

The Sabbath Recorder

The Patriot Prays



True gratitude must be looked upon as a Christian virtue, for in lands where Christianity is ridiculed and its full exercise proscribed, fear dominates, gratitude declines. Washington was never greater than when he prayed at Valley Forge. We do well to bow in gratitude for that faith which has sustained the great ones of our history in their hours of crisis. To follow in their train is to discipline ourselves in the school of prayer—to remember that we, too, are dependent upon the grace of God.

INSCRIPTION AT MOUNT VERNON

Washington, the brave, the wise, the good.
 Supreme in war, in council, and in peace.
 Valiant without ambition, discreet without fear, confident without presumption.
 In disaster, calm; in success, moderate; in all, himself.
 The hero, the patriot, the Christian.
 The father of nations, the friend of mankind,
 Who, when he had won all, renounced all, and sought in the bosom of his family and of nature, retirement, and in the hope of religion, immortality.

Obituaries

spending the winter in Chicago at the home of Dr. and Mrs. Ian Bond. Miss Bond and Mr. Stutler have been frequent attendants and a welcome addition to this small group.

Miss Myrtle Lewis, formerly at Evanston Hospital, left Chicago early in January. She will be supervisor of nursing at the Bismarck, N. D., Hospital. She will be greatly missed.

It is with deep regret word was received of the death of Paul Ewing of Little Rock, Ark., who served the Chicago Church as treasurer while living in Chicago.

Holiday messages received by resident members from former pastors and their wives are always welcomed, as also from nonresident members. Recently letters have been received from Dr. Bessie Sinclair French of Miami, Fla.; Mrs. Ansel Van Horn of Chandler, Ariz., and from a long-time nonresident member, Mrs. Nettie Graves Harlow, formerly of Lucian, Utah, who states that she is now living with her sister-in-law at Huntington Park, Calif., since the death of Mr. Harlow. — Correspondent.

ASHTABULA, OHIO — A recent letter to the editor from Rev. Albert E. S. McMahon states, "After much prayer and thought I have concluded not to become affiliated with the Seventh Day Baptist Denomination." This is interpreted to mean that he is no longer seeking accreditation as a Seventh Day Baptist minister. (He and his wife joined the Indianapolis Church in January, 1955.) He was instrumental in raising up the Ashtabula Seventh Day Baptist Fellowship and labored for some time in Indianapolis with some help from the Missionary Society. He intimates that the fellowship in his city will be of a non-denominational nature at present.

Mr. McMahon holds an unusual view of the Sabbath which to him makes it seem more important. He holds that it should be observed according to Jerusalem time and that it begins and ends at the same instant in all of God's creation (including "other intelligences that are not of earth"). Other correspondence indicates a rather different view of liberty of conscience than is generally held in our churches.

Burrows. — Myron A., son of Clayton A. and Jessie Irish Burrows, was born at Friendship, N. Y., Nov. 4, 1904, and was fatally injured on Oct. 7, 1955, while crossing a street in Buffalo, the city of his late residence.

Mr. Burrows was brought up in the Nile, N. Y., Seventh Day Baptist Church. He is survived by eight children: Myron A., of Rochester, N. Y.; Phillip, of Galesburg, Ill.; Ralph, of Huntington, Pa.; Mrs. Jessie Reese, of Allegany, Arvis C., of Cuba, and Harold, Duane, and Victor, of Friendship, N. Y.; 11 grandchildren; five married sisters: Irene Palmiter, Wellsville, Juanita Card, Jamestown, Marian Johnson and Alberta Wightman, Friendship, N. Y.; and Elizabeth Drake, of Shinglehouse, Pa.

Graveside services were conducted October 10 at Mt. Hope Cemetery, Friendship.

— Elizabeth Drake.

Shepard. — William George, son of Charles Howard and Lizzie Jane Denny Shepard, was born Feb. 18, 1881, at Council Bluffs, Iowa, and died Jan. 26, 1956, at the Good Shepherd Nursing Home, Denver, Colo.

His early years were spent in Iowa and neighboring states and for many years he was a farmer. He was married to Pearl Elizabeth Pederson, Feb. 25, 1911. His wife died in January, 1937, and soon afterward he moved to Colorado.

He is survived by his daughter, Stella Bunning, of Kansas City, Mo., and his son, Richard, of Wheat Ridge, Colo.; six grandchildren; one great-grandchild; two sisters: Mrs. Lizzie Colburn, Valentine, Neb., and Mrs. Cora Noble, Harlan, Iowa; and two brothers: Frank E., Springfield, Ill., and Charles.

The funeral was conducted by Rev. C. Harmon Dickinson with interment in Crown Hill Cemetery.
 C. H. D.

Noble. — James Allen, son of James J. and Mary Noble, was born in Albion, Wis., 48 years ago and died Jan. 29, 1956, at Madison, Wis.

In 1917 he joined the Seventh Day Baptist Church at Albion where his parents were active participants for some years. Raised in a musical family, James became associated early in life with major jazz orchestras as pianist, composer, and arranger. For a time he was associated with the Robinson Music Publishing Co., New York City.

Surviving are his wife, his mother, of Milton Junction, Wis., and two brothers, Hugh and Earl. Farewell services were conducted by the pastor of his home church, Doyle K. Zwiebel, with the assistance of Rev. Max Gaebler, pastor of the Unitarian Church of Madison. Interment was in the Evergreen Cemetery near Albion.

D. K. Z.

Bogota, Colombia — I enjoy reading the *Sabbath Recorder* and often clip articles for my scrapbook.

The Sabbath Recorder

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How better can you invest \$3 than in a subscription to the Sabbath Recorder? In a year's time it is as big as two books, and is far more personal.

OUR EDITORIAL STAND

As our third year in the editorial chair draws towards its close the time may be opportune to publish anew what we conceive as worthy aims or policy for such a magazine as this.

First of all, the Sabbath Recorder does not belong to the editor. It was not started by him nor does its present subscription list depend in any large measure upon his editorializing, selection of material, or correspondence. Appreciation of his efforts along all three lines is evident from much of the mail received, but most of present subscriptions are on the basis of long sustained loyalty to the cause represented by this organ of the denomination. The Sabbath Recorder belongs, in part, to the board which publishes it and to the larger organization which further subsidizes it through current gifts of the people. The editor is aware therefore that his responsibility is much different than as if this were an independent magazine within a denomination making its own way purely on a subscription basis.

On the other hand we cannot allow the economic status of the publication to be the determining or restricting factor in editorial policy. There must be a high degree of freedom if the editor is to maintain his personal integrity and hold up his head among others who feel free to comment on the issues of the day as they see them.

The editor gathers and selects news considered to be of most interest to his rather select and well-known list of readers. But his work must be more than that of a denominational news gatherer. It requires evaluation, interpretation, and highlighting of events and items whether they be local, denominational, or ecumenical.

The promotion of the Denominational Budget has taken considerable space in the Sabbath Recorder and particularly in some recent issues. That certainly is a proper and necessary function of the paper. We cannot serve the best interests of our organized work without direct emphasis on finances. Some of our space must be used as a sounding board for those charged with the responsibility of raising the budget, and we consider that our own voice ought also to be heard occasionally on this subject. But the editor, in a sense,

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must hold himself above and detached from this single need. He must be free even to criticize budget promotion methods if, in his opinion, a need for such criticism should arise.

In order to make the ministry of our paper effective, or just to maintain a net increase of readers, we must give thought and space to promoting subscriptions. Possibly it appears to some that editors are more concerned with perpetuating the paper than ministering to its readers. Emphatically, such is not the case.

The word "Sabbath" is the prominent word in the name of our publication. It is our policy to promote the seventh-day Sabbath in such a way that those who already perceive it as truth with their minds will also honor it with heart and hand. Our promotion also embraces the hope that others will search out this truth in the Word. But even here we seek to remain objective. We want to put salvation from the penalty and power of sin in first place and give the Sabbath no more than its rightful, important place.

After nearly three years of reading, mingling with other religious editors, and meditating on our own somewhat unique situation, certain convictions have deepened. We feel, as we have mentioned, a responsibility to reflect in our pages as far as possible what we believe to be the voice of our people as expressed in official gatherings and as ascertained by correspondence. There is an even greater responsibility devolving upon an editor as we have come to see it. We are charged with the duty of providing our readers both within and outside the denomination a spiritual bill of fare that will contribute much to their growth. Unless we constantly do that, our efforts at uniting our family with news or improving our financial structure will be fruitless. Just as the minister of a church must combine pastoring the faithful flock with evangelistic and prophetic preaching, so must the editor. We must do more than mirror opinion; we must seek to mold or create it. We must realize that although many of our readers are better qualified to counsel and advise than we are, yet the bulk of our subscribers long for spiritual help from our magazine as a whole and from the editorial department in particular. Upon us

weighs the responsibility of office; we must try to lead in paths of righteousness.

The "sincere milk of the word" is referred to in the New Testament as being the ideal food to be desired. In another place, advanced instruction in sound doctrine is contrasted with milk and called strong meat. There ought to be a place for both. In modern language we speak of vitamin deficiencies. Some people need vitamin B only; others a combination of several. We all need food and a well-balanced diet. It is the aim of our paper to emphasize the vitamin that we believe to be absent in the diet of many Christians, namely, the Sabbath. It is also our purpose to bring food from afar to supplement our own diet. World-wide mission and evangelistic items are needed. Some of the best thought of people of other denominations is food for our souls. It finds a place in our bill of fare, not just as necessary bulk but as strength-producing food.

STIMULATING BOOKS

We recently reviewed in these columns *Life Looks Up* by the successful evangelist, Charles Templeton. It has been our privilege to read some other books recently that have been stimulating, informative, and challenging.

The Secret of Happiness by the world's foremost evangelist, Billy Graham, is a most valuable book of moderate size and cost. It is a rich and rewarding study of the Beatitudes in Matthew 5. The theme of the book, as one could guess from the Scripture on which it is based, is that Jesus is giving to men of all ages the secret for their happiness in these "Blesseds." Such a book might well help our people to appreciate the theme of our 1956 General Conference, "Be Happy — You are the light of the world," taken from this same Scripture. Those who read the book will find little similarity between it and the radio and TV preaching of Dr. Graham although a glowing warmth shines out from the cold printer's ink and there is a tapping of the world-wide experiences of the evangelist.

Billy Graham: A Mission Accomplished by George Burnham is a fascinating book

of quite a different character. Published late in 1955 by Revell this 160-page, fast reading book is a sympathetic reporter's account of Billy Graham's Scotland crusade which took him also back to London, across the Channel to great success in non-Protestant Paris, and on a brief but amazing campaign through other European capitals.

The book, brief as it is, is divided into 55 sections with intriguing headings. When the evangelist left Scotland the impact upon the clergy had been so great that over 1,000 of them made decisions to rededicate their lives to God. The reporter remarks that these same preachers at the start of the campaign had objected to such an invitation being given to the people.

Common people, kings and queens heard him gladly and felt through him the power of the world's oldest message. But while high churchmen and low generals and privates in numbers exceeding 4,000,000 felt the Spirit's drawing, there were others who scoffed. Communist papers reviled him. Billy Graham found himself in the same hotel in Paris with ex-King Farouk of Egypt. One of Dr. Graham's friends tried to arrange an opportunity for a meeting of the two men. The repudiated ex-king sent word that he could not see Billy Graham tomorrow or anytime. He was engaged in his favorite pastime of wine, women, and song. He could not be bothered with the things of God.

EDITORIAL NOTES

Young People Dedicate Lives

As predicted in our editorial in the February 6 issue, youth has already been challenged by the tragic death of the missionaries in Ecuador. In Wheaton College alone, 60 students rededicated their lives to Christ and His service, according to reports received here. What the result has been in other schools, time will reveal.

Our information that all of the five martyred missionaries were of the same denomination was not quite correct. The pilot of the plane was not a member of the Plymouth Brethren group. They did not all work under the same mission



MEMORY TEXT

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? 1 John 5: 4-5.



auspices, but they were all one in Christ, and, according to our belief, they are now in the presence of the Lord whom they served, awaiting the final resurrection of the body.

"For God and My Country"

During Boy Scout Week, February 6-12, nearly every weekly and daily paper featured that now familiar picture of two Boy Scouts in the foreground, a leader just behind them with his hands on their shoulders, and in the background, the less distinct figure of General Washington praying. It is worthy of note that on this forty-sixth anniversary of scouting the theme for the year is "Onward — For God and My Country." The twelfth Scout law requires reverence for God. It is to be hoped that this law, high-lighted by the theme for the year, may be more than mere words—that it will stimulate both leaders and boys, inspiring them to greater devotion to God and more love for their country.

WASHINGTON PRAYED

Samuel B. Cole

The sun went down o'er Valley Forge
In the cheerless wintry air;
Day after day the sun went down,
And no man seemed to care;
For day and night alike were fraught
With suffering and disease —
Yet one man rose, when the camp was still
And went out under the trees.

His heart was heavy, his burden great
He thought of his hungry men;
He thought of a torn, distracted land
That longed for peace again.
And then he knelt and prayed — but not
To the gods of wood and stone;
He prayed to the God of truth and right
There under the trees alone.

FROM THE PRESIDENT'S DESK

Special Bulletins

The first in a series of six special bulletins, designed to promote the Denominational Budget, has been mailed to each church which sent in an order, and the other five issues will be mailed to arrive by the first of each month. The first bulletin carries the Conference theme: "Be Happy — You are the light of the world," and the second, the Budget theme: "To the Glory of God and in Memory of A. Burdet Crofoot." The other four are being prepared by the major boards: Missionary, Women's, Christian Education, and Tract. The printing and mailing is being done by our own publishing house.

Budget Sabbath

The second Sabbath of each month is being designated as **Budget Sabbath** by the committee appointed to promote the budget. On this Sabbath we are urging each of our churches to use the special bulletins and to present the needs of the denomination. The pastor might speak from the pulpit, but along with this, we would urge each church to have a layman present the challenge from the floor. Be sure to check your own church's giving. It will add unity and strength to the entire program to have all of our churches doing this on the same Sabbath. If you have not already used this first bulletin please do so on the earliest possible date.

We urge each church to promote Budget Sabbath! Yes, speak about money!

Have You Heard?

- That the three subjects about which Christ spoke most were wealth, hypocrisy, and the Kingdom of God?
- That three of the Ten Commandments deal with money?
- That sixteen of the thirty-eight parables in the New Testament deal with money and stewardship?
- That one verse out of every six in the Gospels deals with stewardship?
- That we are to give not so much from the top of our purse as from the bottom of our heart?

• That the great question is not: How much do we give, but rather, how much do we keep for ourselves?

• That in America we waste nineteen times as much as we give to the Church?

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

"May we Thy bounties thus
As stewards true receive,
And gladly, as Thou blessest us,
To Thee our first fruits give."

EDUCATION AND THE PUBLIC MIND

An editorial feature in the February "Report from the Capital," a 4-page multigraphed paper put out by the Baptist Joint Committee on Public Affairs, discussed the President's suggestions on federal aid to public schools in the light of the extended White House Conference on Education. The paragraphs quoted below state the problem, mention the place of the parochial schools, and indicate the pattern for the future.

The real question that has come to face the American nation now is this, shall we put our national income, which is in excess of \$300 billion, back of our public school system as a source of support? It is estimated that at the present time we are spending less than 2½ per cent of our national income for the education of the next generation. . . .

Not only did the White House Conference make a significant contribution to the administration's understanding of the public mind with reference to increased federal aid to education, but the whole series of conferences contributed greatly toward the public understanding of the problems and issues which confront our schools. The need for more qualified teachers, the low salary scales, the need for better district organization, the need for more concern and interest on the part of the public, and the need for a clearer understanding of what we may justly expect of our schools were among the many topics for extended discussions.

These discussions on the national level

had back of them 53 conferences at the state and territorial level and back of these, thousands of local educational conferences. In this way the American public mind gave itself on an unprecedented scale to the consideration of the nation's educational needs.

In this total national conversation several conclusions stand out very clearly. First, in spite of derogatory efforts from several sources, the nation still believes in the public school system. Second, the nation does not consider it necessary to turn to parochialism in order to give adequate expression to the rising tide of religious concern among the people. Third, the democratic process still works when we take the time and the effort needed for thorough consideration of public issues.

The future might well look upon the White House Conference as a landmark in the development of new mechanics for the distillation of public opinion. It is quite obvious that a combination of modern discussion techniques, using both the small and the large group methods, can produce a consensus which does not readily grow out of the customary party debates. There are a number of issues that could stand a White House Conference approach.

The time might also come when these techniques can add a new strength of solidarity to democratically minded religious fellowships such as our Baptist conventions.

"His Way, His Word"

Another of the religious television series, "His Way, His Word," will be presented over the National Broadcasting Company television network on Sunday, February 26, at 2:30 p.m. (EST). It is the third in this series. Entitled "Where Your Treasure Is," it dramatizes the story of the abandoned little girl placed in the care of a wealthy merchant who learns, through her, that your greatest treasure lies where your heart is. A fourth program in this series, "The Fruitless Fig Tree," will be seen on Sunday, March 25, at 2:30 p.m. (EST).

**Rais'n's* Budget Promotion Committee

Charles H. North

Have you ever wondered how various agencies of General Conference managed to carry out their program when the budget was only about 81% raised last year? Upon being urged by the Co-ordinating Council, Secretary Everett T. Harris has outlined the following 3 "hardships" to the Missionary Board's program.

"1. Makapwa mission in Nyasaland"* suffered most as it had been receiving a proportionate part of the budget as it was raised month by month. At the same time our mission leaders were obligated to pay in full and on time the monthly salaries of native teachers, mission staff employees, dispensary aides, etc." Any deficits are understood to have been advanced by our missionaries. Presumably their salaries were being paid by the board in full and on time.

"Beginning October 1, 1955, the Missionary Board corrected this inequity by 'underwriting their \$4,010 budget in full' for 1955 and recently acted in faith to continue to underwrite the 1956 budget in full, for \$458.33 a month. 'The Board will now undertake to carry 'the shock' of an undersubscribed budget (as usual with the other mission fields)."

"2. Dr. and Mrs. O. B. Bond's visit to the churches following their return from General Conference at Fayetteville was curtailed." We are sorry more of us could not hear firsthand their inspiring message from the Jamaica field.

"3. The secretary's travel expense was curtailed so that he was not able to attend the annual meeting of the Division of Foreign Missions at Dayton, Ohio. An effort was made to have the Women's Board send a representative but when this failed, the denomination was not represented for the first time in many years. . . ."

**Rais'n'* — The total approved budget supports a superintendent and the two nurses (\$3,900) and carries two items reserved for future travel expense (\$1,500), in addition to the budget of \$5,500 of the Central Africa Conference of Seventh Day Baptists. There is at least one anticipated gift outside of the budget, \$1,080 for medical work at the mission, but we must work and pray to raise the \$10,900 in full!

GOTHIC "CHAPEL" TO BE SAVED

The School of Theology of Alfred University was moved to a new location in the village last summer because the trustees of the university felt that the old "Gothic" was the most suitable site for the new library. Much sentiment for keeping the historic building has been voiced. A small sample of that sentiment is contained in this paragraph from a letter by Lynn Langworthy to the editor of the *Alfred Sun* published on February 9.

"Some say the Gothic was 'just thrown together, sagging, rotten, and just an old shell.' I must say it has been a majestic monument to those pioneer workmen who cut, skidded, hewed and sawed and assembled its pine beams and boards from Alfred's verdant hills. I'd say 'the old shell' has been a priceless pearl!

"Architecturally? A beauty. Compare it with the cold baldness of some of our more modern cubicles. I know your answer — if you're honest."

On the front page of the same issue was the story under the above heading which will no doubt be welcomed by many who have cherished fond memories of the "Gothic." We quote:

Now it can be told that, after weeks of consultation, a plan has been developed whereby, it is hoped, the Gothic in miniature will still survive.

Since the chapel has the most sentiment and associations attached to it, possessing all the architectural features which are so charming and characteristic of its period, and is in the best state of repair, that wing is not to be destroyed. Under the terms of a contract signed last week, it has become the property of Miss Hazel Humphreys and is to be moved (village board permitting) to her lot on Sayles Street.

Her plan is, after completion of repairs which will utilize material and decorations from the other sections, to have the building used again as "The Gothic Chapel" whenever it is needed, or desired for religious services, just as has been the custom for more than fifty years, and offered freely to the community, students, alumni, or any friends of Alfred.

That the project is a popular one is

shown by the contributions and many offers of help already received from those in town. In addition, necessary advice and legal papers for the transaction were voluntarily donated by R. J. Sootheran of Andover, "for the good of the cause."

Though an element of risk will be present in the removal operation, because of the age of the building, the owner is willing to take the chance for the sake of so worth while an objective. Demolition of the east wing and main part has been begun by George Lawrence of Arkport, who is also an experienced mover. He expects to have the work finished by early March.

Christian Education Director

Not many of our churches employ directors of Christian Education. The following item from the January 9 newsletter from the Salem, W. Va., Church tells something of how a qualified person can be used in that capacity:

"Our Director of Christian Education, Mrs. Fred Zinn, has been busy since her appointment last October. Quite a bit has been accomplished in a reorganization of the Sabbath school. Regular monthly meetings of the graded department of the Sabbath school have been instituted and prove helpful. She has planned and directed the presentation of very fine Thanksgiving and Christmas programs, is busy with plans for library reorganization, and is laying plans for some teacher training programs which will soon be offered. Perhaps the outstanding work done is the organization of Samson Clubs. These are Junior and Intermediate youth groups which meet at the church every Sabbath afternoon. Mrs. Zinn meets regularly with the Intermediate group, while the Junior group is supervised by Miss Terry Hurley. Mrs. Zinn co-operates with the Religious Education Committee in her work."

SABBATH SCHOOL LESSON

for March 3, 1956

Jesus Faces the City

Lesson Scripture: Luke 19: 37-48.

WHOM SHALL I SEND?

By Evangelist Wayne Morona

(Contributed by his pastor, Rev. Leon Lawton)

There is a desperate need for a definite plan that will gather our groups together with one common purpose and desire that can be co-ordinated to the achievement of that purpose. Our consecration as God's people needs to be concentrated upon some given objective and this objective must be a point upon which most of us can be in agreement. This point of contact for all groups concerned must be a vital, essential, and definite truth for, I believe, in order for any move under the name of God to be successful, it must be predicted upon God's divine truth. One definite truth of the Bible is this fact: God's Church is the missionary to the world. And when we say, "Thy will be done in earth . . .," we are deliberately offering ourselves as a member in particular of the body of Christ who is ready to answer the call of God and go into all the world declaring His Gospel.

God's call is continually coming to us, "Whom shall I send? . . . Who will go for us?" And the Church is constantly answering the call, saying, "Here am I, send me." As in the words of Paul (Romans 1: 15), "I am ready to preach the Gospel," and he said further, "I am ready to spend and be spent." Please notice here that Paul states that he was ready; not getting ready, but ready. Even so is the true Church which belongs to God in Christ, ready now to follow through in doing the thing that God ordained the Church would do on earth. One cardinal truth which the Church needs to re-emphasize is that of soul-winning; and certainly we have arrived at a crisis when, in no uncertain terms, we should re-emphasize this truth by the positive action of doing that to which we have been called.

To a very great extent, I fear that we have disregarded the true agency of the Church and have squandered the blessed experiences which we have received — justification, sanctification, baptism of the Holy Ghost, second coming of Christ, gifts of the Spirit, etc. The Book of Acts is an indictment against all those whose

lives are not producing Biblical results. The Bible does teach us that we are lights and witnesses, epistles and ambassadors and salt — which reminds me of the Scripture in Romans 10: 14, 15, particularly to the word, "how," mentioned several times in those two verses (How shall they call . . . how shall they believe . . . how shall they hear?). I am convinced that it is the responsibility of the Church to answer the questions asked in those two verses.

In order for the Church to answer this call of God simply means that each of us must answer it individually. When we answer the call individually, then we will find ourselves at one with others who are like-minded and who have given themselves over to the same purpose. You simply do not find Christians where the Gospel is not preached. We certainly have the responsibility of seeing that the Gospel reaches to the utmost in every part of the earth. Our hope as ministers lies in such co-ordination among our people that the fellowship of love and prayer will effect the realization of this labor of love for which the world stands in sore need.

We are now upon the threshold of tremendous opportunity and we dare not allow it to fall to the ground. This is the hour for us to go forth in the spirit and might of our glorious Saviour whose command is still, "Go ye into all the world." The challenge of "the field" must be seen and faced by God's people today. We are not only responsible for the life that is ours to live but also for the lives of those around us who are in the world — which is the field. In each of the Gospels as well as in Acts is this commission recorded, and it is the foundational purpose for the existence of God's Church. We are soldiers under God and surely no one of us has the right, nor would we dare, to question or doubt this arresting and striking command of our great Leader.

Ninety-two million American church members should ask themselves this very pertinent question: "What have I done and what am I doing now, today, to carry out my Lord's command?" The call of God rings in our hearts; the call of the

unchurched and the unreached rings in our ears. Churches are dying, some are dead—territories neglected where churches should be established. It appears to us that revival is almost unknown; the spirit of evangelism is waning; spiritual conviction upon the Church, with its results, is foreign. On and on the world rushes to its doom. The church languishes — hands hang down, knees are feeble, ears are dull of hearing, hearts are gross and heavy with surfeiting and drunkenness, vision almost gone — a senseless and moronic violence fills the earth. A perishing, frightened world is stumbling in the darkness, cursing God and yet crying out to Him all in one breath. It is, indeed, a picture of sadness and desperation and our hearts are gripped by the intensity of the need of this hour.

Concentration is the act of focusing the mind upon a given desire until ways and means for its realization have been worked out and successfully put into operation. This is an hour in which we need to clearly define our program to a confused world, both religious and nonreligious. Brother, my heart is challenged! Purposeful consecration, I am made to believe; is an absolute necessity. There must be an application of the Christian mind to the problems of today. We can and must be specific. Christianity, if anything, is constructive; and we need the positive, militant Christianity today that characterized the Church in its beginning. We need to be a people who will be a proof to the world that Christ is and does what the Bible says of Him. But, in order for this to become a reality, at least in a general sense, the character of the visible church of today needs to undergo a very definite change.

If we would render to the world our greatest service, then we must practice what we preach in the matter of sacrificial living and spiritual service. How men need to live close to the Cross, remembering that sacrificial hour when, in due time, Christ gave Himself on the tree.

There needs to be a very definite oral expression given today of our Christian faith and experience. Can we be filled full of the Holy Spirit today as they were in the beginning? Or is God pouring out

His Spirit upon a multitude of people who remain like capped bottles with only a drop getting in now and then? Methinks it is time that the church becomes the actual proof that the dynamics of the Christian Church have not been lost at some earlier period of her history.

It is true that the whole of the visible church will not go forward as one unit. Therefore, it is necessary that there must be some who are willing to spearhead the work of God through complete self-abnegation, wholly yielded, and fully dedicated to God's will. Workers are needed! And God's call comes to us again, "Who will go?" God is saying to each of us, individually, "Will you give your life, your time, your talents, your substance?" Are you willing to be the answer to the prayer which Christ admonished us to pray and which should be upon our lips and in our hearts daily, "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest"?

Sermon on the Mount

A STUDY BOOK

Sermon on the Mount, by Clarence Jordan. Paper, 128 pp., The Judson Press, Philadelphia. Price, 50 cents.

Dr. Jordan has written, in 13 studies, an exposition of the sermon, which is dynamic, challenging, and just the thing for our churches to follow up the course of study suggested by our Conference president. His approach to this subject is fresh and unusual. The Sermon on the Mount is a better way of life: "We worship His teaching, but are afraid to live it," writes the author.

The undersigned personally knows Dr. Jordan (whose home is at Americus, Ga.), and can witness that he is not "afraid to live it" as well as to write about it.

Here at the Carraway Church at Palatka, Fla., we have completed a study of the Sermon on the Mount, using the Bible alone, and now are repeating it with Dr. Jordan's book as a guide. The repetition is proving rewarding.

Clifford A. Beebe.

THE REALITY OF THAT BLESSED HOPE

A RADIO MESSAGE

By Chaplain David J. Williams

While the Scriptures present great events in the life of the individual Christian, like death, and great events in the church; like Pentecost and the destruction of Jerusalem, the Bible also foretells the final, triumphant return of Christ, to punish the wicked and to complete the salvation of the redeemed.

The Bible refers in many places to that day much anticipated by all Christians. They shall see the Son of man coming in the clouds of heaven with power and great glory. He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other (Matt. 24: 30). "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory" (Matt. 25: 31). Again, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11). Or as the Apostle says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God." (1 Thess. 4: 16). And in Hebrews we read, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation" (Heb. 9: 28).

The return of Christ is not just a spiritual one, but rather it will constitute an external manifestation unspeakably more glorious than was the coming to the manger and the cross. The second advent is to be visible and outward. According to Rev. 1: 7 every eye shall see Him. We do not know how all men at one time can see a bodily Christ; neither do we know the nature of Christ's body. Television has made it possible for men widely separated to see the same object. It is equally possible that all men everywhere will see the same Christ coming in the clouds.

Although Christ's prophecy of this event in Matthew 24 connects it with the destruction of Jerusalem and consequently

the apostles and the early Christians hoped for its occurrence during their lifetime, yet neither Christ nor His apostles definitely taught when the end would come. Instead, Christ declared that the knowledge of His return was reserved to the counsels of God. It was His purpose that men might so live in a state of preparedness that they would be in the attitude of constant expectation.

Paul wrote, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 8). "Be patient therefore, brethren," wrote James, "until the coming of the Lord" (James 5: 7). "But the end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer," counseled Peter.

The faith in a second coming of Christ has lost its hold upon many Christians in this generation. But it still serves to stimulate and encourage the great body, and we can never dispense with its solemn and mighty influence. That day for which all other days are made will be a joyful day for those who have fought a good fight and have kept the faith. Let us look for and hasten the day of the Lord.

The Jacobites of Scotland never ceased their labors and sacrifices for their king's return. They never tasted wine without pledging to their absent prince; they never joined in song without renewing their oaths of allegiance. In many a prison cell and on many a battlefield they rang out the strain, "Follow thee, follow thee, who wants to follow thee? Long hast thou loved and trusted us fairly; Charlie, Charlie, who wants to follow the King of the Highland hearts, Bonnie Prince Charlie." So they sang, so they invited him, until at last he came.

But the longing for the day when Charles should come to his own again was faint and weak compared with the longing of true Christians hearts for the coming of their King. Charles came only to suffer defeat and to bring shame to his country. But Christ will come to put an end to the world's long sorrow, to give triumph to the cause of truth, to bestow everlasting reward upon the faithful. "Even so, come

Lord Jesus." "Hope of all our hopes the sum, Take thy waiting people home. Long, so long, the groaning earth, Cursed with war and flood and death, Sings for its redemption birth. Therefore come, we daily pray: Bring the resurrection-day, Wipe creation's curse away."

Date-setting for Christ's return is far from a Scriptural injunction. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13: 32). "Take heed, watch and pray, for ye know not when the time is" (Mark 13: 33). We read however (2 Peter 3: 3-12), "That there shall come in the last days scoffers, . . . Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Jesus is coming again. Hallelujah — Even so, come Lord Jesus!!

Good Publicity for Salem College

In a college chapel service held recently the college president, K. Duane Hurley, announced that photographers and writers from *Time* magazine had just visited the campus at Salem, W. Va., preparatory to writing up a picture story for that widely circulated magazine. Mr. Hurley did not reveal what the nature of the article would be but it could not help but give publicity to another small denominational college struggling to render its peculiar service in the field of higher education on a budget that is far from adequate.

The plight of the small church-founded college without accreditation is something to which President Hurley has been giving much attention in recent months, and with growing evidences of a betterment of the situation. His contacts with important business men and philanthropists have resulted in promises of reconsidering the general policy of giving only to accredited colleges. At the General Conference last August Mr. Hurley outlined some of these problems. It is apparent that alumni and friends must be increasingly loyal if other gifts are to be attracted.

A second item of publicity was the publishing in the January 19 issue of *Chris-*

tian Science Monitor a letter by Mr. Hurley asking that highly influential newspaper to champion the cause of the well established, non-accredited schools such as Salem College. The letter follows:

On December 13 your publication carried a very fine front-page feature by Harry C. Kenney, dealing with the special Ford Foundation grant to independent liberal arts colleges. All of us connected with higher education are most grateful for the boost which is made possible by the Fords' philanthropy and the resulting publicity.

You will be interested to know, I feel sure, that one important segment of higher education is being overlooked and perhaps unwittingly discriminated against. In order to qualify for the Ford grant, as well as many of industry's other programs of assistance, an institution must have regional accreditation. Over one hundred liberal arts independent colleges do not enjoy such accreditation largely for financial reasons. In other words, the very help that is being denied them is the help they need in order to become accredited. It is a vicious circle. To find someone to break through this vicious circle is obviously important.

The so-called non-accredited schools represent a combined capital investment of well over \$200,000,000; an annual budgetary expenditure of over \$40,000,000; and are potentially capable of serving more than one hundred thousand students. A comparatively small expenditure now would save these institutions, but to provide comparable new educational facilities to serve the growing number of students who need and deserve a college education would take millions of dollars.

It would seem imperative that the methods for determining eligibility in industry's philanthropy need to be carefully re-evaluated. I hope that you will find it possible to lend your emphasis to this important matter.

"Of all the great industrial nations, America, the one that clings most tenaciously to private capitalism, has come closest to the socialist goal of providing abundance for all in a classless society." — Boston (Mass.) Herald.

YOUTH WEEK ROUNDUP

from available church bulletins and other sources

Reading weekly bulletins from many churches is interesting and never more so than at the end of January and the beginning of February when considerable space is given to the planning and carrying out of special worship services emphasizing or utilizing members of the Christian Endeavor or other youth organizations of the local church. The use made of the young people in a Sabbath morning service is often a mirror that reflects the future of the congregation. Sources of information are of course incomplete. What we can give in this "roundup" is only an abbreviated sampling. Fuller reports are expected from regular correspondents.

"Christ Shall Reign" was the theme used by some of the youth groups. Battle Creek centered its youth-led service on "Our Citizenship Under Christ" and planned other services for the day, part of them under the direction of their new leader, Ellen Swinney.

The second theme was used at Adams Center on February 4 where the intermediate group was asked to have charge of the morning service. Two boys and two girls brought messages on Citizenship: "In the Home," "In the School," "In the Community," and "In the Church." Two of the four speakers were children of the pastor.

At Alfred on February 11 the main speaker was Paul Green, a first-year student of the School of Theology. Three other young people had prominent parts in the morning worship. It was announced that the loose offering would be used toward sending a member of the youth organization, Camille Crofoot, to a European Christian work camp next summer.

Boulder and Denver had their youth emphasis day on February 11 because the first Sabbath of this month was the time of the quarterly meeting of the two churches.

The Chicago youth meeting has been reported elsewhere. At De Ruyter the pastor gave a history of Christian Endeavor, which was followed by four talks on the principles of C. E. by members of the

Junior C. E. At Lost Creek Miss Lou Bond's platform ability was recognized in that it was not considered necessary to have more than one speaker at the morning service.

Marlboro announced C. E. Day for February 4. Nortonville had its special service on the 11th with the Intermediate C. E. being featured. At Riverside the bulletin for February 4 carried the news that the adults would have their next prayer meeting in the parish house so that the young folks could rehearse their program in the sanctuary.

The White Cloud, Mich., report indicated numerous favorable comments on the way the young people took their various parts. The pastor's son, George, read a message prepared by his father.

The church at Westerly announced the February 11 morning service with a Junior message by Barbara Smith and a sermon by Marcia Madsen. Others took part in the service, with Carolyn Mosena giving a talk on "How Christian Endeavor Began." On Sunday evening, February 5, the Seventh Day Baptist Church was host to the closing meeting of the interchurch celebration of Youth Week in the city. It is reported as follows in the Westerly Sun:

"The Protestant youth of Westerly feel this year's observance of Youth Week has been a success. It has reminded them that the best citizen is he who is first of all a Christian; that all true citizenship is rooted in the great Christian principle that Jesus Christ came into the world not in His own interest, but for the interest of all.

"The youth brought their week to a close at a mass meeting, Sunday evening, at the Seventh Day Baptist Church, when a movie, 'Sound of a Stone,' was presented. It blended in with the theme of the week, 'Our Citizenship Under Christ.' Following the movie, Ruth Vars, president of the Westerly United Youth Council, led a discussion in which the outstanding points of the movie were brought out."

Another report on an interdenominational observance comes from the Public Relations Department of the International Society of Christian Endeavor and concerns a service at the Williston Congregational

Church, Portland, Maine, the birthplace of Christian Endeavor. This meeting on February 4 marked the date of the launching of the C. E. movement 75 years ago.

Rev. Earle W. Gates of Derby, N. Y., president of the International Society of Christian Endeavor, speaking at Portland where Dr. Francis E. Clark, with 57 youths began the first society in 1881, challenged leaders to a forward march and made a plea that "the light which was born at Williston Church" be intensified for the spiritual benefit of youth today. A bronze plaque designed by H. B. Pennell, son of William H. Pennell, who was the first signer of the Christian Endeavor constitution, was rededicated. This was originally placed at the Williston Church in 1901. Dr. Gene Stone, general secretary, International Society, took part in the service. Sterling T. Dow of Portland, the only person living who was one of the 57 to sign the constitution of the first society, February 2, 1881, attended the service and banquet.

Pastor Resigns to Strengthen Seminary

In a letter to the Sabbath Recorder Rev. Albert N. Rogers announced his resignation as pastor of the Alfred Station, N. Y., Church in order to devote more time to his duties as dean of the School of Theology at Alfred. The resignation is expected to become effective next July first.

Mr. Rogers mentions that when he first became pastor of the church at Alfred Station in 1944 the congregation gave consent to his being stated supply of a Presbyterian Church as a source of added income. Three years later he gave that up in order to become assistant to Dean A. J. C. Bond of the School of Theology.

The church, he notes with pleasure, is now in a position to desire and support a pastor on a full-time basis. Plans are already being made to seek a successor for Dean Rogers in the Alfred Station pastorate.

It is further stated that the decision to devote full time to the program of the seminary might be interpreted as stepping out in the faith that the school will have years of usefulness ahead.

Teen-Age Study

Is Evansville, Ind., a typical city as far as its teen-age youth are concerned? Whether that is true or not, there were some shocking answers to questions in that city in a study conducted by the city's United Christian Youth Movement.

It appears that more than half of 1500 teen-agers in the five public high schools "want to live elsewhere if at all possible." Only one fourth of them like it in Evansville and intend to stay. A third of the students say they do not go to church. The reasons given for not going range from, "Grown up, don't have to," to "Have to dress up (to go)."

Although nearly half of the students interviewed claimed that they went to church or Sunday school, only one half of one per cent listed "religion" as their chief problem. "What to do after graduation," and "money" headed the list of problems. The youth ideas about how church attendance could be made more attractive were not very distinctive. Youth was saying the same things a generation or two ago and churches have made great strides in meeting many of their pet gripes.

Half of the boys and girls interviewed were in favor of drinking by teen-agers, half violently opposed to it. Two thirds approved of adult drinking. Ninety per cent of the families have TV and 75 per cent of the students list TV or radio as their principal diversion.

Teen-Age Commandments

(Posted in all Boston schools in grades from 7 to 12.)

1. Don't let your parents down — they brought you up.
2. Stop and think before you drink.
3. Be smart — obey. You'll give orders yourself some day.
4. Ditch dirty thoughts fast — or they'll ditch you.
5. Show-off driving is juvenile — don't act your age.
6. Pick the right friends to be picked for a friend.
7. Choose a date who is fit for a mate.
8. Don't go steady unless you're ready.
9. Love God and your neighbors.
10. Live carefully — The soul you save may be your own.

SPECIAL MEETINGS AT SHILOH

by Mrs. Floyd Harris

Norman W. Paullin, D.D., who has become nationally known as a Baptist minister and theologian was the feature speaker for the preaching mission held January 25-28 in the Shiloh Seventh Day Baptist Church. He spoke each evening and four times on the Sabbath.

Dr. Paullin has held many important posts in the field of education and at present is professor of Homiletics at Eastern Baptist Theological Seminary. He has served outstanding churches in both the New Jersey and Pennsylvania areas. He is currently active in the work of Christian Endeavor and Baptist Youth movements. He has occupied as guest minister pulpits in Scotland, England, and France.

During the meetings in Shiloh he spoke on the general theme, "Living for Christ Each Day." The first three nights the evangelist concentrated on showing how God in Christ can meet the need of the heart of each of His followers. His invitations were for Christians to step out and trust God to meet their need. Many of those present responded and came forward for prayer. Over the Sabbath Dr. Paullin turned his attention to the lost and brought soul-searching messages from the Scriptural account of the "Woman at the Well" and on the subject of "The Problem of Indecision."

These meetings were preceded by a prayer program that included prayer at our regular weekly meetings for many months as we waited for the time of Dr. Paullin's coming. He is such a busy man that we had to wait over a year for a date suitable to him. Then at the beginning of the week of our meeting, at 11 a.m., the church bell rang each day throughout the week, calling us to pause for a few moments and pray for a lost person, or an indifferent person, as well as for the meetings. Two 10:30 a.m. prayer meetings were held at homes in various sections of Shiloh on designated days during the week. A prayer room was set up in the church basement for those who wanted to spend a few moments in meditation and prayer before the evening service. We feel that the prayer program did a great deal in bringing the Spirit of God into the meetings.

There was a planned program to reach the people in our community through the media of the press, radio, and personal visitation. One thousand attractive cards with Dr. Paullin's picture on them were distributed. Posters were used in stores, churches, and the local post office. About 25 people participated in the visitation of homes in the village and surrounding community. There were spot announcements on the radio all the week and the local news commentator mentioned it. The regular religious program on the air gave notice of it, besides two advertisements in the newspaper and a feature article on the church page. From this publicity program we were able to reach our own and surrounding communities.

Each night of the meetings a different class of our Sabbath School was recognized and several from each class gave short testimonies of what the Lord has done for them.

Also a spirited song service was led each evening by different people, Mrs. Charles Harris, Mrs. Bert B. Sheppard, and Mrs. Elden Hitchner. On Wednesday night the full choir sang; on Thursday, the men's chorus; Friday, ladies chorus; and the night after the Sabbath an instrumental group, the youth choir, and senior choir. Through this music the ears and hearts were opened for the messages so that all received a rich blessing.

Attendance was good and increased each evening until on the two closing nights the church was nearly filled. It was noticed with great interest that many new faces were in the audience and that a number of those visited in the community attended one or more of the meetings.

Since the meetings there has been a follow-up program of prayer and personal visitation which may prove to bring forth more fruit for Christ and the church in the coming months.

The pastor followed the meetings in his February 4 church bulletin with this paragraph which helps one to grasp some of the spirit that pervaded the evangelistic effort:

Did you feel the working of the Holy Spirit in your heart and life during the time we had set aside for special prayer and messages by Dr. Paullin? Many of

our folk did. We do hope you did, too. The extra effort and enthusiasm by our music directors, organists, choir members, ushers, and church members helped to prepare us for the messages God had for us. The calling teams and a number of concerned church members thoroughly reached the community with a friendly invitation to the meetings. May you all have received a partial reward already. The biggest reward is yet to come, for "ye know that your labour is not in vain in the Lord" (1 Corinthians 15: 58).

NEWS FROM THE CHURCHES

TWIN CITIES, MINN. — The annual business meeting of the Seventh Day Baptist Church of the Twin Cities was held at St. Anthony Park M. E. Church, St. Paul, on Jan. 21, 1956. The following officers were elected for the coming year: president, Dr. Stephen Thorngate; secretary and treasurer, Mrs. Alta M. Leonard; deacon, Dr. Stephen Thorngate.

The worship service was conducted by Rev. Kenneth Van Horn of Dodge Center, Minn., and a young people's group from the Dodge Center Church provided special music. Following the service, members partook of the Lord's Supper, feeling a renewal of faith and a new dedication of spirit in the symbolism of this beautiful ceremony.

The Twin Cities Church is beginning its third year as an organized church. We have lost devoted members by death and as families have moved to other areas. Despite our small numbers, our fellowship is close, and our biweekly meetings have been a source of strength and inspiration.

Until August, 1955, Rev. Kenneth Van Horn of Dodge Center, Minn. and Rev. David Clarke of New Auburn, Wis., alternated in conducting services. Since Mr. Clarke became pastor of the Boulder, Colo., Church in September, Mr. Van Horn has taken full responsibility for the meetings. Mrs. Van Horn accompanies him, and conducts a children's class during Sabbath school. We owe a great debt of gratitude to Mr. and Mrs. Van Horn for providing spiritual leadership for our church. — A. M. L.

MILTON, WIS. — Plans are being made for revival of the children's church services under the leadership of Don Gray and assistants. Also plans are under way for a Sabbath Research Program. This program was proposed by the Advisory Committee at the Retreat of the deacons and deaconesses held last fall at Camp Wakonda. Meetings of those interested which will feature discussions on various ways of Sabbath observance, personal discussion of spiritual things, the value of the Sabbath, and other related topics are proposed.

The twelfth annual series of Community Lenten Services will begin with the World Day of Prayer to be held in our church. Our own General Conference president, Rev. Charles Bond, will preach at the March 23 meeting held in the Congregational Church.

The church voted to give J. Paul Green, Jr., one of our young men who is now in the Alfred School of Theology, a license to preach.

A beautiful lectern Bible has been presented to our church by friends of the late George Rogers Boss and his wife, Stella Loofboro Boss, in their memory. Bound in red cowhide leather and printed with an easily read type, this Revised Standard Version Bible was dedicated in a Sabbath evening vesper service.

The Lord's Acre project, although new and now promoted intensively, netted \$718.78 for the Camp Wakonda Fund.

We are sorry to lose from our church the Robert Randolph family who have moved to Denver, Colo., for Mrs. Randolph's health. Bob and Gladys have been Sabbath school chorister and organist for 13 years and she was church organist for 5 years. She was also teacher of organ for the college. — Correspondent.

ALBION, WIS. — With the beginning of the new year the Albion Church has started its 1956 program off on a strong beat. The following church officers were elected at the annual business meeting in January: moderator, Robert Kenyon; assistant moderator, Charles Williams; clerk, Winifred Babcock; treasurer, Gertrude Williams; pastor, Kenneth Smith. At the said meeting the church voted to build an addition to the church building

The Sabbath Recorder

At Even

(When the Sabbath was brought to a close by the setting of the sun)

At even, ere the sun was set,
The sick, O Lord, around Thee lay;
O in what divers pain they met!
O with what joy they went away!
Once more 'tis eventide, and we
Oppressed with various ills, draw near;
What if Thy form we cannot see?
We know and feel that Thou art here.
O Saviour Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well;
And some have lost the love they had;
Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

— Selected.

When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick.

— Matthew 8: 16.

Obituaries

Greene. — Alice Mabel, a nonresident, shut-in member of the First Seventh Day Baptist Church of Hopkinton at Ashaway, R. I., died at a convalescent home in Warwick, Feb. 4, 1956, at the age of eighty.

Mrs. Greene joined the church in absentia on profession of faith two years ago. Her dream of being able to make the trip to Ashaway and attend church on some Sabbath was never realized. Funeral services were conducted by her pastor, Rev. Lester G. Osborn, in East Greenwich, R. I.

Ziegler. — Edna B., was born Aug. 8, 1909, and passed away Feb. 7, 1956, at Mantua, N. J., where for the past few years, she has lived with her aunt, Mrs. Bernice Mayhew.

She is survived by two sisters, Mrs. Myrtle Haskell of Northfield and Mrs. May Stetson of Sharon Hill, Pa., and a brother, Harold Ziegler of Norristown, Pa.

Funeral services were held in the Robert Garrison Funeral Home in Bridgeton, N. J., and interment was in Fernwood Memorial Park, with her pastor, Rev. Robert P. Lippincott, officiating.

— R. P. L.

Allen. — Wayde G., son of the late Robert N. and Sarah Thompson Allen, was born in Shiloh, Oct. 15, 1884, and passed away at his home Feb. 8, 1956.

Mr. Allen is survived by his wife, Elizabeth Lupton Allen; a son, Wilmer W. Allen of Salem; one daughter, Mrs. Percy C. Davis of Shiloh; a brother, Ford T. Allen, Shiloh; and six grandchildren.

Farewell services were conducted by his pastor, Rev. Robert P. Lippincott, at the Kenneth B. Carll and Son Funeral Home in Bridgeton, N. J. Interment was in the Shiloh Seventh Day Baptist Cemetery.

— R. P. L.

Clement. — Winnie Ethel Babcock, oldest child of Nicander Wilson and Louisa Jane Babcock, was born Dec. 11, 1867, at Welton, Iowa, and was called to rest Feb. 2, 1956.

During her early childhood her family moved by covered wagon to North Loup, Neb., and they were among the organizers of the North Loup Seventh Day Baptist Church of which she was a faithful member until she brought her letter of transfer to the sister church in Riverside in 1923.

On December 27, 1888, she was married to Sherman L. Clement at North Loup, and to them were born three daughters: Stella Cruzan now of Bridgeton, N. J.; Ethel Hamer, of North Loup, Neb.; and Edna Richards, of Riverside, Calif.; and a son who died at birth. She also made a home for a foster daughter, Zoe C. Harris of Philadelphia, Pa. Besides her daughters, she leaves 16 grandchildren, 39 great grandchildren and a host of friends whose lives have been enriched by her love and faithfulness to the Lord throughout her earthly years.

Funeral services were conducted Feb. 6, 1956, at Riverside, and interment was at the Montecito Cemetery near Loma Linda, Calif., with her pastor, Rev. Alton L. Wheeler, in charge.

— A. L. W.

which will contain a study for the pastor and rest rooms. It was also voted that the church go along with the new ministerial retirement program. The proposed budget of \$4,154 was adopted with an increase in pastor's salary of \$100.

On the first Sabbath of February children between the ages of 5 and 11 were organized into a Junior Christian Endeavor Society and a junior choir. We feel that this age group can add much to the worship and work of our church.

On February 5 a work bee was held in the church basement. The furnace was cleaned, a cold air duct was installed, and fixtures were attached on the serving aperture doors.

A recent letter from Pastor Kenneth Smith stated that they plan to sail for the U. S. on May 31 on the Queen Mary. They will resume their work in Albion on the 15th of June. The family spent the Christmas holidays in London where Pastor Smith preached on Sabbath to the Mill Yard Church group. On March 24 Pastor Smith will attend the annual meeting of the Holland Seventh Day Baptist Churches. During that month he also plans a tour of other Seventh Day Baptist churches in Europe. [It will be remembered that the Smiths are in Scotland for the school year where the pastor is doing graduate work under a grant from the Rotary Clubs.]—Correspondent.

Wanted. — A few copies of Tabernacle Hymns No. 4, to be sent to Jamaica for use in the mission churches. Winfield Randolph and Rev. Oscar Burdick are planning to send them to Rev. Wardner FitzRandolph. Any having copies they would like to contribute may get in touch with Mr. Burdick, at 151 First Ave., Daytona Beach, Fla.

OUR SERVICEMEN

Robert M. Boehler
Div. R 1, USS Amphion, AR-13
c/o F.P.O., New York, N. Y.

Marriages

Babcock - Smitley. — Robert Babcock and Rosa Smitley were united in marriage on Jan. 21, 1956, in the Battle Creek Seventh Day Baptist Church by the groom's pastor, Rev. Leland E. Davis, following which a reception was held in their honor by the Ladies' Aid Society. The couple will reside in the city at 232 Cliff Street.