstrings until one shares gladly all that he has with his fellow man. The merciful individual does not think of men in need as beggars to whom he must give a part but as brothers with whom he must share all. He also realizes

that the greatest need is not bread from man's storehouse but manna from heaven.

Fill us with mercy for our fellow men, O God, because when we look at ourselves we cannot but pray with the publican, "God be merciful to me a sinner." Amen.

THE LIVING WORD

Luther A. Weigle

"Apparently" and "evidently"

Both "apparently" and "evidently" were originally strong words referring to sight. They meant visibly, manifestly, clearly, plainly, distinctly. But usage has weakened both words, so that "apparently" may now mean seemingly, and "evidently" is more often used in cases of inference than with respect to matters of sight.

In Shakespeare's Comedy of Errors (IV, 1, 78) Angelo angrily orders:

"Arrest him, officer.

I would not spare my brother in this case, If he should scorn me so apparently."

Hobbes, in *Government and Society* (1651) refers to "the prophets, who saw not God apparently like unto Moses."

But the statement that God "apparently" spoke to Moses (Numbers 12: 8) means to most people today that He only seemed to do so. The Revised Standard Version translates the verse: "With him I speak mouth to mouth, clearly, and not in dark speech; and he beholds the form of the Lord."

The statement about Cornelius, "He saw in a vision evidently about the ninth hour of the day an angel of God coming in" (Acts 10: 3), is re-phrased by RSV to read: "About the ninth hour of the day he saw clearly in a vision an angel of God coming in."

In Galatians 3: 1, "before whose eyes Jesus Christ hath been evidently set forth, crucified among you" is now re-worded: "before whose eyes Jesus Christ was publicly portrayed as crucified."

REMEMBER BUDGET SABBATH

April 14

Pray and "speak about money"!

**Rais'n's* Budget Promotion Committee

Perhaps by the time you read this column Budget Sabbath, April 14, will have just passed. Your committee earnestly prays that especial attention will have been given by each pastor and every layman to Seventh Day Baptists' mission at home and abroad. At least one member of the committee finds time passing both too rapidly and with exasperating slowness. Here we are, pressing for even more consecrated April giving while we hold our breath in anticipation of an encouraging 6-month report of our stewardship for March. Forgive our impatience! God can work in our hearts if we will but let Him.

The special bulletin covers for this month carry the following Missionary Board message. If you haven't yet dedicated your increased regular gift, there is still time to send it to your treasurer* or to this committee.

*Rais'n' — Please, treasurers, forward your receipts each month, no matter how large the sum!

OUR PART IN MISSIONS

The Great Commission of our Lord to us all is, "Go ye into all the world and preach the Gospel to every creature." We recall that the Master said to His disciples, "If ye keep my commandments ye shall abide in my love." We each have a part to play in missions if we truly belong to Him. Are we satisfied with the share in this divine task which we have been carrying? If not let us purpose to do more.

The Missions Program of the denomination as carried forward by the Missionary Board during 1955-56 is as follows:

	Planned Expenditures	Needed from Current Giving
Foreign Fields	\$28,517	\$17,110
Home Field	9,507	5,704
Div. of Foreign Missions	495	297
Miscellaneous Expenses	1,100	660
Administration	7,350	4,410
	\$46,969	* \$28,181

Your Part in Missions may be a life dedicated in full-time service. Or it may be some part in one of the many projects at home or abroad.

Here are some suggested projects:

(1) Contribute the approximate monthly salary of a teacher at Makapwa Mission, \$30; of a village teacher, \$10; of the hospital aide, \$20.

(2) Provide the average monthly living allowance of a British Guiana pastor, \$60; of

a missionary teacher at Crandall High, \$50; of a Jamaica pastor, \$15 (supplemented by the Jamaica churches).

(3) The average monthly assistance given to the pastor of a missionary church on the home field, \$50.

(4) One month's salary for our Evangelist on the Home Field, \$100, or monthly travel of Shepherding Pastor on the Southwest Field, \$37.50.

(5) Underwrite the running expenses of Makapwa Mission for one week, approximately \$100.

(6) Underwrite a definite portion of the Denominational Budget needed to operate the Missionary Board for one month, \$2,348. Approximately \$2,500 is paid each month to help provide sustenance to 55 workers and their families (of whom 35 are nationals).

*Rais'n' — Precisely why this total exceeds that in the Year Book by \$111 is of much less import than for us to support this amount 100 per cent.

Prohibition Is Coming Back

That is a slogan which has been used by temperance forces. But what a peculiar twist it is taking in some states. It is a little like the Apostle Paul writing about his proposed missionary journey, "After I have been there, I must also see Rome" (Acts 19: 21). He did see Rome twice—once as a prisoner; once as a martyr.

A newspaper headlines a little item about a bill introduced in Rhode Island which "Would Prohibit Sale of . . . Beer." That sounds like prohibition. Will temperance forces rejoice? Not very likely. We left out two words in the heading—"foreign-made." That tells the story. There is nothing very lofty about this type of prohibition legislation which was recently pushed through in Maryland by American beer interests and has also been introduced in New York State as well as Rhode Island. The purpose is to combat the competition of beer manufactured in these states by Canadian controlled firms.

It would seem to us that if prohibition is not the terrible thing the liquor interests have been calling it for a generation, then our state lawmakers might serve their whole constituency better by retaining the original meaning and enacting laws that would benefit all rather than one branch of an industry that is fighting another branch.

I Believe in Pledging

(Written by Lowry B. Eastland, president of a life insurance company, teacher of a men's Bible class, etc., in First Baptist Church, Baton Rouge, La.)

Oh, I'll give, but I won't pledge." Did you ever hear that statement? Yes, but only in church finance!

"I'll pay you rent for your apartment, but I'll not tell you how much." Do you think a landlord would accept a tenant who made such a statement? Common sense dictates that you must agree to pledge so much per month — or no apartment.

"I'll give you something, but I'll not pledge to pay you any set salary — but you can count on me to give what's fair when we see how we come out at the end of the year." What employee would work under such conditions or uncertainty?

"Oh, certainly we'll accept your deposits at our bank, but we'll not pledge to recognize your checks in full at all times — but we'll give something each time you write a check." If your banker talked to you that way you'd certainly go to the other bank down the street.

"Yes, please build me a house according to these beautiful plans and specifications, and when you complete it I'll surely give you a liberal amount — but I'll not sign a contract or pledge to pay you anything — but as I have it I'll give."

All the above sounds pretty silly, doesn't it? And actually, unreasonable as the church member and Christian who makes such remarks as so many are prone to do when requested to sign a pledge to the budget.

But how utterly foolish to miss the genuine joy in pledging, the adventure in raising the budget, the thrill in actually paying the pledge, the satisfaction of being a vital, individual part of your church's financial and soul-saving program.

Last night my nephew and the daughter of one of the deacons of our church took the wedding vows in the beautifully decorated church auditorium: "I pledge thee my troth . . . till death do us part." I heard the preacher, in solemn tones, suggest such a pledge to the handsome groom

MEMORY TEXT

Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God. — Jeremiah 42: 6.

and lovely bride. Properly, the young couple did not stop the wedding service and say, "Hold up the wedding, Pastor, and change that phrase. We will try to give our troth, but no, Pastor, we will not pledge. We don't believe in pledging."

As a businessman, the only way that I have found to run any business efficiently is to have people pledge; and therefore, since as a practical business proposition pledging is so essential because it works, I cannot do anything but definitely state, "Positively, I believe in pledging."

How to measure your pledge? the tithe, of course, is the answer.

"Try me, prove me," challenges the Lord.

Why not accept the tithing challenge and see if the Lord does not "pour you out a blessing that there shall not be room enough to receive it" (Mal. 3: 10). — The Rhode Island Baptist.

Separating Our Loyalties

(Baptist Joint Committee on Public Affairs)

Loyalty to God, that is, complete and full devotion to His leading, makes a person a constructive citizen always. Being constructive, however, at times requires advocating improvements in the social institutions, at the same time as we use the situations we are in to the greatest possible good for our fellow men.

The separation of church and state rests on the recognition that loyalties can be on different planes and need not be mutually exclusive. A man is not less loyal to his family because he is wholly loyal to his country, nor is a man less loyal to his country because he is wholly devoted to his God. If these loyalties are placed alongside of each other and are viewed as being on the same plane they become an "either-or" delusion, or they become syn-

onomous, creating intellectual and spiritual problems. That is what happens when people's religion prevents them from saluting the flag or taking an oath. That is also the basis for confusing patriotism with religion.

When patriotism breaks through and becomes a person's religion as well, then you have totalitarianism. The political unit, or the political system, has become the supreme and ultimate good before which individuals have no right to think or to hold divergent convictions. Hearts and minds are asked to give all on the social or political level and so to deify the institutions. Only thus can atheism or any other religious position become "official."

It was this kind of confusion of government with religion that caused Daniel to be thrown into the lions' den. It was this same confusion which caused so many Christians in the first century to be thrown to the lions in the Roman arena. It was this kind of confusion which gave Europe its well-known "Inquisition" carried out by the co-operative efforts of a church-state union. This same kind of union is now giving us persecution policies in Spain, in Italy, and in Colombia. Some would like to fuse government and religion into one instrument for the regimenting of the hearts and the minds of Americans as well. Can we not learn from history? — Report from the capital.

Missionary Qualifications

The basic essential is a firsthand experience of what Christianity is and does, a confidence in the importance of Christ to all men, and a desire to share one's Christian faith and experience in all phases of living. — Selected.

Stewardship education is needed to convince the church member he is not yet giving as much as he could or in accordance with his professed beliefs. The national income has skyrocketed but the church contribution has not kept pace. The "hope of the world" cannot be supported by token givers. — Marvin C. Wilbur.

LET'S THINK IT OVER

A tombstone is a terrible place to preach from, and a far worse place to try to gather a congregation — but if John Wesley had waited until the Church of England opened its doors to him, and he could have preached from a proper pulpit with a "proper" congregation, there never would have been any revival in England, and there never would have been any Methodist Church.

When Jesus said, "Follow me," I think He intended that we should follow Him in making the most of the imperfect, in doing what can be done with things as they are. — Robert E. Goodrich, Jr., in *What's It All About?* (Fleming H. Revell Co.).

One of the subtle issues of our day, more subtle and more widespread than the desegregation of tax-supported schools, is the studied effort on the part of the Roman Catholic Church to gain national approval of using tax funds for their parochial school program. One of their claims for such government support is that their schools are "an integral part of the American educational system." They profess to teach freedom better in their sectarian schools than it is taught in the public schools. Examples of their teaching would seem to prove the contrary.

Under the imprimatur of Cardinal Spellman, a Catholic high-school textbook was printed in 1945 entitled *Living Our Faith*, Book Three of "The Catholic High School Religion Series." The book treats of "False Worship" under "Subject 24" and observes:

"Counterfeit Religions. The material, size, and shape of the paper and metal money in the United States is determined and authorized by the government. No other money is legal tender, and any other agency issuing such money is guilty of counterfeiting. In the same way, non-Catholic methods of worshiping God must be branded counterfeit. . . ."

Your words, you see, are the apparel of your mind. Let's clothe them with good taste! — Helen Gregg Green.

Missions

New Missionary to Jamaica

Early in the year a call to succeed Rev. Wardner FitzRandolph as our missionary in Jamaica was extended by the Missionary Board to Rev. Leon R. Lawton, pastor of the Los Angeles Seventh Day Baptist Church. Pastor Lawton and his wife, Dorothy, have been giving this matter prayerful consideration and have asked the Los Angeles Church and many others to pray that they might come to the right decision within the will of God.



Pastor Lawton has now written his acceptance of the call as follows: "It is with humbleness and an awareness of the Lord's leading, that we feel led to accept the call He has given us, through the Missionary Board, to serve on the Jamaican field. We know that there will be difficult times, great decisions to face, and a necessary readjustment as a family to the life in another country, but these will work out according to Romans 8: 28 we are assured. We praise Him for a measure of peace and assurance that has come since we answered, 'Yes, Lord, we will go.'"

It is tentatively planned that the Lawtons will arrive in Jamaica to begin their ministry some time in September after having attended General Conference in Alfred as they come East.

British Guiana Missions

Rev. Wardner FitzRandolph writes from British Guiana, the land of intermingled sunshine and rain, that he has arrived safely at Georgetown, the capital city, coming by plane from Kingston, Jamaica, to make the annual supervisory visit among the Seventh Day Baptist churches and leaders of that country.

The visit will provide an opportunity to advise regarding application for matched amounts from the "Church Building and Repair Fund." He writes, "I visited Parika on Friday and explained about assistance and matching funds. I left an application form for the church and asked

that the church meet and vote upon application and conditions."

It is understood, of course, that this assistance is not a loan but a gift from the Seventh Day Baptist brethren of this country. The conditions mentioned are that the church name the project on which they ask assistance, report the amount of funds held by the church which is to be matched, estimate the total amount needed to complete the project, and give assurance that the church intends to complete the project.

Rev. Wardner FitzRandolph will spend some time with each of the three pastors, Rev. B. O. Berry, Rev. Joseph Tyrrell, and Rev. Alexander Trotman. It has been announced that there will be a meeting of the British Guiana Council on April 16 at which time the pastors and church representatives will come together for an all-day meeting with the supervisor. He will plan to return to Jamaica on April 18.

Let us remember our Seventh Day Baptist brethren of British Guiana continually in our prayers. Let us pray especially that the Holy Spirit will guide our supervisor, the pastors, and leaders of the British Guiana churches such that the plans they may make will be blessed by our Heavenly Father and the work of Christ's Kingdom will go forward these days in a spirit of unity. Pray that just the right one among our leaders of this country may be called of God to go for us as a full-time pastor and mission leader at Georgetown and as supervisor of our pastors and leaders of this promising country.

Mrs. Trotman in England

Rev. Alexander Trotman writes concerning Mrs. Trotman as of March 7: "The latest news I have had is that she (Mrs. Trotman) is hospitalized at the Western Ophthalmic Hospital, 155 Marylebone Road, London, N.W. The operation which should have taken place a week ago was postponed. The doctors made a last-minute decision after that she was already prepared for the table. Perhaps by this time it is already over and, I trust, successful."

He writes of plans for her return and closes his letter, "Finally on behalf of my dear wife and myself, I can assure you,

dear brother, of our high esteem for you and sincere appreciation for all that was done for our sakes. We trust your interest and effort on our behalf will be amply requited. May richest blessings ever attend both you and yours, and may your lives be made constantly to reflect the dignity of divine care."

China Committee Representative

George H. Utter who succeeds the late G. Benjamin Utter, his father, as chairman of the China Committee of the Missionary Board has consented to represent the Board of Managers of the Seventh Day Baptist Missionary Society at the next meeting of the China Committee of the Division of Foreign Missions. This meeting has been termed an important one by the chairman, Dr. Wallace Merwin. It is to be held in New York City April 18, 1956.

During the past five years a tremendous mission work has been carried on in many parts of the world wherever Chinese Christians have fled for refuge from their native land to escape persecution! This has been carried on by missionaries who were forced to leave the China mainland.

"Rev. Frank Short, secretary of the London Missionary Society, after a trip around the world, paid a gracious if somewhat whimsical tribute to those missionaries whom more irreverent souls call 'secondhand Chinaware.' He said, 'They are doing such good work all over the world, and in some places such essential work, that one is sometimes led to wonder how those missions could possibly have carried on if God in His all-wise Providence had not closed the China Mission five years ago.'" (Quoted from China Bulletin, issue of 1/23/56.)

Church Membership Trends

Dr. Berlyn V. Farris, executive director of the Joint Department of Evangelism of NCC, has recently called attention to the trends in church membership in the United States between the years 1916 and 1953. From statistics published by "Information Service" he points out that population increase and church membership increase have been approximately the same (57%).

Dr. Farris calls attention to several other items of interest to Protestant denominations. He notes that "the two predominantly Negro denominations belonging to the National Council have increased 142.7% in that same period, and that the 88 denominations NOT in the National Council have increased 206%. The total membership of the latter is a little over 17 million.

"One other bit of interesting and important information is that the Roman Catholic Church has increased 100.2% in this same period of time.

"This definitely points out the fact that while Protestantism is growing very rapidly, the increase is coming largely from the predominantly Negro churches belonging to the National Council and the 88 churches NOT members of the National Council.

"Such statistics force us to the realization that most of us are not carrying our share of the responsibility for evangelism in America. There are more people outside the church today than ever before in the history of our country. There were 62 million unenrolled in 1953. This is our responsibility. Denominations with great Christian tradition, strong evangelistic and missionary concern, and dynamic spiritual vitality must be concerned with winning America to Christ."

From a study of Seventh Day Baptist statistics during the years since 1916, it can be readily noted that our denomination is one which has not grown in membership in the United States. In 1916 it was noted by the Conference secretary, Rev. Henry Jordan, that there had been 249 additions to churches by baptism, 97 additions by letter, 37 by testimony, total membership after deducting losses 8,197.

In 1953, the total membership was reported at 6,257, a net loss of 10 from that of the previous year. Conference Secretary Courtland Davis writes of these statistics in the 1953 Year Book: "Neither figure is encouraging, but when considered in connection with the membership pruning which has been going on in several of our churches may reasonably indicate a real gain in a working membership."

Another comparison which seems a bit more encouraging is to note that in 1916

WHO FORMS YOUR OPINIONS?

This is the question singled out as being of vital importance for all church women to honestly evaluate on May Fellowship Day, May 4. This year, especially, many important phases of our democracy and Christian citizenship are being delved into. Political propaganda will be hurled at us from both sides. Will we be able to discern between information and misinformation?

Mrs. Alfred Chapman, chairman of May Fellowship Day, urges women "to examine the sources of their information, beliefs, prejudices, opinions, and attitudes toward controversial questions. **To be an informed citizen does not just happen!**"

It is important that we not only use this day to self-examine ourselves, but to continue to do so during the months and years to come. Intolerance of many kinds is creeping into our national, international, and community lives. As individuals, we are a part of these attitudes and points of view. As Christians, we have a responsibility to meet them squarely, sincerely, and intelligently.

It is recommended that we follow carefully the progress of several bills before the 84th Congress at the present time, namely, The Aid to Education recommendations of the White House Conference on Education (H. R. 7535), Juvenile Delinquency measures to provide Federal aid to the states (Bills S. 894 and S. 728), and the many Civil Rights bills introduced in this 84th Congress dealing with virtually all issues.

There are several good, up-to-date sources of impartial information coming out of Washington. Two rather inexpensive ones recommended are: **Memo**, published twice monthly at \$1 per year from the National Council of Churches, 122 Maryland Ave., NE, Washington 2, D. C., and **The Washington News Letter**, published monthly by the Friends Com-

the number of adherents to the faith of Seventh Day Baptists in all foreign countries is listed at 229. In 1953, the number is listed at 2,243. On the world basis then there are more Seventh Day Baptists today than in 1916.

mittee on Legislation, 104 C St., NE, Washington 2, D. C. at \$2 per year.

Let us each work at being an informed citizen! Then, and then only can we honestly say, "I have not been swayed by propaganda — my source of information has been impartial — my opinions have been derived from mature, unbiased thinking!"

Those of you who will be planning May Fellowship Day in your community will want the May Fellowship Packet **right away** — one to two packets, postage prepaid, each 50¢ (3 or more, 40¢ each, plus 15¢ postage-handling charges). Order from: Department of Publication and Distribution, 120 East 23rd St., New York 10, N. Y. The shipping deadline is April 20!

— G. N.

It is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that the riches have him. — David Caird.

Alfred Youth Activities

The Intermediate Sabbath School Department of the First Alfred Church took full charge of the morning service on March 10. Joyce Clair led the responsive reading, Jack Glever read the Scripture lesson, James Burdick gave the prayers, Audrey Pierce made the announcements. Eight of the group had attended the New York State Christian Youth Conference in Buffalo and that experience was reported in the following talks: Money-making Projects (how they earned money for the trip), Eddie Shaw; Key-note Report, Mildred Pierce; "Living as Becomes the Sons of God," Alise Ogden; A Christian Citizen's Attitude Toward Government, Robert Campbell; Christian Citizens Build Harmony in Intergroup Relations, Mary Spaine; A Christian Citizen's Responsibility for Mental Health, Beth Jacox.

The service was well prepared and was conducted with earnest dignity. These young people gave evidence of splendid talent and spirit for future leadership in the church.

N. D. M.

CHRISTIAN CITIZENSHIP

By Alise Ogden

(One of the talks given at the First Alfred Seventh Day Baptist Church on March 10 when the young people had charge of the morning worship service.)

The United Christian Youth Movement symbol speaks of Christian Citizenship, that area of program and activity which deals with the Christian's actions as a responsible member of his community, including such areas of concern as service to the local church and to the community; intergroup relations between races, faiths, and cultures; industrial relations; economic and social problems; political education and action.

The color is a rich purple, the shade that has long been associated with royalty. And the Christian faith is a royal faith, for we worship the Christ who is "King of kings and Lord of lords" (Revelation 19: 16). Our hymn is the hymn that the Revelator tells us is sung in heaven:

"Great and wonderful are thy deeds,
O Lord God the Almighty!
Just and true are thy ways,
O King of the ages!
Who shall not fear and glorify thy name,
O Lord?
For thou alone art holy.
All nations shall come and worship thee,
for thy judgments have been revealed."
(Rev. 15: 3, 4.)

And because our Christ is a royal monarch, and because He came and died to make us like Himself, we, too, partake of royalty. While we hold to the Christian faith we are "a royal priesthood, a holy nation, God's own people, and (we) may declare the wonderful deeds of him who called (us) out of darkness into his marvelous light" (1 Peter 2: 9).

And yet we are members of a thousand and one different groups — starting with the home, the church, and the school — counting out until one comes to the nation, the UN, and the world. Each of them brings new obligations, and each demands loyalty. And yet the very fact that we speak of Christian citizenship suggests that we hold one membership, accept one set of obligations that takes precedence

over all others; the Christian is first and foremost a citizen of the Kingdom of God. But then a knotty problem raises its head: Is it possible to be completely loyal to God and still be loyal to every lesser government? The solving of this problem is Christian citizenship.

The legend is "Live as Becomes the Sons of God" (derived from Roman 8: 12-17). "In this passage," so Vernard Eller tells us, "Paul considers only one loyalty, mentions only one obligation. The life which becomes the sons of God is that which is lived according to the Spirit rather than the flesh. And it is from and through the Spirit that we receive God's commands, hear His instruction and counsel, are granted His grace and power, find His comfort and assurance. Thus, to live by the Spirit is nothing more nor less than being loyal to God. Paul puts it rather plainly that the whole duty of man lies in his obligation to God.

"But is Paul overlooking all the other loyalties that are incumbent upon us? Is he deliberately making naught of all the valued groups in which we hold membership? Or does he mean to suggest that if a person makes sure of his loyalty to God — that then he will find this host of lesser (but still important) obligations falling into a pattern, very largely taking care of themselves? Would Paul suggest that one can be loyal to his earthy relationships only if he is first a member of God's Kingdom?" Mr. Eller asks these questions and others. What are your answers?

In this symbol of **Christian Citizenship** there is the balance of horizontal against vertical, of earthly loyalties against the God loyalty. And it is obvious, that the **horizontal**, the lines of the arms, is supported by the vertical, the body. Only because the vertical orientation is so strong is the horizontal plane so true; and thus shall it ever be with Christian citizens who live as becomes sons of God.

SABBATH SCHOOL LESSON

for April 21, 1956

Suffering for the Faith

Lesson Scripture: Acts 6: 8-10; 7: 51-60.

North Loup Church — the Early Settlers

Mrs. Hugh Whitford

Charles Wellman, the father of Lowell C. Wellman, recently deceased, was one of a committee of four sent from the Dakota, Wis., Seventh Day Baptist community to find a suitable locality in which to found new homes. The people of that place were getting restless, partly due to the sandy soil which they did not know how to utilize to advantage. They wished to go as a colony. So such an organization was effected, a significant article of which was that no one could be a member who used intoxicating liquor.

The committee chosen started the last of May, 1871, the destination to be Iowa, Kansas, or Nebraska. At noon, July 3, the men got to the chalk bluffs in Nebraska just below Scotia, and as food for both men and team was nearly exhausted, the owner of the team said he would go no farther, but after a rest period would start back with an unfavorable report. The chalk bluffs seemed to beckon one committee member, Charles P. Rood. He climbed to the top and, as Moses viewed the Promised Land, he viewed the luxuriant North Loup River valley. He dropped to his knees and thanked God for leading him to the place. He said that there he wished to live and there be buried.

He returned to the other men and urged them to view the land, but as they had decided to return, they did so. A spirited meeting followed their return with many "pros and cons." But though many were interested, they were not enough so to leave for parts they knew not of. So Charles P. Rood, having chosen a committee of three young men, started for Nebraska, arriving there September 28. The claims of Mansell Davis, Charles Wellman, and John Sheldon were laid out along the North Loup River. Then they returned to Wisconsin, arriving in December.

Early in April the first migration left Wisconsin for Nebraska and arrived May 12. Besides those mentioned there were George and Charles J. Rood, Mrs. Janes, Mrs. Bartow and two sons. People from other states had been interested through

articles in the Sabbath Recorder so there was a goodly group at the first religious service held May 18, 1872. Elder Oscar Babcock had come. He preached and Charles J. Rood, not yet 21, led the group in singing. There was one more service in May; then Elder Babcock returned to Wisconsin for his family.

A Sabbath school was started in August, perhaps, and as more kept coming the church was formally organized March 23, 1873, with 37 members, and has maintained regular services since.

The Wellman family lived on their claim for a time. It is still owned by the family. They moved to North Loup and lived many years in the building used as the first church and later as the first schoolhouse.

With the death of Lowell C. Wellman there passes from the North Loup community the last one of the group who attended the first religious services, though he was only three years old at the time.

For Jr. High Readers

Do you read the papers? I don't mean the funny papers. There are a lot of good ideas in some of the comic strips — maybe, but the other pictures usually tell a more important story.

I saw something the other day that reminded me of the Bible. Did you see the picture of the solar furnace? A solar furnace is one which gets all of its heat from the sun. As I remember it, this huge furnace was made with special mirrors which picked up the sun's rays and gathered them together in such a way that a temperature of 6000 degrees was reached. That is awfully hot. There isn't much that can stand a heat like that. The highest temperature of your mother's oven is less than 600 degrees.

You remember the story in Daniel about the three Hebrew children who would not worship the golden image and were cast into the fiery furnace. We read how the king commanded that the furnace be heated seven times hotter than usual. They got it so hot that the men

who threw the good people in were killed by the heat. But still it couldn't have been anywhere near as hot as this solar furnace. Somehow God saved those three Hebrew children and He can save us, too, if we do not yield to temptation.

But suppose we do yield to temptation, suppose we are not willing to be Christians or to be counted on the side of right when all the world seems to be going against the true God. Jesus said a good deal about heaven. He also said more about hell than anyone else in the Bible. He told us what to do to be saved and what would happen if we allowed ourselves to be lost.

I don't know too much about the fires of hell but I know that Jesus doesn't lie. When men can use the heat of the sun to make a furnace as hot as 6000 degrees, I know that I do not want to be cast into the lake of fire prepared for the devil and his angels. I'm glad that you and I do not have to worry about any such terrible heat if we trust in Jesus and follow Him. He has promised us heaven.

ITEMS OF INTEREST

It is to be considered significant that religious freedom appears to be assured to minority groups in the new constitution of Pakistan. In this country of 76,000,000, the Christians figure about seven tenths of one per cent. Eighty-six per cent of the nation is Moslem.

The closing by the government of the old Union Theological Seminary in Madrid appears to be a direct result of the Concordat between the Vatican and Spain. The closing order is declared to be based on the Spanish interpretation of the doctrine that "error has no rights." At least that is the way Church Times (Anglican) sees it. Contrary to some reports, all efforts to reopen the Protestant seminary had failed to bring results up to the end of February.

The executive committee of the World Council of Churches, New York, and Geneva, Switzerland, has instructed its general secretariat to "take all appropriate steps to secure continuation of the Union Theological Seminary (Madrid, Spain)

which performs an indispensable service for the Spanish Protestant churches." This seminary was closed by the government in January. Says the WCC executive: "The Executive Committee of the World Council protests against this most serious infringement of religious liberty which at the very time of Spain's entrance into the United Nations contradicts the Universal Declaration of Human Rights and the principle of respect for the rights of religious minorities."

The success of the "Martin Luther" film has been so phenomenal both in its theater run and in its 16 mm sales that the sponsoring denomination in February, 1956, launched a monthly publication to inform the public of its widespread use. Interested church leaders can probably get on the mailing list by writing to Lutheran Church Productions, 11 West 42nd St., New York 36, N. Y. Over 3,000 copies of the film were sold within four months at the reasonable price of \$150. It is claimed that over 17,000,000 papers have carried news of local showings of this film.

The American people have been awaiting the results of the good-will visit of ten representative churchmen from the U.S. to the churches of the Soviet Union. The delegation, including the president of the National Council of Churches, began discussions with the head of the Russian Orthodox Church, Patriarch Alexei, on March 15.

Although the greetings were very cordial and both leaders expressed hope that the visit would result in better relations between the churches of the two countries there was a little friction between them as they finished the first day of discussion. They had been discussing what the churches in the two countries could do for world peace. The Patriarch wanted to continue that subject the second day rather than to go on to the other topics on the agenda. Dr. Blake wanted to discuss the freedom of churches to fulfill their mission. The Russian Orthodox view on peace is that all churches should join the Communist-backed World Peace Council.

Associated Press reported on the same day that the Communist rulers of Czecho-

slovakia were stepping up their attacks against religion, particularly against the Roman Catholic Church. They were attempting to force military personnel to drop their church membership and to stop attending church.

The largest budget for religious radio, television, and film production in the history of U. S. co-operative church work, a total of \$1,751,400, which is an increase of \$346,400 over last year's previous high, will be spent during 1956 by the Broadcasting and Film Commission of the National Council of Churches.

The United Auto Workers and the Upholsterers' International Union have agreed with the Seventh Day Adventists to permit members of that faith to work in union shops without joining the union, on the payment of sums equivalent to union dues, to be allocated to charities.

Over 5,000,000 Gospel Tracards

During the early part of 1955, the American Tract Society of New York City startled the evangelical publishing field with a completely new and different aid for use in leaflet evangelism. Trade named "Tracards," the first in the series, as a "trial balloon," consisted of four Roy Rogers-Dale Evans full-colored $2\frac{3}{4} \times 3\frac{1}{2}$ " highly glossed cards, containing personal testimonies as to what the Lord Jesus Christ means to these two cowboy stars, so well loved by children throughout the world.

Reports of unusual results and unique methods of distribution to reach children who would not ordinarily be touched by the customary child's tract, encouraged the Society to prepare a completely new series to add to their catalogue, now consisting of 26 titles. They were written by a jet pilot, a boat builder, a football player, a manufacturer of heavy earth-moving equipment, a wrestler, a pole vaulter, and a former cowboy singer.

The Society has already published over 5,000,000 Tracards. A complete sample set will be mailed to any requesting it by writing directly to the Society at 21 West 46th Street, New York 36, N. Y.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — We are glad to report that Pastor Orville Babcock is recovering nicely from his recent gall bladder operation. The pulpit has been filled by ministers from different churches of White Cloud and Newaygo. It is evident that our pastor is held in high esteem by the other members of the Ministerial Association of Newaygo County. He has supplied for the Congregational Church of Newaygo and the Community Church of Big Prairie in the last year and has won friends through these contacts.

The last Sabbath in March the Senior Sabbath school was again guests of the Junior Department. We would like to recommend this practice to other small Sabbath schools as a source of encouragement. We can learn much from the children. This visit gave the older folks a chance to enjoy the illuminated picture of Jesus which was donated to the Junior Department by Mrs. Fowler in memory of her father.

With the coming of spring, we are hoping for an increase in attendance, and that those living at a distance can attend more often. We are also glad to have Clifford and Zoe Branch with us again after their winter in Florida. — Correspondent.

DODGE CENTER, MINN. — Three socials have been held this winter: one at the A. D. Payne home; another at the David Delyer home, with a white elephant sale; and the annual birthday social at the church. For the June table, Walter Churchward made a replica of the "Little Brown Church," complete with pews and paper people, and Ruby Langworthy had a county fair with race track and races for the August table. Two tied comforters made by the Aid were sold at Dutch auction.

Monday night, March 19, we met at the church to greet President Charles Bond and hear his plans for Conference. Pastor Van Horn and Donald Payne took him to Durand, Wis., on Tuesday, to meet Pastor Sanford and Alton Churchward with whom he went on to New Auburn.

Farewell services have been held this

winter for Emil Lehman, Arthur Ellis, and Mrs. Clifford Tappan.

Mack and Ethel Greene have returned from their winter visit in Alabama and Parry and Cecile Bird are expected soon from Texas. The Major William R. Austin family is now located at Fort Lewis, Wash., in preparation for late summer transference to Anchorage, Alaska. Kirk Clapper has been released from Navy service and is at home. Dr. Steve and Beverly Thorngate from Minneapolis were recent visitors at our church service.

A tape recording of a sermon on "The Sabbath" by Dr. Loyal Hurley was given one week when the pastor was ill.

Our real winter came in March. — Correspondent.

WATERFORD, CONN. — The Waterford Church continues to carry on because, though few in numbers, the members are active and conscientious in carrying out their responsibilities, and trusting in the leadership of Christ through His Holy Spirit.

Attendance through the months of January and February were as follows: The average attendance at Friday night prayer meeting was 9 for January and 10, or slightly better, for February. The Sabbath morning average for the two months was 21 and 25. Some sickness has hindered the attendance of members who otherwise would have come.

The prayers of other Christians are earnestly solicited that together with God's help we may bring about a revival of spiritual power and witnessing throughout the church.

In recognition of Race Relations Day, we invited Rev. A. A. Garvin of the Shiloh Baptist Church of New London to speak to us. He brought a message from the theme that in Christ there are no longer racial barriers to set at enmity one against another. Later, some from our group were guests at their service, and our pastor spoke on the topic, "We Are Ambassadors."

We have co-operated with the local program to hold services in the county jail, and upon our visits there have been impressed with the need, expressed on the faces of the men there, for more of the spirit of Him who said, "I was in prison and ye visited me."

Our Ladies' Aid meets twice a month. We have a plan that we find very helpful. Each member plans a project for the group to help with during her birthday month. March had a very successful cookie sale, also in March, a stocking sale. A food sale will come later. Something is coming in all the time and a lot of fun is had working together. We are working on quilts at our meetings and have an occasional mending bee wherever help is needed. We are continually striving to be of better service to our church with God's help.

The choir provides special music each Sabbath, besides having, with the help of several from outside our regular group, put on a Christmas cantata. They are preparing another for Easter.

The men of the church have met from time to time to do needed work. The upstairs room of the church and the hall below have been completely redecorated, and several needed repairs have been accomplished at the parsonage.

All in all, we feel encouraged over the prospect before our church, and seek God's leadership as to how to meet the challenge of these times. — Correspondent.

DAYTONA BEACH, FLA. — Aside from the ordination service for a deacon and a deaconess, which will be reported later, the chief item of interest in the Daytona Beach Church is the redecoration of the church. The work on this project was mostly contributed by the winter visitors from the North, whom we consider our associate members. Our by-laws give the privilege of voting in business meetings to members of other Seventh Day Baptist churches who have recently attended our services for several Sabbaths. We also permit them to teach our adult Sabbath School class! They also have the privilege of painting and scrubbing! Most of this good job was done by Clark Todd of Milton, Wis., Winfield F. Randolph of northern New York State, Deacon Lyman Coon of DeRuyter, N. Y., and Garrelt Bakker of Adams Center, N. Y. The pulpit chairs were re-upholstered by Mrs. A. J. C. Bond of Alfred, N. Y., and Mary Burdick and Mrs. E. S. Jellison of Daytona Beach.

The Sabbath Recorder

Recent social events have been a meeting of the Church Aid Society which was entertained by Mr. and Mrs. Winfield F. Randolph with an account of their recent trip in the West Indies, including visiting his brother, Rev. Wardner F. Randolph, in Jamaica. They showed excellent colored slides and movies illustrating their trip. A second social included some old slides of China and Palestine shown by Dr. J. W. Crofoot, a quiz, and much enthusiastic group singing.

Winter residents from the North have included some who are new to this region. Deacon and Mrs. D. N. Inglis of Milton, Wis., spent several weeks at New Smyrna Beach, a dozen miles south of Daytona Beach, and were at church regularly. Deacon and Mrs. Lyman Coon have been here several months. Mr. and Mrs. Frank Burdick of New Market, N. J., after being here several weeks decided that they liked this area so much that they have bought a nice place in Holly Hill, our first suburb to the north.

The health of the group has not been all that might be desired. Dean A. J. C. Bond was in the hospital a short time but is better now. Orlo Perry of Oneida, N. Y., suffered a stroke, but he is enough better so that he expects to go North by automobile soon. Both Mrs. Coon and Mrs. Bakker had the misfortune of breaking a wrist; they are recovering.

Our pastor, Rev. Oscar Burdick, reports that he has been offered and has accepted a position on the staff of the Pacific School of Religion, Berkeley, Calif., as assistant librarian, beginning next September. This is the seminary where he finished his seminary training, although he received his Bachelor of Divinity degree from our own seminary at Alfred by transfer of credits. In his resignation he stated that he has been very happy here and is grateful for the splendid co-operation and support of this congregation but feels that he cannot pass by this seminary opportunity. It is of interest that the position which he is accepting is one which has been made possible by the grant from the Sealantic Foundation last fall to the Pacific School of Religion. In all conversations that touch on the resignation of our pastor, the strong dominant note is one of keen regret. — J. W. C.

When Flying Is Blind

Have you voiced your protest about liquor on airplanes? Write the Civil Aeronautics Board, Washington, D. C. One of the resolutions of the 1955 National Convention of the WCTU reads:

"We urge churches and civic organizations to join with the Woman's Christian Temperance Union in protesting the serving of alcoholic beverages on planes as hazardous to safety of plane patrons. We commend the International Federation of Airline Pilots and the American Airline Association of Hostesses, for their request that serving of alcoholic beverages be discontinued in the air service."

Obituaries

Bentley. — William U., son of Caleb and Emma Bentley, was born on April 8, 1879, and passed away at his home in Berlin, N. Y., on Jan. 16, 1956.

Mr. Bentley joined the Berlin Church in 1894 and was an active member until his death.

He is survived by his wife, Nellie Barber Bentley; one son, Whitford, of Berlin; two daughters, Mrs. Blanche Wilcox, of Richmondville, and Miss Lyda Bentley, of Troy, N. Y.; one grandson, Stanton B. Wilcox, of Richmondville; a brother, Arlie C., and a sister, Mrs. Janie B. Hull, both of Berlin.

Funeral services were held at the Berlin Seventh Day Baptist Church by his pastor, Rev. Paul L. Maxson, and interment was in the Church Cemetery in Berlin.

P. L. M.

Groah. — Forest C., son of John and Milisia Davis Groah, was born Dec. 25, 1900, and died in a Clarksburg, W. Va., hospital on Mar. 16, 1956.

Mr. Groah was a farmer and electrician of Blandville, W. Va. In 1932 he was united in marriage to Blonda McClain. He was a veteran of World War I having served with the U. S. Navy for four years and in the Merchant Marine for two years. He was a member of the Middle Island Seventh Day Baptist Church at Sugar Camp. He was a great musician and served the church faithfully as church chorister for many years, along with other offices of the church.

Surviving besides his wife are: a brother, Willard Groah, of Massillon, Ohio; four sisters: Mrs. Ralph Emerick, of Vienna, W. Va.; Mrs. Mabel McKlaskey, of Massillon, Ohio; Mrs. Sam Garrett, Hialeah, Fla.; and Mrs. Madlyn Money-penny, Cairo, W. Va.; two half-brothers and one half-sister.

Services were conducted in the Middle Island Seventh Day Baptist Church on Mar. 20, 1956, with Rev. James L. Skaggs and Pastor Donald E. Richards officiating. Interment was in the Sugar Camp Cemetery.

D. E. R.



Brookfield and Leonardville, N. Y., young people on the steps of the Seventh Day Baptist Building, Plainfield, N. J. Back row, left to right: Lowell Welch, William Palmer, Pastor Marion Van Horn. Front row: Chris Van Horn, Barbara Palmer, Janet Van Horn, Marjorie Greene, Joan Palmer, and Jo Mae Greene.