

The Sabbath Recorder

DENOMINATIONAL BUDGET

Statement of the Treasurer, April 30, 1956

Receipts		Budget	Non-Budget
April	7 mos.	7 mos.	7 mos.
Balance, Apr. 1	\$ 26.60		
Adams Center	59.75	\$ 522.25*	\$ 25
Albion	44.02	184.65	50
Alfred, 1st	215.66	2,004.98	95
Alfred, 2nd		429.40	169
Assns., etc.		35.90	
Battle Creek		1,531.93	870
Berlin	20.42	324.93*	
Boulder	49.22	236.31	69
Brookfield, 1st	30.00	150.00*	
Brookfield, 2nd		219.93*	32
Buffalo		45.00	
Chicago	90.00	867.00*	100
Daytona Beach	92.05	348.80	20
Denver	59.70	330.25*	99
De Ruyter	47.00	566.50	60
Dodge Center	10.58	219.78	41
Edinburg	28.00	73.00*	3
Farina	40.00	215.00*	
Fouke		41.65	
Friendship	25.25	100.25*	
Hammond		28.00	
Hebron, 1st		75.00	
Hopkinton, 1st	98.30	712.55*	
Hopkinton, 2nd		25.00	
Independence	44.00	346.00	44
Indianapolis		105.00*	
Individuals		1,306.40	1,076
Irvington		250.00	
Jackson Center		50.00*	
Kansas City		130.00	
Little Genesee		275.16	
Los Angeles	25.00	502.93	118
Los Angeles, Christ's		50.00*	
Lost Creek		553.98	
Marlboro	211.56	1,194.91	130
Middle Island	16.00	117.50*	
Milton	470.70	2,725.01	528
Milton Junction	97.55	802.08	23
New Auburn	20.87	47.62	
North Loup		176.56	85
Nortonville	137.00	349.12*	50
Pawcatuck	346.11	2,275.00	259
Piscataway	56.00	148.00*	
Plainfield	437.22	3,096.24*	507
Putnam County		82.12	3
Richburg	90.00	157.00*	72
Ritchie	10.00	105.00*	
Riverside		1,273.09	113
Ryanoke	10.00	75.00	

Rockville	10.00	34.75	
Salem		595.00*	24
Salemville		63.24	
Schenectady		135.10	
Shiloh	282.50	2,360.50*	126
Stonefort	15.00	55.16*	
Syracuse		50.00	
Texarkana		12.81	10
Twin Cities		22.11	
Verona	146.10	649.41*	126
Walworth	20.00	80.00	
Washington		66.00	
Waterford	55.99	205.50	79
White Cloud	68.99	443.85*	44
	\$3,507.14	\$30,254.81	\$5,051

Disbursements

	Budget (Designated & undesignated)	Non-Budget Gifts
Missionary Society	\$1,211.84	\$ 6.49
Tract Society	205.44	
Bd. of Christian Education	363.52	
School of Theology	323.52	60.00
Women's Society	124.80	
Historical Society	55.04	
Ministerial Retirement	425.28	186.64
S. D. B. Building	40.32	
General Conference	439.36	
World Fellowship and Service	10.88	
Oneida Valley Natl. Bank, service fees	.15	
Balance, Apr. 30	53.86	
	\$3,254.01	\$253.13

Comparative Figures

	1956	1955
Receipts in April:		
Budget	\$ 3,227.41	\$ 4,141.03
Non-budget	253.13	1,619.73
Receipts in 7 months:		
Budget	30,254.81	26,409.41
Non-budget	5,050.57	8,226.87
Current annual budget	74,113.50	70,750.00
Portion of budget raised to date	40.8%	37.3%
Olin C. Davis, Treasurer.		
Verona, N. Y.		

*Rais'n' - These 24 churches have given more for budget items alone this year than for budget plus non-budget last year to date. We need at least 39 more asterisks.



"O for a thousand tongues to sing
My great Redeemer's praise,"

a volunteer choir like this one at Alfred, N. Y.,
helps a congregation to reach that goal of singing

"The glories of my God and King,
The triumphs of His grace."

The Pennsylvania courts have decided that alcoholism is a self-inflicted injury. Judge Reno said, "The act of drinking consummates the intention to experience the effects of drink." The court decided that insurance companies are not obligated to pay for disabilities arising from self-inflicted injury.

"Divorce, desertion, and marital unhappiness seem to be increasing among couples married 20 years or more. Middle-aged and older women attend bingo games, race tracks, and movies. What is the church doing to give meaning to the last third of a woman's life?"

— Dr. Richard E. Lentz.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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LOST SPLENDOR OF SPRING

Springtime and fall in our northern climate are the time of change when God causes to be painted in brightest colors the stage settings of nature that will later be toned down to the solid green of summer or the dull gray of winter. These periods of change are dependent on weather conditions, which in turn vary so much within the distance that can be covered in one day on our modern highways that most of us long to travel at just the right time to catch the highest beauty.

It has been your editor's privilege to see more than usual this year of the coming of spring. The long trip to Colorado around the Easter season revealed the type of beauty which first appears as the white clothing of winter melts away and nature first begins to weave for its body a garment of many colors. Our trip through eastern states to the Ministers Conference in Wisconsin a few weeks later added but meager glimpses of color in the landscape, for the vernal season was slow in coming under the leaden skies and in the face of chilling winds.

God marks off His time by Sabbaths. We, too, in most of our occupations are tied to one locality during the regular working days of the week. Shut in by shop and office we scarcely appreciate the beauties that come as spring moves in to surround us. Called upon to visit one of our more northern churches in the interest of Tract Society work, it was our privilege recently to start out in the darkness of an early Sabbath morn and return the next afternoon. Leaving behind in the darkness our flowering shrubs and trees, the leaves unfolding like butterfly wings, and the cherry blossoms changing to pea-sized fruit, we greeted a gray dawn in the Catskill Mountains where green and white were not yet the dominant colors.

The skies cleared, the sun shone, and the first warm day of spring in Central New York wrought changes before our very eyes. On the way to the old home church we traveled a highway lately cut through the heart of a deep wood where trilliums, all in white, carpeted the forest floor and reminded us, as so often in the past, of God's hand in nature and a

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fitting symbol of the activity of Father, Son, and Holy Spirit.

The return trip brought even more thrilling beauty to the writer, perhaps because another was driving and there was more time to meditate on the great vistas spread before us like a travelog on a movie screen. Then, too, journeying to the south and looking eastward in the afternoon sun, we were presented with a constant heightening of the beauty of everything near and far. We were glad for the miracle of spring and thankful that God had given us eyes to see it.

One disturbing thought persisted in our minds. There was no adequate way by which we could share with others the views that might never again be quite the same. We could neither stop to fix the scenes in our memories or to capture the exquisite greens of the new-leaved trees on color film.

We were traveling the New York Thruway exactly one half its total distance. We did appreciate the time saving of such a highway. Without it we could not have done this particular portion of the Lord's work. It is advertised as being one of the world's safest highways. But to achieve this safety, signs are posted all along the way, "No stopping except for repairs." That may be almost a necessity from the viewpoint of safety. High fines are imposed if one is caught outside of his car along the road. Those who planned this super-highway did not allow for scenic parking areas where one could stop and take photographs. Beauty seems to have been sacrificed on the altars of speed and business. Here one may travel the full length and breadth of a beautiful state in record time, but he is denied any photographic record of his fleeting views. Something is wrong.

It is our belief that if God was so interested in man as to create within him a perfect camera and a brain for appreciating and storing the mental pictures seen through the two "windows of the soul," He is also interested in the invention of cameras as aids in the appreciation of beauty.

Across one valley in a section where

most of the trees had not yet felt the new life of spring, we saw a dozen well-shaped trees clothed in a green so bright and fresh that it was beyond description. Long before these poorly penned words appear on the printed page, that glory will be lost, merged into a landscape that no longer holds its contrasts.

Perhaps we should not be sentimental about these individual specimens of nature. The growing trees are incapable of thought. There is no moral character to their beauty or their drabness. The crowning act of creation was not mountains nor yet green leaves; it was man. If we are to be discouraged about anything, let it be the lack of beauty in the lives of men. This we can do something about. We, through the power of the Holy Spirit, may not only make our lives beautiful to the all-seeing eye of God but we can also implant the transforming radiance of a new hope in the hearts of others. This is our task. This is our joy!

ROBBER IDENTIFIED BY BIBLE

There are implications which we do not like to face in the news story of a 21-year-old robber from Mt. Clare, W. Va., who broke into a garage in Salem, W. Va., on May 2 and stole \$24. Entrance to the garage was gained through a rear window. Below the window on the inside of the building, officers found a pocket Bible containing the draft card of Russell Pernell, which led to his arrest and written confession.

We do not like to hear that a young man who would habitually carry a Bible or Testament in his pocket would be engaged in robbery or would be involved in check forgeries as this man has been. People who love the Bible enough to always carry it with them can reasonably be expected to live by its moral precepts. What was wrong here?

If it were possible we would like to interview Russell Pernell, who was released under \$1,000 bond. We can make some guesses as to his attitude toward the Bible. Perhaps he regarded it only as a convenient book to protect his draft

card which he knew he must always carry with him. But that is hardly an adequate explanation. Possibly it was like a talisman worn about the neck as a sort of superstitious protection. We once knew a soldier, whom we recall as being Jewish, who wore both a Catholic and an Episcopal emblem dangling on his chest. He was going overseas and wanted all the protection that was available. We can imagine that the young robber had sometime been convinced that he ought to have the Bible with him. Possibly it was the gift of a loving, yearning mother who had exacted a promise from him that he would carry it.

Whatever the story back of this incident may be, we may rest assured of two things: (1) that the message of the Bible in his pocket had not really gotten into his heart, and (2) that the Bible does not fail man in his hour of need. There comes vividly to mind an experience of finding an Indian stiff and unconscious by the side of a California highway. As he began to regain consciousness he fumbled in his pocket for a Testament which contained a paper explaining that he was not drunk but was an epileptic. On the strength of his possession of a Testament, we did not turn him over to the officers, who were summoned, but took him to the home of friends for free lodging. In his case, the Bible was in his heart as well as in his pocket.

We do not believe that young Pernel will curse the Bible for having caused him to be caught. When he serves the sentence which he deserves, it is likely that he will not part with his sentimental treasure. We may well hope that he will find occasion to read it in such a way that it will speak to him. He is already aware of one truth from its pages, "Be sure your sins will find you out." As he has time to read and ponder, one may hope that he will find the answer to the sin question. Reading the New Testament record of the saving work of Christ, he, like so many others, may experience the fulfillment of the promise in Isaiah, "Though your sins be as scarlet, they shall be as white as snow."

* *Rais'ns* Budget Promotion Committee

Last week's Recorder listed the 7-month giving to the Denominational Budget. This month, and we hope for the balance of the Conference year, we shall try to confine the attention of this committee strictly to the support of items within the budget, without in any way attempting to minimize the value of non-budget giving or the special appeals which might make such extra giving so worth while to the Kingdom task. Our job is first to support in full the \$74,114 we pledged to the various boards and agencies. And we still can do it, if it is God's will.

Some time ago we received a letter which seemed too pessimistic to air in this column, but which now might startle us into better stewardship, since our 7-month total support still appears to be only 40.8% when it should be 58.3% of the total required. At this rate only about 70% of our budget will be raised, not the 80% described in Secretary Everett T. Harris' letter, part of which follows:

As to what an 80%-raised budget would mean to the Missionary Board, I can only speculate. However, even the possibility of it makes me feel depressed. Already the financial strain of a partially raised proportionate amount of the budget is making itself felt here. Treasurer Stillman asked recently that we study carefully our expenditures, holding everything to a minimum because our funds are very low. He stated that we may soon have to consider retrenchment on some major field or at least to drastically revise our plans for expenditures during 1956.

One reason for this shortage of funds can readily be seen in that we have paid the Nyasaland field's monthly share of the budget in full since October 1, 1955, while at the same time only a part of that amount has been received.

This situation is going to become even more critical in the foreseeable future. I will explain: We have managed to pay salaries of workers in full and on time thus far in the year because certain reserves are currently being used, such as travel expense of a Jamaica missionary to this country and of his successor to Jamaica, the shepherding pastor's moving expense from Brookfield to Fouke, travel expense items from Nyasaland and British Guiana fields which were to be built up in 1956 and completed in 1957 — these are being used up for current running expenses. When we look ahead to the drain on the board's funds that

will be coming soon, it is evident that something drastic must be done if only 80% of the budget is to be raised.

It has been suggested that word be sent at once to Rev. Wardner FitzRandolph to curtail work at Maiden Hall. It is the board's policy to give payment of salaries to workers the right-of-way over payment for expansion such as the Maiden Hall project. It is also the board's policy not to borrow money to pay salaries. One of the things which will probably result from an 80%-raised budget will be a delay in receiving salaries.

What is our answer to be to Secretary Harris, the Missionary Board, and especially to all of the beloved workers in the field? We can't let them or God's Kingdom down, can we? There are 4 or 5 more months to act!

Preserving Records of the Past For the Guidance of the Future

A message to the Ministers Conference from the librarian of the Historical Society, Miss Evalois St. John

Preserving the records of a denomination is not a task that can be done as efficiently by individuals as by a society dedicated to such a work. With that thought in mind the Seventh Day Baptist Historical Society was organized and incorporated forty years ago. The success of the society's work, however, depends upon the support and co-operation of every Seventh Day Baptist.

May I stress, therefore, how necessary it is for each minister and leader to sense the importance of collecting records, and how necessary it is that he endeavor to develop a growing appreciation of this in the minds of those he serves. In every congregation there are those who treasure pamphlets, periodicals, programs, mementos, and record books that are definitely historical in value. As one grows older one gets a great deal of pleasure, I know, from looking these over, reminiscing about them, etc. It is a sad fact, but true nevertheless, that collections of this nature are pretty sure to be finally lost or scattered. What once seemed so precious to the owner can very easily be destroyed as rubbish by those who afterward come into possession. This has already happened to some Seventh

Day Baptist records. Sometimes books and pamphlets and records of historical value are tucked away in a damp steeple, or dark closet, there to rot or to be eaten by mice, unseen and forgotten until too late.

Therefore, I urge upon you leaders tactfully to suggest the wisdom of allowing the Historical Society to become custodians of such records and collections. What one individual collects would be small, not generally known about, nor easily accessible. Placed in the society's care it is recorded, classified, and historical facts made accessible to students.

Preserving records is the first responsibility of the Historical Society. However, it is not its only responsibility. A denomination to be strong and vigorous, it seems to me, needs the consciousness of great traditions. Therefore it is the responsibility of this society to keep alive the story of heroism, of faith, of sacrifice, devotion to truth, and to record successes and failures alike, for both successes and failures of the past can give us guidance. It is a long span of years from the days of Elder Henry Clarke — our first collector of records and recorder of history — to the present. In 1811 there was a definite need for an awareness and understanding of the common heritage which bound Seventh Day Baptists together; also a great need for Seventh Day Baptists to be understood by other denominations. If there was such a need in 1811 when the history of Sabbatarians was recorded, surely there is a need now for Seventh Day Baptists to re-examine their heritage and clearly comprehend the reasons which led us to become a distinct people. What is our reason for existence? What do we have to perpetuate? It seems to me that without the continual awareness of the meaning and significance of our heritage, the inevitable tendency of the denomination will be to decline and disintegrate. To carry on this phase of our work, the society needs the co-operation and support of everyone.

I would emphasize, too, that we are continually making history. Keeping this in mind, ministers and leaders can help the society by putting the Seventh Day

Baptist Historical Society on their mailing lists. A number of churches put out a news quarterly as well as a weekly bulletin. If your church has such a publication, and the Historical Society is not on your mailing list, will you put us there? Let each minister and leader feel responsible to check whether the society is receiving minutes of his association, etc. Historical papers are prepared for special occasions by churches and groups. See that the Historical Society gets a copy. The society would welcome a photograph of every church building, interior and exterior. Denominational boards should also place the Historical Society on their mailing lists if they have not already done so.

I would emphasize, too, that the Historical Society is ready and willing to serve as well as to receive. Ask for our assistance if you need help. If we do not know the answer perhaps we do know where information can be obtained.

Together and with God's help let us become enthusiastic and devoted builders for the future.

Remember June Meetings of Several Associations

Central Association

at Leonardsville, N. Y., June 1-3.

The mission theme chosen for these meetings is: "To the Ends of the Earth."

Eastern Association

at Ashaway, R. I., June 8-10.

The theme is: "Prayer — The Christian's Fuel."

The Sabbath eve service starts at 8 o'clock and the Sabbath morning service at 10:30. Meals will be served in the parish house by the church women at minimum cost.

Western Association

at Independence, N. Y., June 16-17.

(More information may be expected in next week's issue).

Southeastern Association

at Berea, W. Va., June 29-July 1.

The theme: "Walk in the Light." More details will be printed in a later issue.

ATTRACTIVE SLOGAN CONTEST

The American Sabbath Tract Society is anxious to enlist the help of all Seventh Day Baptists everywhere in preparing posters for use in the churches and in choosing the best possible slogan for Sabbath and Gospel tract distribution. To this end the Board of Trustees is initiating a national contest and is offering prizes totaling \$150 in government savings bonds.

This contest grows out of a request of the General Conference through one of its committees. The Tract Society was requested: "To formulate a tense, yet wide-envisioning slogan to unify and enthuse the churches in the matter of Sabbath and Gospel tract distribution." The officers of the board and the members of the Distribution Committee have not been able to settle on the wording of such a slogan. It was therefore agreed that if members in all the churches could be enlisted in a slogan contest a double purpose would be accomplished. The best of the slogans will be used on a series of posters to be prepared during the 1956-57 Conference year. Letters have been sent out to church and fellowship leaders to enlist the support of the churches. Here is the outline of the contest as drawn up by the Committee on Distribution of Literature.

1. Kickoff letters to church and fellowship clerks announcing the contest and suggesting that local contests might be held with the best two entries sent in to the national contest.

2. Continuing publicity in the "Sabbath Recorder" to encourage maximum participation.

3. Prizes:
Overall Slogan - \$50 Savings Bond.
4 Poster Slogans - \$25 Savings Bond each

4. Entries in by July 15, at Plainfield.

5. Judges: The president, recording secretary and the Distribution Committee of the Tract Society.

6. Winners announced at the 1956 General Conference.

WHAT THE SABBATH MEANS TO ME

By George A. Main

(A brief message given by the author in the Daytona Beach, Fla., Seventh Day Baptist Church on Sabbath Rally Day, May 19, 1956.)

Preface:

As a preface, I would have you especially note three well-established facts:

The Bible is the only authentic Word of God.

Its religion is the only authoritative one, and

Its weekly seventh day is God-ordained, and the only Sabbath of most of the one hundred sixty leading ancient and modern languages (over one hundred of the 160).

The "Introduction" to the Scriptures

This is obviously found in Genesis 1: 1 to 2: 3. Significantly, it is devoted solely to the origin, sanctity, and importance of the week and its Sabbath, and to the institution of the family.

The foregoing basic facts, and the following related ones, indicate what the Sabbath means to me.

The Rest Day of "Primeval" Man

Marvelously confirming the Sabbath lessons of Genesis, the primeval word for the seventh day was "sa-bá-tu," universally used in the one language, until its confusion centuries later.

The seventh day was the one original day of rest, else it would not have been designated as "Sabbath."

The Creator's Sabbath

The seventh day was the one day of the week hallowed by the Creator, and called His Sabbath, both through His commandments and His prophets. Being the Sabbath of Jehovah the Lord, it is therefore the true "Lord's Day."

The "Memorial" of Creation

The seventh day is the only day that can fittingly commemorate the creation and should be increasingly revered as science unfolds new wonders of nature.

The Sabbath should indeed be our weekly reminder of the Creator and of His wondrous works.

The God-Ordained "Key" to World Betterment

The Sabbath provides the specific and uniform time for studying the application of God's Ten-Commandment Law to man's multiplying problems. Christ illustrated this use of the Sabbath in that greatest of all Sabbath sermons, the Sermon on the Mount. Thus used the Sabbath becomes the true "key" to world-betterment.

Marvelous Miracles Confirm the "Sanctity" of the Seventh Day

When the change was made from the one original language to many, such that the people could not "understand" one another, the words for the seventh day were retained so nearly like "Sabbath" that there could be no doubt as to when the Sabbath came, obviously revealing the hand of God therein.

Again, when Jehovah revealed, through Moses, that the miracle of the manna was a lesson in Sabbath-observance, the sanctity of the Sabbath was re-emphasized.

The perpetuation of the Sabbath was a definite part of God's plan.

The "Christian" Sabbath

Since Christianity is the perfect religion, it necessarily follows that the few years that its Founder spent on earth, about His "Father's business," were the most important of all history, and that His teachings during those momentous years must take precedence over any and all human utterances.

Listen to them: "Think not that I came to destroy the law." "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father. . . ."

"Keep the commandments," was Christ's reply, when asked how to attain eternal life. "Thy will be done," necessarily includes an expression of hope that the Sabbath of God's recorded will may be universally observed (whether so intended by the supplicant, or not).

Christ's entire life was an exaltation of His Father, and of His commandments.

Is it any wonder that the would-be destroyers of the seventh-day Sabbath, and advocates of first-day observance, never attempt to defend their positions by the life and teachings of Christ, the Lord, whom they profess to follow?

The seventh day is thereby re-confirmed as the only true Lord's Day.

The Sabbath of the "Apostles"

"I had not known sin, except through the law," wrote the Apostle Paul to the erring Romans. And James taught that one becomes a lawbreaker by violating even one of the commandments.

These two teachings, alone, exclude any apostolic interpretation as contrary to the Sabbath of God's law.

The Seventh Day Sabbath of the True Early Christian Church

One of the first designations given to the Christians was "Nazarenes," after their Sabbathkeeping founder, Christ the Nazarene. Paul was a leader of these Nazarenes, a "ringleader" to his enemies.

In spite of merciless persecution because of their Sabbath-observance, the Nazarenes continued under that name for several hundred years after New Testament times, thereby becoming the link between the Sabbath-observing Christian churches of the Biblical and of the post-Biblical eras.

Also, a Roman Catholic author wrote, about the Sabbath-observing Leonists, that there was no country where they "had not gained some footing," and that they were therefore the most "dangerous" sect.

Again, the church historian, Socrates, recorded that as late as the fifth century after Christ, the entire then-known world, with the exception only of the cities of Rome and Alexandria, celebrated "the sacred mysteries on the Sabbath day."

Thus is confirmed what Rev. A. H. Lewis recorded: that the writings of the so-called early fathers indicating Sunday-observance were long since proven to be either spurious or actual forgeries. Dr. Lewis was the outstanding Sabbath Reformer of the past 150, or more, years.

Misstatement as to "Romanism" and the Sabbath

It is often wrongly stated that the Catholic Church changed the Sabbath to

the first day of the week. The Roman Church uses precisely the same passages of Scripture to defend the seventh day as the only Biblical Sabbath and to refute the false claims of Biblical-sundayism that Sabbath-observing Protestants do; but it erroneously claims the authority to change the teachings of the Scriptures.

Although they were mercilessly persecuted, the Sabbath meant so much to the early Christians that death was chosen rather than to renounce the true Sabbath for the sun-day of ancient paganism.

Sabbath Rights: Constitutionally Guaranteed, Legislatively Denied

We should be grateful: that the United States Constitution prohibits Congress from enacting religious laws; that it binds every official of the entire nation — legislative, executive, and judicial to support it; that Congress by rejecting some 150 proposed Sunday laws as religious, has steadfastly refused to violate the Constitution, and its oaths to support it; and that the constitutions of the states also guarantee religious freedom.

In spite of the religious-freedom guarantees of both the Federal and State Governments, many of the states have increased the penalties for Sunday-law violations; Florida, from a recent \$25 fine, to \$250, for either working or selling on Sunday.

Nor is the dignity of Sunday enhanced by the fact that the seldom-enforced Sunday laws were obviously enacted chiefly: (1) as a warning, to legislative candidates, of impending defeat, if they ventured their repeal; and (2) as a threat of fine and imprisonment for those who might wish to follow the Scriptures and rest on the seventh day, and work on all of the other six days.

Responsibility for Spreading Sabbath-observing Christianity

It has been my privilege, for many years, to help spread the Sabbath-portion of Christ's Gospel both in print and by conversation and I expect to so continue as long as I am able. And I believe that my efforts through national and state contacts, have also helped to protect the rights of all to religious freedom. In

this effort I have had the hearty co-operation, which has been highly appreciated, of many Sabbathkeeping friends of various denominations.

It is generally assumed that Sabbath-keeping denominations are very much like similarly named Sundaykeeping organizations, as to both beliefs and practices, except as to the day observed. It is therefore obvious that Sabbath-observing bodies can fulfill their intended mission only by shouldering the "responsibility" of continually magnifying the profound Sabbath truths entrusted to them.

The foregoing facts briefly record what the Sabbath means to me.

STUDIES FOR THE PREVENTION OF ALCOHOLISM

Since 1950 the National Committee for the Prevention of Alcoholism has conducted an Institute of Scientific Studies for the Prevention of Alcoholism each summer at Loma Linda, Calif. Because of the location of the Institute on the West Coast, many in the eastern part of the United States and Canada, although interested in the program, have been unable to attend. Repeated requests have been made for opening a branch of the Institute in the East.

To meet this demand the National Committee, in co-operation with the Methodist Board of Temperance, has voted to launch an eastern section of the Institute to convene on the campus of the American University in Washington, D.C., from July 30 to August 10, 1956.

The course of study will give school administrators, teachers, physicians, clergymen, editors, temperance and social welfare workers scientific facts and basic information that will qualify them to work more effectively in solving the alcohol problem in their respective communities.

Those in the eastern part of the United States and Canada who are interested in attending this Institute may secure application forms and announcements from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue, Northwest, Washington 12, D.C.

MEMORY TEXT

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Philippians 4: 6.

The Christian Conscience and an Economy of Abundance

The following article, printed in two installments, is the unanimously adopted message of the Third National Study Conference on the Church and Economic Life held at Pittsburgh, Pa., April 12-15. The publicity refers to the

The Conference Message

(Continued from May 14, p. 316)

As we look beyond the borders of our own country we find a world where millions of people are hungry or ill-fed. No people can call itself Christian, if, possessed of the means to abundance, it fails to exert every effort within its power to relieve want wherever it exists. No people can live in isolated plenty in the midst of a needy world and expect to avoid the withering of its Christian spirit. As stewards of abundance, owing all to God, we must in simple justice and brotherhood share with those in need.

There are and there will be circumstances where stark suffering or the consequences of disaster justify and require the direct giving of what people need. In such circumstances the giving should be done with no expectation of return, no political strings on the gift, and with mutual respect and regard between the recipient and the giver.

But a more far-reaching Christian act, which will build for better Christian relationships, is assistance to people to help themselves, the sharing not only of things but of knowledge, techniques, methods, and the creative spirit. To this end Christians should support substantial participation by individuals, private agencies, and the government of the United States in a long-range program of co-operation with the people of other nations. Such programs should include the promotion of mutually advantageous world trade and assistance in the development of the less economically developed countries of the world. In these endeavors the agencies of

the United Nations should be used as fully as possible.

III

In our time it is required not only of the Church but of individual Christians that they make certain choices and decisions in the light of the Gospel. The Christian must choose to wage peace and to do all in his power to prevent war. But he must face the full implications of his decision. He must realize that national armament can never bring any permanent peace. It can do no more than buy time in which to wage peace by Christian methods, using every economic, moral, intellectual, and spiritual resource to that end.

Progress is not inevitable, nor is any guarantee of continuance of our prosperity to be found in the pattern of historical events. In endeavoring to make sure that the abundance we see about us does not prove a false dawn, Christians must choose and support methods of maintaining and increasing that abundance which are consistent with the Christian ethic. They cannot accept the idea that military expenditures are a necessary prop to our economy, but seek their reduction at the earliest time and to the greatest extent that is consistent with the safety of the free world. Christians should decide now to support constructive substitutes for military expenditures when the latter can be reduced. Among these, besides additional overseas economic development programs, are the expansion of programs for the elimination of slums, the redevelopment of blighted areas, and conservation of neighborhoods in American cities, for the building of hospitals and carrying forward a broad attack on disease, for the maintenance and construction of highways, and for the orderly development of natural resources.

The Christian conscience can no longer tolerate the neglect of our children's future and welfare of which we are at present guilty despite our increasing abundance. Confronted by our overburdened educational system, Christians must lead the way toward expanding the school facilities and providing adequate

pay for the teachers, both of which we so desperately need.

The Christian confronts in our time other choices and duties which cannot be escaped. As organization develops in business, labor, agriculture, or among consumers it becomes the duty of the Christian member therein to regard his participation as a solemn responsibility of his Christian vocation. He must seek to make any group to which he belongs genuinely democratic in nature, so that it can fulfill its basic function of giving to its membership that sense of significant participation that is a fundamental need of man. He must seek to bring the group to pursue policies making for the general public welfare, and not alone for its own members' gain.

There is no necessary contradiction between an economy of abundance and the principles of Christian living. But the Christian must always realize that an increasing volume of goods and services does not necessarily contribute to the "more abundant life." As a consumer, the Christian has choices of profound importance to make. One of these is to spend his income on goods and services which promote human welfare rather than those which are useless or harmful to mankind. Another important choice and challenge is to avoid the sin of thoughtless waste and selfish dissipation of income and goods. The Christian cannot justify expenditures beyond his reasonable needs on the excuse that he is thereby supporting an abundant economy.

In an age of potential abundance there is a special temptation to uncritical conformity with things as they are which the Christian must resist. The church itself faces this danger. In such a time as this there rests upon every Christian a supreme obligation to heed the call of St. Paul when he said: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

IV

One of the gravest challenges facing the people of the United States is found in the question, "Can we stand abun-

dance?" If abundance makes us vain, boastful, possessive, or intolerant, our culture, in spite of our Christian inheritance, will go the way of many cultures of the past.

We rejoice that Christian churches are becoming increasingly aware of this challenge as well as of other challenges this age is bringing. The Church — clergy and laity together — led by the Holy Spirit, has now the obligation to rediscover its nature and purpose and to adapt its functions and methods so that men and women in our time will be really confronted by Christ and the promise of the true abundance which He alone can bring.

In its teaching function the Church should relate to the workings of the economic order the great principles of respect for human dignity, protection of human freedom, securing of justice and good will in human relations. In their administrative functions and especially in their employment practices the churches should search their own consciences to the end that they apply, to their own work, standards at least as high as those they commend to society at large. In its prophetic function the Church should lay its hand on the body politic and say, "Thou ailest here and here." In its counselling and healing functions it should minister to the integrity of the person and to the healthy unity of body and mind, in an age when life is becoming increasingly specialized and fragmented. In its evangelistic function the Church should seek the redemption of the whole man in all his relationships. In all these spheres the Christian laity has a singular opportunity and responsibility.

Under God, this age of abundance, bringing a rich experience of interdependence to men and nations, can be an age in which the Church of Christ undertakes its task with new urgency. For it is pre-eminently the Church that is charged with pointing men to the supreme source of guidance and power in One who said, "I came to save the world."

Speaking the truth in love may mean at times keeping silence. — Dean Willard Sperry of Harvard.

Publishing House News

The people at the denominational publishing house, both in office and shop, saw some big things going on recently in the narrow parking lot just outside the building. We refer to the delivery and burying of a 6,000-gallon fuel oil tank, the first step in converting the publishing house furnace from coal to oil as authorized at the last Tract Board meeting.

The steel tank, manufactured by a local concern, is indeed a big thing compared with the men standing beside it. When rolled into place from the huge trailer truck, it took up the full space between the print shop and the adjoining apartment building. A few days later a power shovel was brought in to make the excavation. In half a day the workmen had dug a pit 15 feet deep, had hauled away 8 big truckloads of dirt, and had succeeded in lowering the big tank into place. The next day the oil was delivered just in case a big rain should come and float the tank before the ground was settled around it.

The manager of the publishing house, L. H. North, explains that one reason for buying such a large tank was that there was a saving of 3 cents per gallon on deliveries of 5,000 gallons. The other obvious reason is that it takes a large amount of fuel to heat a building of this size. When both the Seventh Day Baptist Building and the publishing house were burning coal, the bin under the print shop was filled with 100 tons.

It will be recalled that the smaller furnace serving the front building was converted to oil last year without any actual cost to the General Conference which owns it. The present project is, of course, taken care of from funds derived from the commercial work of the Tract Society publishing house. It will remove the problem of hiring extra janitorial service for the care of the furnaces and will give the customary benefit of more satisfactory automatic control of temperatures. Also, the coal room will now be available for added storage space, which is much needed.

Fallen Monarch

Elizabeth Fisher Davis

At the close of the Pacific Coast Association in 1947, Rev. and Mrs. Leon Maltby (the former then pastor of the Riverside, Calif., Church) took their guests, Rev. Harley Sutton of New York State and Mr. and Mrs. Luther S. Davis of the Marlboro, N. J., Church, to the site of the Pacific Pines Camp. We stood in reverence under those great, tall pine trees, which three of us could scarcely encircle. Between those giant trees lay "fallen monarchs" prostrate on the ground.

We had recently visited the famed Knott's Berry Farm in Southern California where a copy of the following poem was secured. It hung above the trunk of an immense petrified redwood tree more than 42 inches in diameter said to have come from Nevada and to have lived 15 million years ago. We read the poem there at the church camp. Later, when Secretary Sutton became ill with a disease from which there was no hope of recovery, we resolved that if we outlived him we would send this poem to the Sabbath Recorder for publication. The May 14 Recorder tells us that Rev. Harley Sutton has passed on — a "fallen monarch" of our denomination. May God grant "that saplings rise where fallen monarchs lie."

FALLEN MONARCHS

Tho' the trees may fall — the forest does not die:

Age is a storm that cannot be defied,
And tall trees crash upon the mountain side;
But saplings rise, where fallen monarchs lie.

Men pass away, but mankind struggles on;
And, like the forest, climbs the mountain slope:
Old trails must end — but men with youth
and hope

Will blaze new trails before their strength is gone.

Death is a part of immortality,
The winter that must pass before the spring:
There comes an end to every living thing!
But life goes onward for eternity.

Author Unknown.

Frequently our belief in prayer is greater than our action in the use of it.
— J. H. Chitwood.

OLD CHURCH WITH YOUNG IDEAS

Rev. Edgar F. Wheeler

About to celebrate its one hundred fiftieth anniversary in the fall, the De Ruyter Church recently took two actions which convince us that the passing of years in the life of a church does not necessarily mean the diminishing of vision and vigor.

With a view to providing more adequately for the pastor's financial needs in the face of rising living costs, thus freeing him to better perform his pastoral functions, it was voted at a recent church business meeting to increase the previously offered salary by nearly one-third. Because the membership of the church is relatively small, the financial burden of maintaining the total church program has not been a light one. We may well imagine that under the circumstances such an increase was prayerfully debated, but in a spirit of faith and self-sacrifice the decision was reached as necessary both for the church's spiritual growth and program of outreach in the community.

The giving of the De Ruyter Church incidentally, to the Denominational Budget has been generous and faithful ranking favorably with the giving of much larger churches.

In the light of a desperate shortage of ministers in the denomination, the De Ruyter Church took their second forward-looking step. They called a layman, Charles Swing of Syracuse, into the active ministry, thus swelling the ranks of the Seventh Day Baptist ministry as well as meeting their own immediate needs. Mr. Swing had for some time felt a calling in this direction, and in his office as deacon in the Shiloh, N. J., and De Ruyter Churches, was conversant with the work of the ministry. He had on numerous occasions filled the pulpit at De Ruyter during the absence of a regular minister.

The De Ruyter Church is to be heartily commended for these forward steps, and may well have set the pace for other Seventh Day Baptist churches facing similar problems.

Obviously the De Ruyter Church, though old in years, has plenty of young ideas.

For Jr. High Readers

An Elephant Hunt

What boy has not dreamed of hunting great animals in far-off Africa or Asia? We would like to match our superior wisdom or weapons against those fierce lions or wild lumbering elephants which can be kept at a safe distance by our fast cars or powerful rifles.

Did you know that ages ago if you had been living in New York, Nebraska, Colorado, California, or even in the far North you could have hunted mammoths or even dinosaurs without going to Africa or Asia? Of course, it would have taken a great deal more courage to hunt those giant wild elephants with arrows and spears instead of big rifles.

The only place you can hunt them now is in some museum like the Museum of Natural History in Denver, Colo. That would be perfectly safe, for the skeletons of those mammoths turned to stone many, many years ago. Hunting elephants imbedded in solid rock could be fun too. The scientists who discover them and put the bones back together are always learning new things.

For a long time we have known that there once were elephants and other huge tropical beasts roaming all over this North American Continent. But up until a few years ago no one had any proof that there were men and boys here at the same time with courage enough to try to kill those animals with spears. We thought that the Ice Age and the age in which the mammoths lived here was long before the age of man. In the museum at Denver, Colo., there is a great skeleton of a mammoth which was found imbedded in solid rock near Angus, Nebraska. In the throat of that elephant was found a carefully fashioned spear point, showing that the animal had been hunted by a man or a very strong boy. This particular mammoth apparently had arthritis and couldn't move very fast.

Probably the best and the safest place to hunt the great wild animals is in a

museum where everything has been reproduced as nearly as possible just like the places where those animals live or once lived.

When we see the animals in the museums and the weapons with which some of those prehistoric creatures were killed, we wonder if they were really quite as prehistoric as people used to think. We are also reminded of what the Bible says about man and the animals at creation. In Genesis 1, we read that God told man to subdue the earth and to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The dream of hunting elephants is not new, it is something that was planted in the heart of man by God way back in the beginning of things. Another thing we ought to be dreaming about is loving and serving God, for that, too, was what God has expected of young people since the very beginning.

Patience and Procrastination

Patience: "Calm and uncomplaining endurance as under pain; calmness in waiting." When we think of patience we think of the patience of Job. Going on to perfection, we think of the patience of the Perfect One, our Lord Jesus Christ.

Procrastination: "Defer action." "To know to do good to thy neighbor and defer action is procrastination, and procrastination is the thief of time." Living the past is to be dead to the present: yesterdays have ended; today is the accepted time.

— Contributed.

April 30, 1956, Budget Status

100% September 30, 1956 Goal	\$74,114
58.3% 7 Month Goal	\$43,225
48.8% Raised 1956 (April 30)	\$30,255
37.3% Raised 1955	\$26,409

Christian Citizens Build Harmony in Inter-Group Relations

By Mary Spain

(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.)

I was in the group led by Robert Brill. To begin with, we had a get-acquainted game which was loads of fun trying to remember the names of other delegates. There were delegates from small towns like ours and also from large cities. They divided our large group into two groups, the freshmen and sophomores in one and the juniors and seniors in the other. Our leader was a Japanese-American named Joseph Sakurmura whom we called Joe. He was loads of fun and knew a lot about this subject, as he had been kept in a concentration camp from the age of fourteen to seventeen. He told us of his experiences in the camp and referred to them as nightmares.

After this we got down to work. Two of the questions we discussed were: 1. How can we make our community have better group relations, in religious, racial, and cultural groups? 2. How can we make our community more Christian? We discussed these in our big group and then broke up into several little groups of six or seven.

Some of the answers to these questions which we suggested were as follows. We can help our community to get along better:

Racially by:

1. Starting to teach younger people that other races and people with differently colored skins are as good as we.
2. Remembering that every one is created equal.
3. Inviting people of other races into school and church organizations. (We also thought that a lot of racial problems are inherited.)

Religiously by:

1. Being friends with people of other religions and church organizations.
2. Having social doings with mixed groups.

3. Trying to understand other religions.

Culturally:

No one in our group had had enough experience in his community with cultural problems and so we didn't stay on this subject long. It was felt, however, that we could make our community more Christian by:

1. Getting transportation to church doings.
2. Getting children interested in religion at an early age.
3. Getting the idea out of teen-age minds that religion is a "sissified" subject.

After discussing these subjects in our small groups we went back into the large group and shared our ideas. Most of the groups had the same ideas. We had a lot of fun at the Youth Conference and found it very worth while.

Weekday Religious Education Conference

To help chart the future course of the weekday church school movement and to provide an opportunity for communities to exchange experiences in this field, the first National Conference on Weekday Religious Education is scheduled to be held June 25-28, at Oberlin College, Oberlin, Ohio.

The conference has been called by the Weekday Religious Education Committee of the National Council of Churches. Rev. John S. Groenfeldt, Bethlehem, Pa., general secretary of the Board of Christian Education and Evangelism of the Moravian Church in America, Northern Province, the chairman, stated:

"With legal and constitutional obstacles out of the way and with programs carried on long enough to develop experience, curricula, and leadership, weekday religious education is ready now, we believe, for a new great development and expansion. To this end we are bringing together outstanding leaders for what we anticipate will be a great conference."

SABBATH SCHOOL LESSON for June 9, 1956

The Gospel Overcomes Paganism
Lesson Scripture: Acts 19: 8-10, 18-20,
23-27; Ephesians 5: 15-18.

ITEMS OF INTEREST

Christian Endeavor News

A Christian Citizenship Convocation for youth will be held in Washington, D.C., June 29 - July 1, according to announcement made recently by Robert C. Ross, citizenship director of the International Society of Christian Endeavor.

Winners in the fifth annual Citizenship Award Contest being conducted by the Christian Endeavor movement will be honored at the meetings in June. The two winning youth in the United States and Canada will receive awards of \$200 in cash plus the trip to the meeting in Washington.

The Southern Baptist Foreign Mission Board reported recently the results of revivals in two widely separated places. In Mexico, 607 persons accepted Christ in one campaign, and in Nigeria, 888 were saved during a revival at Ogbomosho. This location is about 250 miles from the little cluster of Seventh Day Baptist groups.

Delegates to the Quadrennial General Conference of the Methodist Church held the first week of May, overwhelmingly approved a statement of policy barring racial discrimination or "enforced segregation" within the church. Charles C. Parlin, New York, was chairman of the committee on the state of the church which drafted the policy statement adopted by the Conference calling for racial integration throughout the church.

The statement on policy said, "There must be no place in the Methodist Church for racial discrimination or enforced segregation. Recognizing that we have not attained this goal, yet rejoicing in the progress made, we recommend that discrimination or segregation by any method or practice, whether by conference structure or otherwise, in the Methodist Church be abolished with reasonable speed. The growing spirit of brotherhood throughout the church strengthens our confidence that under the leadership of the Holy Spirit, we will continue to go forward."

Actions taken by the recent General Conference of the Methodist Church, meeting in Minneapolis, included: ap-

proving the raising of \$48,000,000 to strengthen Methodism's 116 colleges and universities, and approving the increase of the church's home and overseas missionary budget from \$30,000,000 to \$49,000,000 per year.

Another action of the Conference was to grant full clergy rights to women. The Presbyterian Church in the U.S.A. recently took similar action.

NEWS FROM THE CHURCHES

NEW AUBURN, WIS. — It is high time to tell our friends something about our efforts and progress toward building a new church. We have our plans made and they have been "approved" by our State Industrial Commission. So we are ready to start digging.

We remodeled the parsonage last fall and modernized it with an electric range, electric hot water heater, and oil space heater, put congoleum down in the remodeled kitchen and in the new porch which is now glassed in. This expense is almost met while, at the same time, our members have been paying into the building fund.

We secured for our new building the windows, doors, jams and casings, and the maple flooring from the basement of the Congregational Church in Eau Claire, which is to be replaced by a new church. We also purchased from that church the two toilets and the furnace with all the piping. From here on we expect our expenses to be much in advance of our ability to pay. After all we are so small, having furnished too many members to other churches, in addition to what I may call a normal loss. We have a possible 20 or 21 paying units. All our friends will know what that will mean.

Our new pastor is business-minded. In preaching good sermons to us and the Bloomer Congregationalists he sticks well to the subject in hand. Besides being pastor he is also a member of the building committee.

We think we are in need of the interest and prayers of all our friends, a number of whom have already offered donated labor. For these offers we are grateful. — Correspondent.

The Sabbath Recorder

SALEM, W. VA. — During the past weekend we had an opportunity to get a full picture of Seventh Day Baptist world missions. At the invitation of the local Missionary-Evangelism Committee, Rev. Everett T. Harris, corresponding secretary of our Missionary Society, came to us to present the present conditions, challenges, and needs of our mission fields. In the presentation of our missionary interests, Rev. and Mrs. O. B. Bond, recently returned from Jamaica, Rev. Clifford Hansen who is deeply interested in Nigerian opportunities, and Rev. Ralph Coon, chairman of the local committee, were used to present various phases of our mission work.

Other churches of West Virginia joined with us for the occasion as it was also the Semiannual meeting of the West Virginia Churches. Certainly we now have a new appreciation for our own mission work.

Secretary Harris urged two things that the people of the denomination may do to best help in the field of total Seventh Day Baptist world missions.

1. Pray earnestly and consistently. He said that our missionaries are continually requesting the prayers of Seventh Day Baptists at home.

2. Raise the Denominational Budget in full. This will enable all of our agencies to go forward with the work that they have planned. — Salem Mid-Month Mail.

Accessions

Riverside, Calif.

By Testimony:

Holmes Helson
Mrs. Holmes (Barbara) Helson
Miss Donna Oswalt

Marriages

Harris - Leete — James Thurman Harris, son of Rev. and Mrs. Everett T. Harris of Westerly, R. I., and Nancy Ann Leete, daughter of Mr. and Mrs. Edward Brewer Leete, Ashaway, R. I., were united in marriage May 5, 1956, with the groom's father officiating.

Births

Branch. — A son, Robin Rene, on March 2, 1956, to Gary and Phyllis Branch of 1112 Rathbone S.W., Grand Rapids, Mich.

Obituaries

Brown. — Hattie E., daughter of William A. and Harriett Pelton Babcock, was born Jan. 24, 1864, in Peterboro, N. Y., and died at her home in Leonardsville, N. Y., April 27, 1956.

On September 8, 1885, she was married to Merton Brown who preceded her in death in 1931. She had been a resident of Leonardsville for 56 years and was the oldest member of the First Seventh Day Baptist Church of Brookfield (Leonardsville) as well as a member of its Women's Society.

Surviving are: one daughter, Mrs. Elsie Croop, with whom she lived; two grandchildren, Paul Croop, of Ilion and Mrs. Elizabeth Talbut, of Leonardsville; and four great-grandchildren.

The funeral was held in the Leonardsville Church with Rev. Howard Wadell of the Methodist Church officiating because of the illness of her pastor. Burial was in the Leonardsville Cemetery. M.C.V.H.

Rogers. — Elizabeth West Whitford, daughter of Richard and Ruth Dare West, was born in Shiloh, N. J., May 9, 1867, and died at Bethesda Hospital, North Hornell, N. Y., Nov. 21, 1955.

She united with the First Seventh Day Baptist Church of Alfred in 1885, in which village she has lived for the past seventy years. She was married to Frank Samuel Whitford in 1898. Mr. Whitford died in 1908. In 1918 she was married to Daniel Herbert Rogers, who preceded her in death in 1928.

Survivors include: a daughter, Mrs. Willis C. Russell (Ruth) of Alfred; a sister, Mrs. Frank A. Crumb of Pittsford; several stepchildren, stepgrandchildren and great-grandchildren, and nieces and nephews. A son, Alfred W. Whitford of Watsonstown, Pa., died Jan. 8, 1956.

Memorial services were conducted Nov. 23, by Rev. Hurley S. Warren. Committal services for both mother and son were held Sabbath afternoon, May 5, 1956, at Alfred Rural Cemetery. H. S. W.

Rose. — Maud Ethalyn, daughter of Nathan and Nancy Greene Rose, was born Mar. 15, 1874, in Rock River community, Milton, Wis., and died May 4, 1956, in the Beecher Home, Janesville, Wis.

She is the last of six children who grew up on a farm near Rock River and were part of a large and influential family in that community and the Rock River Seventh Day Baptist Church, now extinct. She always lived near her old home, spending some late winters with her niece, Ruth Hamele, in Portage, Wis. Other surviving nieces and nephews are: Mamie Thomas, Alfred, N. Y.; Gladys Beard and Walter Rogers, Milwaukee, Wis.; Lawrence Rose, Pacoima, Calif.; Ben Vincent, Janesville, and Willis Vincent, Milton Junction, Wis.

Miss Rose often expressed herself in verse at family or community events, and several of her poems were used in the farewell service conducted by Rev. John F. Randolph. Interment was in Rock River Cemetery. J. F. R.



Children's Day

Universal in its appeal is the annual celebration of Children's Day in the churches. On this occasion we most joyfully recognize the achievement, the growth in understanding, in spiritual knowledge, in faith, and in sheer loveliness of all the children of the church. We remember again the words of the Saviour: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."