

DENOMINATIONAL BUDGET

Statement of the Treasurer, September 30, 1956

Receipts		Non-Budget	
September	Budget 12 mos.	Budget 12 mos.	Non-Budget 12 mos.
Balance, September 1	\$ 73.04		
Adams Center	107.00	908.45	43.10
Albion	47.72	484.30	87.24
Alfred 1st	598.50	4,026.82	234.80
Alfred, 2nd	313.15	1,064.60	263.75
Associations and groups		2,816.29	
Battle Creek	734.10	3,602.32	1,738.38
Bay Area Fellowship		120.00	
Berlin	20.47	503.38	
Boulder	68.20	554.41	126.51
Brookfield, 1st	45.00	357.00	
Brookfield, 2nd	41.25	444.43	62.20
Buffalo	20.00	120.00	
Chicago	390.00	1,747.00	100.00
Daytona Beach	96.26	597.66	20.05
Denver	185.28	844.15	200.90
De Ruyter	186.19	807.82	136.67
Dodge Center	118.88	471.83	88.48
Edinburg		196.09	9.00
Farina	30.00	667.15	
Fouke	33.15	152.36	
Friendship	59.50	237.51	
Hammond		59.75	
Hebron, 1st		168.90	
Hopkinton, 1st	80.00	1,277.50	170.00
Hopkinton, 2nd		209.00	100.00
Independence	48.00	668.00	44.00
Indianapolis		155.00	
Individuals	901.00	2,374.90	1,076.39
Irvington		525.00	
Jackson Center		50.00	
Kansas City	160.00	400.00	
Little Genesee	262.26	745.41	
Los Angeles	63.56	1,067.44	218.00
Los Angeles, Christ's		86.15	
Lost Creek	168.92	1,215.47	128.00
Marlboro	166.54	2,053.34	198.08
Middle Island	53.00	262.50	
Milton	1,097.25	5,916.06	960.65
Milton Junction	258.76	1,695.51	22.50
New Auburn	20.65	89.57	
New York City		350.00	
North Loup	183.02	666.96	205.58
Nortonville	301.50	1,171.87	108.60
Pawcatuck	425.00	4,330.50	278.59
Piscataway		191.50	

Plainfield	326.66	4,599.27	532.00
Putnam County	5.00	87.12	3.00
Richburg	60.00	355.60	72.00
Ritchie	20.00	200.95	
Riverside	739.39	2,772.37	245.32
Roanoke	15.00	173.50	
Rockville	39.37	95.69	
Salem	50.00	1,125.94	
Salemville	55.85	211.56	24.12
Schenectady	37.00	303.50	
Shiloh	669.70	3,775.85	286.60
Stonefort	15.00	80.16	
Syracuse		50.00	
Texarkana		12.81	10.00
Twin Cities	84.15	139.11	
Verona	186.00	1,404.67	126.00
Walworth		127.00	
Washington	62.00	200.50	
Washington, People's		20.00	
Waterford	123.54	539.32	127.61
White Cloud	192.02	904.79	67.00
	\$10,037.83	\$63,633.61	\$8,115.12

Disbursements

	Budget (Designated & undesignated)	Non-Budget Gifts
Missionary Society	\$ 4,455.56	\$ 199.24
Tract Society	499.84	
Board of Christian Education	892.69	
School of Theology	835.55	86.00
Women's Society	344.03	
Historical Society	133.64	
Ministerial Retirement	1,032.64	367.49
S. D. B. Building	97.90	
General Conference	1,066.83	
World Fellowship and Service	26.42	
	\$ 9,385.10	\$ 652.73

Comparative Figures

	1956	1955
Receipts in September:		
Budget	\$ 9,312.06	\$10,684.50
Non-budget	652.73	895.12
Receipts in 12 months:		
Budget	63,633.61	57,641.32
Non-budget	8,115.12	6,033.85
Current annual budget	74,113.50	70,750.00
Portion of budget raised	85.85%	81.47%

Olin C. Davis, Treasurer.

Verona, N. Y.

Final Figures for 1955-56 Budget

No analysis of the above figures is presented in this issue. It is expected that Charles North will attempt to evaluate the giving of the various churches next week. Almost every active church and fellowship sent money in during September, some doing exceptionally well. Unusually large gifts seem to have come from individuals, from Milton, Riverside, Chicago, Little Genesee, Nortonville, Kansas City,

Twin Cities, Waterford, and perhaps some others. The year has ended with much more actual money raised than in the previous year and a higher percent of the budget. Now we are already at the end of the first month of a new year in our World Mission. May the lessons and achievements of the past be an encouragement for the greater effort needed to meet our present task.

The Sabbath Recorder



Begin Each Sabbath with Family Prayer; Light Two Candles, suggests Conference President Charles F. Harris.

The Sabbath Recorder

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Changing Wood to Steel

It would be a misinterpretation of Scripture to claim that the passage in 1 Corinthians 3 where Paul speaks about being a wise master builder refers to church architecture or structural engineering. Rather, he was talking about the foundation of personal faith and how we should build upon it. Individuals having such a faith, when grouped together, form the organism known as a Christian Church.

His words were stately and majestic when he wrote, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11). He claimed that it was just such a foundation which he had laid by his preaching during his relatively long ministry at Corinth. His epistle reveals that since his departure not all were building on such a foundation or were building well upon it. He mentions three symbolically good building materials: gold, silver, and precious stones and three materials that are less permanent: wood, hay, stubble. These words ought to come to every individual and every church today in their full spiritual import.

Quite recently the importance of strong girders in church structure came to our attention. Perhaps there is a lesson for us in it as well as an item of interest. A member of the 290-year-old First Presbyterian Church of Newark, N. J., was in our office servicing a typewriter. He told of the beginning of that great city when some 30 Presbyterian families moved from Connecticut and established both the church and the city. The present church building (the third) was erected shortly after the Revolutionary War when the congregation outgrew the previous one. The church is blessed with great material resources due in large measure to inherited lands and mushrooming property values. They are proud (no doubt justly so) of their past. The old building links them with that past. But a building resting on wooden beams becomes unsafe after so long a time. In order to preserve it the trustees hired some wise master builders to lift up the church, replace the wooden girders with steel, and set the church back down again. It must have been a Herculean task for it took the wealth of Croesus (\$400,000) to do it.

To spend that much money and to have nothing to show for it except improve-

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ments in the hidden portions is beyond the imagination of the leaders of most churches and perhaps represents a course of action which some would question. Here is a church willing to spend \$400,000 in order not to break with the past in the matter of its building. Other church organizations are as anxious as the Athenians to hear some new thing. They would spend money to discard the heritage of the past. In doing so they are not always careful to distinguish between solid and flimsy building materials. That which is good and precious in our spiritual heritage should be preserved at all cost.

The Christian Church has a sure foundation, says the Apostle Paul. That foundation is Christ. But to claim Christ as our foundation does not mean the casting aside of the older revelation of God; it did not with the great apostle. Christ defeated Satan with the words "It is written." Paul depended on the Old Testament revelation and reaffirmed the value of God's foundation laws. The writer of Hebrews gives a lesson for all time when he says of Abraham that "he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11: 10).

Shall not we, all of us, look to the foundation of our faith? It may be that we need to do some renewing of the girders that we have laid on that foundation, whatever the cost. Let us in our endeavor to serve the present generation preserve all the best of the past and strengthen the undergirding of the spiritual building which is our church.

Modern Waldensians

The ancient Waldensian Churches have been interesting to Protestant historians because they existed from very early days and held, in many respects, doctrines that would now be classed as Protestant, tenaciously holding them down through centuries of persecution by the Roman Church. This persecution was effective enough so that most of the records have been lost and accurate knowledge of their doctrines and activities is hard to come by. The Waldensians have been particularly interesting to modern Sabbathkeeping denominations because apparently in

the beginning and through much of their history a large portion of them kept the Bible Sabbath.

Although they take their name from Peter Waldo, a Catholic author, Sacho, states that they existed from the beginning of the fourth century, 500 years before Waldo. He gives credence to reports that they were the descendants of people converted to Christ by the Apostle Paul when he took his journey over the Alps to Spain. Sacho, as quoted in *Seventh Day Baptists in Europe and America*, Vol. I, page 16, says of these Waldenses:

"There is no sect so dangerous as Leonists, for three reasons: first, it is the most ancient; some say it is as old as Sylvester, others, as the apostles themselves. Second, it is very generally disseminated; there is no country where it has not gained some footing. Third, while other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing concerning God which is not good."

All Catholic historians complain of the activities of the Waldenses throughout Europe in the thirteenth century. Baptist historians speak of the fact that they kept the Sabbath at that time. It is thought that they merged with the Lollards early in the fourteenth century. These latter in England are also counted as spiritual ancestors of Seventh Day Baptists.

There are at the present time in Italy at least some remnants of the ancient Waldensian groups. The name is still applied to a group of churches which is in the news today. What their present beliefs are and how much they may have changed since the day when they firmly kept the Sabbath we have not had time to ascertain. Ecumenical Press Service reports on them as follows:

Leaders of the Waldensian Church in Italy were urged at its annual meeting in September at Torre Pellice to promote the union of all Italian evangelical groups rather than seek merger with any single church organization. The recommendation was made by a special committee in a report to the Waldensian Synod. The committee has been working for several years on a proposed union with the Italian Methodist Church. While advocating the more inclusive union of all evangelical groups in Italy, the committee proposed that Waldensians meanwhile consider a form of practical collaboration between the various Methodist and Waldensian communities in that country.

VETERANS DAY

A generation ago it was thought that our nation would never want to forget the great occasion when the Armistice was signed which led to the end of World War I. That war, although entered late by our country, made a tremendous impression upon our people, partly because of the devastating use of poison gas. In the aftermath of the war hopes ran high that the world had seen its last major conflict of arms. It was going to be made safe for democracy and a league of major nations would prevent any future outbreak of hostilities.

Since then another far greater war has shaken the world; a Korean conflict assumed major proportions in our eyes; and the future is far from bright. We dare not set up more armistice days or dwell too much on the lasting significance of VE or VJ Days. To rescue a national holiday from the overshadowing oblivion of subsequent world events November 11 was changed from Armistice Day to Veterans Day.

Without committing anyone unwillingly to a glamorization of war or of placing on a pedestal those who responded to the call of their country, we can and should give due honor and recognition to the veterans who went with the colors and did their duty as they saw their duty.

The Bible tells us that it is required of stewards that they be found faithful. Similar requirements are expected of men in the military forces who are there either with or without their own volition. War is indeed a terrible thing. Because it is so terrible we should remember those who were called to be so much closer to it than the rest of us. While we pray for peace let us also pray for those who have served their country — those for whom prayer may still avail much. And with our prayers let us mix much patience, for those whose lives were wrecked by the physical and moral ravages of our past wars need our patience as well.

I believe it will be found that the repentance of most men is not so much sorrow for sin as sin, or real hatred of it, as sullen sorrow that they are not allowed to sin. — Adam's Private Thoughts.

MEMORY TEXT

For if the blood of bulls and of goats, . . . how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Hebrews 9: 13b, 14.

Our World Mission

General Conference

The Original Article of Association of The Seventh Day Baptist General Conference incorporated in the State of Rhode Island August 25, 1927, and in the State of New Jersey September 26, 1938, reads:

Sec. 5. Purposes and Objects

That the purposes and objects of the said corporation shall be — to advise on appeal in all matters appertaining to doctrine and discipline, faith, and practice, as between the churches admitted to membership therein, and as between such churches and their respective members; to promote divine worship, the spread and maintenance of the Christian religion, Sabbath observance, Sabbath or Bible Schools, secular and religious education, and generally all of the interests of religion as embodied in the Seventh Day Baptist denomination of Christians and expressed by it; and to provide pensions for ministers of the Gospel, teachers in institutions supported in whole or in part by Seventh Day Baptists, and other persons engaged in strictly denominational work, who may become superannuated or otherwise incapacitated for performing their respective duties in either of such capacities, or any charitable purposes pertaining to the interests of Seventh Day Baptists; and that the operations of said corporation may be conducted and its purpose and objects promoted, in any and all parts of the world.

The General Meeting of the Newport Church of May 15, 1696, as the churches began to assemble themselves together for fellowship and mutual encouragement, became the General Conference of 1802. Although the churches had kept in contact with each other by correspondence and had co-operated in sending out leaders to help in various new churches, there was a felt need for a more definite mis-

THE POWER OF PRAYER

By Rev. Ralph E. Clough

Calvary Orthodox Presbyterian Church
Bridgeton, New Jersey

[A message delivered in the Shiloh Church and requested for publication by the Conference president.]

It has come to my attention that the theme for your current Conference year is taken from two passages of Scripture. Paul exhorts the converts who had recently been formed into the church at Thessalonica, "Pray without ceasing" (1 Thess. 5: 17). In 2 Corinthians 9: 8 he gives the further admonition that followers of Christ should "abound to every good work." The two verses go together very well. They complement each other.

I am speaking this morning of "The Power of Prayer," a subject which I chose not knowing about your Conference theme, but a subject which happily enough fits right in with the emphasis that is to be made in your denomination throughout the present church year. I invite you to turn to Acts 12: 1-19 where we are given an outstanding instance of the power of prayer in the early church.

The Herod who is mentioned at the beginning of this passage as having put Peter in prison was Herod Agrippa I, a grandson of Herod the Great, who killed the children of Bethlehem, and a nephew of Herod Antipas, the murderer of John the Baptist. So we have the reigning Herod following in the family tradition as he has already killed James and now has put the leader of the little band of Christians in chains. His intention is to have him executed at the close of the Passover feast.

Praying for an Imprisoned Apostle

Peter was under heavy guard. No less than sixteen soldiers stood between him and freedom. From a human point of view escape was utterly impossible. Perhaps such elaborate precautions were taken because of the apostle's previous escape from prison (ch. 5).

Herod, however, failed to take one important factor into account. He neglected to reckon with the One who is mightier than all the kings of earth, to whom even now the saints were sending up

sionary enterprise than any church could carry on by itself or as was being done in such a loose association as then existed. To help meet this need was one of the primary purposes for forming the General Conference. Some especially looked at the United States as a mission field in which to promote the truth of the Sabbath much as the apostles had the world as their mission following the day of Pentecost.

The history has its varied ups and downs of work promoted. Yet through it all there is a growing strength of brotherhood and unity among the churches. History shows more and more work being undertaken which could not be done by any church alone.

In 1886, at Milton, three important questions were discussed: Is denominational growth desirable? And if so, Why? What are the elements of denominational growth? By what methods can denominational growth be secured? These questions are perennially before us.

The Conference shall meet annually or at other stated intervals as permitted by its constitution. Officers are a president, several vice-presidents, a recording secretary, a corresponding secretary, a treasurer, and a Board of Trustees. There is also a Commission of the General Conference. There may also be such boards, committees, and/or agents as may from time to time be deemed expedient. The Conference of 1951 voted to hire an executive secretary. More of the duties of the Commission and the executive secretary will be told in another article. From our World Mission giving \$10,025.00 is needed for the General Conference as follows:

Expenses of officers and Commission	\$2,000
Executive secretary, salary and expense	5,575
Year Book expense	800
Vocational Committee	200
Budget Promotion	750
Local Conference expense	300
Contingent Fund	500

SABBATH SCHOOL LESSON
for November 17, 1956
Qualities of a Christian
Matthew 5: 1-12.

their prayers. "Peter, therefore, was kept in prison, but prayer was made without ceasing of the church unto God for him" (vs. 5).

Alexander Maclaren suggests that we should look at that eloquent "but": "Prayer was made without ceasing, but. . . ." He also observes that there is a similar eloquent "but" at the end of the chapter. "He (Herod) was eaten of worms, and gave up the ghost. But the word of God grew and multiplied."

On the one hand, then, there was all the careful preparation by Herod in order to insure Peter's death. There was also the wicked expectation of the people of having this execution as a satisfactory way to wind up the Passover feast. On the other hand, what did the handful of Christian people have? Kitto expresses it this way: "Prayer was the only weapon they could use. It was Herod with all the power of the Roman Empire, on one side, and the feeble church holding on by prayer to the almighty power of God, on the other. 'It was a pitched battle.' Did they not move heaven and earth for his deliverance? They sought to move heaven, and left it to heaven to move the earth."

Delayed Answer to Prayer

At first nothing happened. We note that Peter was not delivered until the last night before his execution was to take place. And we may ask why God did not answer the prayers of the saints sooner? I presume that we are not far wrong in answering that question by suggesting that the divine intervention at the last moment was for the good of Peter and the church of his day, as well as for us. The delay in the answer was a test of their faith. Would the church persevere in its prayers? Shocked as it no doubt had been by the sudden and violent death of James, and now filled with fear that Peter would be the next victim, it might have been tempted to give up in despair. It might have felt that there was little or no reason to continue its intercession. Yet it did not. "Prayer was made without ceasing." In the end the faith of the church was vindicated and the supreme power of its

God who rules in heaven and earth was demonstrated.

After the apostle's miraculous deliverance (We frankly accept the supernatural element in the narrative, the strange attempts of skeptics to discount and explain this story in natural terms being far more ridiculous than the plain statement of Scripture.) he went to the home of John Mark's mother, known as Mary of Jerusalem. It is mentioned in an almost incidental way, but we must not overlook the significance of the observation that in this house "many were gathered together praying." There faithful use of this means of grace brings to mind the Saviour's admonition that "men ought always to pray and not to faint" (Luke 18: 1).

They Could Not Believe

We come now to a portion of the story that is filled with human interest. We don't have to turn to secular literature for fascinating reading. The Scriptures are replete with drama and excitement.

Peter came to this house and knocked on the door. Rhoda, the maid who answered, immediately recognized Peter's voice. Overcome with joy she did a very womanly thing and lost her head. Instead of opening the door for Peter, who was by no means safe out on the street following his escape from prison, she ran to tell the others that their prayers had been answered. It was foolish of her to leave Peter standing outside.

But if what she did was foolish, the reaction of the men and the others to her message was downright wrong. Rhoda, flighty woman that she was, at least believed that Peter had been delivered. The apostles and other disciples, men who no doubt would have been too cool-headed to have committed her misdemeanor, failed to rise to her level of faith and sinned by not believing that "the effectual, fervent prayer of a righteous man availeth much" (James 5: 16). The Christian group could not believe the good news, and told the poor servant girl in so many words that she was crazy. And when she insisted that it was Peter, they said it was his angel. Surely the church was more foolish than the servant girl.

Tongue-in-Cheek Praying

Before we are too hard on the saints of that day, however, perhaps we should pause to examine our own prayer life. And when we do, it may be that we'll discover that we, too, have often failed in truly appreciating the efficacy of prayer. We ask for great things from God. Yet, when He sees fit according to His good pleasure to grant our requests, we sometimes find it difficult to believe that God actually does supply all our need according to His riches in glory by Christ Jesus. Because of our spiritual immaturity, we are unable to believe that He will open the windows of heaven and pour out such blessing that there is not room to receive it. Very often our faith simply is not capable of comprehending the fullness of God's grace and favor. Thus, the reaction of the church in Peter's day, inexcusable though it was, is perfectly understandable.

Sad to say, Christians then and now have been guilty of tongue-in-cheek praying. We ask God to do something wonderful for us, but there is often in our hearts the lurking fear, even while the petition is being offered, that the Lord will not really do what we ask. For a moment our faith goes into eclipse, and although outwardly we voice large requests, inwardly we qualify what we ask with the half-realized thought that we're asking too much of God. It is at such times that we must realize the grave importance of confessing, "Lord, I believe; help thou mine unbelief."

Let Us Not Dishonor God

It is clear from all of Scripture that God wants His people to pray. Prayer is the means He has given whereby we may storm the gates of heaven itself. If we do not pray, we dishonor our God and show lack of love and devotion to the Saviour, our great Mediator who sets a faithful example since "He ever liveth to make intercession" for us. The writer encourages us in the performance of this duty with these words:

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be

touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4: 14-16).

Now, however, it is seen from the Bible incident that we have been considering, it is also inferred from the passage in Hebrews just quoted, and we are well aware in our own hearts that the reason for God's willingness to answer prayer is found in His good pleasure and in that alone. He condescends to hear and answer us because He is a gracious Father in His dealing with needy children.

If, in the last analysis, answer to prayer depended upon my faithfulness, or my earnestness and the perfection of my intercession, I should be of all men most miserable. Then the heavens would remain silent. The power of God to bring blessing would surely be inoperative. For even in my most holy exercises when I am bowed in worship and prayer before my God, I sin in thought, word, and deed. I am utterly incapable, at the highest levels of service in the presence of God, of perfectly conforming to His will for me. His standard requiring me to be holy even as He is holy is infinitely beyond my reach. Thus I am forced to plead for divine mercy. I am compelled to acknowledge that it is for the sake of my Redeemer that I have any hearing with God at all. And if my prayers are to receive an answer, it surely will not be because I have any claim upon God. There is no good thing in me whereby I am commended of Him. Rather, it is true at this point in my redemption, as at every point, that it is by grace I am saved, through faith, and that not of myself. It is the gift of God. It is not of works, lest I should boast. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2: 10). God answers prayer, then, simply because His mercy in Christ Jesus extends to every part of my union with Him. All this being true does not exclude hearty and persevering prayer on

(Continued on page 269)

Missions

Plans For Evangelistic Outreach

Nothing of consequence in evangelism will take place in a church unless plans are made for it to happen. God gives the increase but He expects us to plant the good seed and cultivate it faithfully.

"Where there is no vision the people perish." Who in our churches is supplying the vision and the forward-looking plans that shall some day become realities in winning souls for Christ?

It is neither right nor good to place all the burden for this on the pastor. A Committee on Evangelistic Outreach is needed unless church organization has provided for the matter otherwise.

Every pastor needs the prayers, counsel, and assistance of a responsible committee appointed by the church. Such a committee can stimulate the pastor's thinking as well as offer practical suggestions for carrying out plans. The committee can uphold the pastor in prayer and then can go forth to abound in the good work of witnessing for Christ.

Has your church such a committee? Is it functioning? Does the church know what the plans are for outreach in your community during the coming months?

Home Field News

From Pastor Theodore Hibbard's quarterly report comes word that Rev. Marion C. Van Horn has visited the church at Hammond, La., and also the group of Sabbathkeepers at Metairie during ten days in September.

Pastor Hibbard writes, "There is much interest in Hammond in building a nursing home with 40 beds. The U.S. Government will pay 2/3 of the cost of the building and at the end of 20 years it will belong to the sponsors. There is a great need for something of that kind here. It will provide work for many Sabbathkeepers and will add greatly to our work here in Hammond. We could never make a better investment of money."

We are asked to remember in our prayers a planned visit of Frederick Cox of Homer, Mich., who hopes to go to Hammond soon to help in the work

there and at Metairie. Pastor Hibbard writes, "I feel that he will be a big help to us here and together we can do much to build up the work. I feel that both groups would benefit and that we can have a thriving church with branches in New Orleans and at other places near here."

Pastor Hibbard has been elected president of Southwestern Association for 1956-57. His slogan in reaching others is "The Sacredness of Truth," and he has chosen as Association theme, "Grow in Grace."

Special evangelistic services were held in the Middle Island, W. Va., Seventh Day Baptist Church from October 5 to 14 with Rev. Loyal F. Hurley as evangelist. The sermons preached were most helpful in answering questions in the minds and hearts of many who have known Christ for a long time. It is impossible to estimate the results of this series of meetings from an individual standpoint. One of the greatest results was evidenced by the expressed desire to continue, as a church group, the program of personal visitation evangelism inaugurated by Dr. Hurley. This evangelistic effort is the beginning of an expanding program of the church to make Christ and His Sabbath known among the families of the community and, we pray, ultimately incorporate them into the church. —Donald E. Richards.

Rev. Duane Davis, who just began his service early in October as pastor of the Lost Creek, W. Va., Seventh Day Baptist Church, told of plans for Evangelist Hurley's coming. He wrote, "Rev. Clifford Hansen and Dr. O. B. Bond have been working with the (Lost Creek) church in preparation for the evangelistic meetings and to all appearances everything is being well planned and prepared."

Evangelist Hurley assisted the Lost Creek Church October 19- November 3. A brochure of sermon subjects was printed for wide distribution. Lay visitation plans were made and carried through faithfully by a large group of laymen. It is hoped that a more complete report of these services may be made later.

British Guiana News

Rev. Joseph Tyrrell has written, "Thanks a thousand times for the small help that was given us from you kind and considerate folks in America which has helped us greatly in repairing and painting of the church, though payment for workmanship is not yet finished. The building is looking rather fine. Trusting to let you see same as soon as a picture is taken."

A snapshot of the church was received recently (October 8) and shows how much improved is the Peter's Memorial Seventh Day Baptist Church at Parika. We are happy that the improvements were made before Miss "Juliet" Peters took her marriage vow in the church on June 21 (see Sabbath Recorder issue of Sept. 3, 1956).

Pastor Tyrrell reports beginning services in the Essequibo Coast on March 3, 1956, by reorganizing the Queenstown group of Seventh Day Baptists. The Essequibo Church is made up of several small groups of Sabbathkeepers scattered along the Atlantic Seaboard of the Essequibo District. Groups are located at Queenstown, Henrietta, Dartmouth, and Diamond.

Mrs. Martha Tyrrell has been assisting Pastor Tyrrell in Sabbath School work at Queenstown.

Rev. Alexander B. Trotman writes under date of October 3, "Am just back from Pomerion (Bona Ventura Seventh Day Baptist Church) where we celebrated the first anniversary of our Christian Endeavor Society and had a very profitable season together."

Regarding the assistance from the church building and repair fund channeled through the Missionary Board Mr. Trotman writes, "It is very good help to us here and we do certainly rejoice that it is being planned for another year."

It is currently planned to give some assistance to the Uitvlugt Seventh Day Baptist Church in purchasing a site on which to build a house of worship when funds are at hand. The Bona Ventura Church, also served by Pastor Trotman, has agreed to wait for assistance until

1957 so that the Uitvlugt Church may have such assistance as is available from the 1956 partly raised Denominational Budget.

Rev. B. O. Berry writes of the improvements on the Wakenaam Church, "Again we want to express our thanks to our American brethren for their financial consideration to our work here. Trying to keep up the spirit of 'self-help' we have embarked on another Rally which comes off November 19. If we are successful it is our intention to take out all of the board windows and put glass to balance up what we are now doing to the front of the church. We are praying to make a hit and we ask your prayers also."

It is hoped a snapshot of the newly repaired and painted house of worship at Wakenaam may be available soon. Let us remember in our prayers the "Rally" at Wakenaam arranged for November 19.

The fourth anniversary of the Vergenoegen Christian Endeavor Society was observed April 29, with good attendance. It is interesting to note that approximately 95% of those attending these rallies are not Seventh Day Baptists. It seems to be an excellent way to make friends for Christ and His people.

Rev. Leon Lawton Reports

As reported in the September 24 issue of the Sabbath Recorder, Rev. and Mrs. Leon Lawton and family arrived at Kingston, Jamaica, on Wednesday, September 12. Since then they have been getting adjusted to life in a new land which has many customs differing from those with which they are familiar. The two boys, aged seven and five, have gotten started in school.

Pastor Lawton has now met with the leaders of churches and school and is becoming acquainted with many phases of his work. At the same time our brethren of Jamaica are becoming acquainted with him and catching something of his youthful zeal and love for our Lord.

Superintendent Lawton writes of planning to attend "the scheduled quarterly meeting of the Board of Christian Education, the Executive Council, and the Ja-

maica Conference Planning Board." He will be better able to comment on the work there and offer suggestions as to the help which may be channeled through the Missionary Society after he has attended these meetings and counseled with the leaders.

He writes of the gracious welcome being extended to him by the churches and states:

"This has been a busy week. We have been welcomed twice more. On last Tuesday night the two older Christian Endeavor groups entertained us. The following night we were officially welcomed by the students and faculty of Crandall High School.

"Yesterday I went on appointment to the Mountain View Sabbath School to have a service of consecration for a baby and ended up leading in the Sabbath School hour and bringing the morning message as well. It was thrilling to meet with this small, yet vital, group and trust that it might, as God leads, develop into a regular Seventh Day Baptist Church in that area. It is about five miles from Kingston Church and in a very poor area of the city, one where there are no churches as near as I can ascertain.

"The Kingston Sabbath School is concerned about this group and perhaps will take some concrete action in assisting them to obtain better arrangements for their meeting place."

A minister meeting a little boy one day asked, "Sonny boy, who made you?" "Well, to tell you the truth," the little boy replied, "it ain't done yet."

That sharp answer contains a very wise bit of philosophy. The lad realized that he was still on the make. He was growing up. The longer he lived, the more opportunity life would give him. So it should be for every one of us — no matter what be the days of our years. Life can be ever so much more wonderful if we sincerely believe in God, who doeth all things well. He gives grace and glory on ever-increasing scale as we open to Him our lives and our souls and our minds. — Reuben K. Youngdahl in *The Secret of Greatness* (Fleming H. Revell Co.).

By Their Fruits Ye Shall Know Them

[Second in a series of biographical sketches of outstanding living women of the Seventh Day Baptist Denomination]



Abbie Babcock Van Horn

Daughter and granddaughter of Seventh Day Baptist ministers and preachers and wife of a Seventh Day Baptist preacher, evangelist, and editor, our subject has, perhaps, as much firsthand knowledge of and contact with the Seventh Day Baptist denomination as any woman among us. Born in Albion, Wis., April 18, 1878, while her father, Rev. Simeon H. Babcock, was pastor there for the first time, she began her schooling and spent her young girlhood at Albion. She was only five years old when she entered school.

In 1887 the family moved to Walworth, Wis., where her father became pastor of that church. Here Abbie continued her schooling and was graduated from the Walworth High School — then a three-year high school. Here she made a profession of religion, was baptized by her

father in the waters of Lake Geneva, and joined the Walworth Seventh Day Baptist Church.

In 1895 she entered Milton College. Poor health made it necessary for her to take longer than the regular four years to finish her course. She was graduated with the degree of Bachelor of Arts, in the class of 1903. At college she found it necessary to take considerable work in Latin and Greek as well as prescribed courses in English, mathematics, science, and history. Abbie had a good musical voice and sang in many of the musical organizations on the campus.

It was at Milton College that Abbie met the man who was later to become her lifemate, Herbert C. Van Horn, of North Loup, Neb. Herbert was graduated from Milton College in the class of 1898. After a year of teaching, he began his active ministerial work, preaching on the missionary fields of Nebraska and Wisconsin. After Abbie had been graduated in June of 1903 she and Herbert were married in September at her home in Albion, her father having returned to Albion to do ministerial work.

The new home was established in Alfred, N. Y., where her husband was now doing his seminary work. This was completed in 1905. The first pastorate of the Van Horns was at Lost Creek, W. Va. Then followed in succession pastorates at Brookfield, N. Y., Ashaway R. I., Dodge Center, Minn., a return to Lost Creek, and finally at New Market, N. J.

During the pastorate at Dodge Center Herbert offered his services to the YMCA for religious work among the overseas soldiers in World War I. He spent several months overseas, being discharged in May, 1919. Of course the care of the family fell on Mrs. Van Horn during this time. The family had grown now to include three children, one having died in infancy. After his discharge from work in the army Herbert returned to his pastoral work in Dodge Center.

Mrs. Van Horn may be justly proud of her work in the home. Her daughter (now Mrs. Stella Gauch), after a very serious illness, completed her work as a registered nurse. Stella is a member of

the American Sabbath Tract Society. Elston studied at Drake Business College and at Salem College, taking his degree from the latter. He is now in the employ of the Cottrell Company of Westerly, R. I., and is recording secretary of the Missionary Society. Milton is professor of biology at Milton College and is also dean of the college. He is a graduate of Salem College, has an M.A. degree from the University of West Virginia, and is completing his work for a Ph.D. at the University of Wisconsin. For several years he was treasurer of the Denominational Budget.

Mrs. Van Horn has always been interested in the work of the Seventh Day Baptist denomination, both as helpmeet to her husband and also in her own right. She has served as a member of the Board of Trustees of the American Sabbath Tract Society for several years; she was chairman of the Committee to Study Denominational Administration in 1936; later she was a member of the committee which was set up in Milton in 1950 by the Commission to study the matter of denominational reorganization; she was for a while the president of the Woman's Board; she has at various times been named to a vice-presidency of the General Conference; and in 1952 she was named to the position of editor of the Sabbath Recorder while awaiting the arrival of the permanent editor. . . . This office she filled most acceptably for nearly a year.

Of course her position as pastor's wife made necessary the acceptance of positions of responsibility in the churches where the family would be serving. During these pastorates she has served as church chorister, Sabbath School superintendent, president of the women's society, teacher in the Sabbath School, leader of the Daily Vacation Bible School, etc. At present she is superintendent of the Sabbath School at Milton, Wis.

Mrs. Van Horn has always loved and appreciated the beauties of nature. She and her husband cultivated flowers — especially the gladiolus. While Dr. Van Horn was editor of the Sabbath Recorder they purchased a home in Plainfield where they could practice the art of flori-

culture and also practice the great art of hospitality.

The positions of pastor, evangelist, and editor carried the Van Horns into nearly all of the churches of the denomination. However, Mrs. Van Horn says that she did not get to visit the churches in California, in the Southwest, and some of the churches in the Midwest. The list of churches in which she has had membership is imposing.

While Mrs. Van Horn's health has not been robust during her busy career, she has found time and strength to expend her talents in many and varied activities and she has chosen to identify herself in whatever way practicable with the cultural, educational, and religious movements in the communities where she has lived, whether these were denominational or community interests.

If she had any preference, she preferred to work with the "young adult age." But how easily she has been able to adapt herself to needs! Never could she be accused of burying her talents. These have been expended and invested in the name of the Lord to the deepening and strengthening of the spiritual life of her family, her friends, and her neighbors.

Not long after ill-health forced her husband to resign from the editorship of the Sabbath Recorder the Van Horns moved to Milton, Wis. Here Dr. Van Horn died Feb. 2, 1949. Since then Mrs. Van Horn has made her home most of the time in Dunellen and Plainfield, N. J., and in Milton, Wis. — G. N.

Education Secretary Attends Green Lake Assembly

The annual meetings of the subcommittees of the Committee on General Christian Education of the National Council of Churches were held at the American Baptist Assembly Grounds, Green Lake, Wis., October 7-15. The Board of Christian Education, along with a member of the Junior Quarterly Committee, paid the way of the executive secretary as a representative of our denomination to participate in the deliberations of two of the committees — the Committee on Children's Work and the Committee on Administration and Leadership. In connection with

the first committee some information was received in regard to the publication of Graded Lessons for Juniors. With regard to attendance at the second committee, the secretary was reminded by the chairman at the close of the meetings that he couldn't have come at a better time to learn of the workings of that committee, as it was in the process of evaluating the total scope of the committee's work. No one just "sits in," but he is "drawn in" the work, and consequently interest and participation were given on two subcommittees which were charged to vote on the adding to and taking away from material dealing with the curricula of Leadership Training Courses, to choose or reject new books as texts, to declare the scope and purpose of contemplated books, and to choose the writers.

The intense interest of the participants in the work was truly inspirational, and offers to help us with our problems were forthcoming upon request. The secretary had individual conferences with five persons who were experts in their line of Christian Education, spending an hour and a half with the one in charge of curricula for the Division of Christian Education, NCCC. There is no way to measure the advantages gained but the new information, the new fellowship, combined with the natural and planned beauty of the American Baptist Assembly Grounds, give one more faith in God and man.

R. E. Z.

Board Elects Officers

At the quarterly meeting of the Board of Christian Education held in the School of Theology, October 21, the following members were elected to office: president, Wayne N. Crandall; vice-president, Rev. Hurley S. Warren; recording secretary, Mrs. E. O. Reynolds; treasurer, L. Eugene Reynolds. It was announced that tentative plans are being laid for the 1957 conference of the Seventh Day Baptist ministers to be held at Westerly, R. I. The theme of the conference will be built around the adequacy of our denominational publications.

It was voted to extend the time that the executive secretary might serve the Buffalo Fellowship as pastor to the time of the July board meeting.

R. E. Z.

The Power of Prayer

(Continued from page 263)

my part. Rather, it is the guarantee, that when I do pray, I shall be heard.

Prayer and Works Go Together

Finally, I should like to refer to your Conference theme again and note with you that prayer that is truly powerful has as its inevitable fruit works that are truly good. Ours is not a one-day-a-week religion. It is not one in which we are allowed to sit idly by and expect that we have done all that is required of us when we have engaged in earnest prayer.

In that connection it is instructive to observe that the sending out of the seventy disciples (Luke 10) was directly related to Jesus' command, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." Those who prayed thus were then sent out in answer to their own prayer. The Lord used them in fulfilling the desires to which they had given expression in prayer. The two, prayer and work in the Kingdom, cannot be divorced. The one requires the other.

It is recorded of Dwight L. Moody that, upon one of his journeys across the Atlantic, there was a fire in the hold of the ship. The crew and some volunteers stood in line to pass buckets of water. A friend said to Moody, "Mr. Moody, let us go to the other end of the ship and engage in prayer." The common-sense evangelist replied, "Not so, sir; we stand right here and pass the buckets and pray hard all the time." How like Moody this was! He believed that prayer and work are like two hands. Both are needed, and the one is seriously hampered in its efforts if it is not supported by the other.

May God richly bless your church and sister churches. May you enjoy the abundant favors of a faithful God. May you also render to Him consecrated devotion as you "pray without ceasing," and that to the end that you may "abound unto every good work."

God showed power in making us creatures, but love in making us sons! — Thomas Watson.

PLANNING FOR EXPANSION

The Planning Committee of the Seventh Day Baptist General Conference, composed of the president of the Women's Board and the employed secretaries of the three major boards, held a two-day meeting at Westerly, R. I., October 28 and 29. This meeting was under the leadership of Executive Secretary Doris Fetherston and was her first task of presiding since entering upon the duties of her office the first of the month. This was also the first lengthy meeting of the committee for Rev. Rex Zwiebel, who has been executive secretary of the Board of Christian Education since August.

Among the matters calling for attention were division and co-ordination of effort of these four boards serving the denomination, consideration of the progress of the work in Nigeria, West Africa, and further development of the newly launched program for expansion and growth in the homeland. These matters were taken up in that order, with a greater amount of time given to the second and third items.

The correspondence with Nigerian groups seeking recognition, supervision, and other assistance from our denomination is becoming voluminous. In addition to the churches and maternity clinic building investigated by Doctor Wayne Rood, there is a strong educational work authenticated by the British authorities in a nearby district. The leader of this work reports that he has seven schools and a number of churches. The headmaster of one of them reports 227 pupils enrolled. The buildings are said to be of concrete. The government is assisting some of the schools to the extent of more than \$2,000 per year. Consideration of this new field had not previously come before the Planning Committee, which tentatively set up certain standards to be reached by the churches and their leaders before such recognition could be given. These are similar to what had been suggested nearly a year ago to the churches just to the south under the leadership of O. N. Imegi. The committee wished to express love and encouragement to those who were looking our way for

Budget Giving 1955-56

Charles H. North

Last week's back cover listed the final figures for the 1955-56 Denominational Budget as presented by Treasurer Olin C. Davis. By comparing these totals of designated and undesignated gifts with those published in the October 24, 1955, Sabbath Recorder, and using membership figures in the 1955 Year Book, the following per-member figures have been calculated. In the light of the interim Budget Promotion Committee's appeals and repeated discussions over the past 9 months you are urged to examine your own church's position and to reconsider your individual stewardship so that "Our World Mission" will show even greater improvement in the months to come.

The committee wishes again to commend the efforts of many whose increased giving raised 85.85% of the goal despite disappointments in certain other areas. This percentage was higher than any month during the past year and surpassed the figure for 1954-55. We wish we could take time to present a detailed analysis, for it would be very enlightening. But again we shall have to leave it to the reader to study the figures and "pray without ceasing" for an even better report in the future.

spiritual advice. No promises could be made for assistance in the way of finances or personnel.

How to make the Conference-adopted outline of the seven-step "Program for Denominational Expansion and Growth" a more usable tool was a major concern of the group on the second day of their meeting. Each board representative brought to the discussion some prepared material to fill out the outline with specific program aids, all of which will eventually be consolidated into a booklet for use by interested lone Sabbathkeepers desiring such help and for churches and Associations anxious to reach out and better serve their areas. Particular attention was given to creating and maintaining an interest in the Bible Sabbath, leading up to the formation of new groups and churches. — L. M. M.

Average Member Gift 12 Months Through September 30

	1955	1956	Increase (Decrease)
Adams Center	\$ 5.95	\$ 8.73	\$ 2.78
Albion	4.12	4.00	(.12)
Alfred 1st	9.29	9.30	.01
Alfred 2nd	4.24	4.05	(.19)
Battle Creek	18.30	12.55	(5.75)
Berlin	7.31	10.48	3.17
Boulder	3.86	4.70	.84
Brookfield 1st	5.41	8.11	2.70
Brookfield 2nd	4.72	5.62	.90
Chicago	30.50	41.60	11.10
Daytona Beach	24.61	21.36	(3.25)
Denver	7.75	7.40	(.35)
DeRuyter	15.38	11.22	(4.16)
Dodge Center	4.76	3.15	(1.61)
Edinburg	3.77	6.53	2.76
Farina	3.15	9.26	6.11
Fouke	2.76	1.55	(1.21)
Friendship	2.79	6.00	3.21
Genesee 1st	4.95	5.87	.92
Hammond	4.00	1.71	(2.29)
Hebron Center .....	.00	.00	.00
Hebron 1st	2.21	2.49	.28
Hopkinton 1st	6.77	6.69	(.08)
Hopkinton 2nd	2.67	4.98	2.31
Independence	11.66	9.97	(1.69)
Indianapolis	2.95	2.35	(.60)
Irvington	11.61	18.75	7.14
Jackson Center .....	.35	.98	.63
Little Prairie .....	.00	.00	.00
Los Angeles, Christ's	9.62	10.75	1.13
Los Angeles	11.29	10.26	(1.03)
Lost Creek	10.04	10.66	.62
Marlboro	16.16	15.55	(.61)
Middle Island	6.56	8.22	1.66
Milton	12.64	11.90	(.74)
Milton Junction	17.68	17.31	(.37)
New Auburn	1.39	1.17	(.22)
New York City	7.73	11.67	3.93
North Loup	3.17	2.70	(.47)
Nortonville	4.90	7.61	2.71
Old Stone Fort	1.82	1.82	.00
Paint Rock	7.94	.00	(7.94)
Pawcatuck	17.63	17.82	.19
Piscataway	6.16	5.19	(.97)
Plainfield	35.32	43.39	8.07
Putnam Co.	7.07	5.80	(1.27)
Richburg	7.21	10.79	3.58
Ritchie	1.19	2.51	1.32
Riverside	19.89	13.26	(6.63)
Roanoke	5.10	6.00	.90
Rockville	2.39	1.43	(.96)
Salem	3.56	3.87	.31
Salemville	4.33	2.90	(1.43)
Schenectady	26.26	16.00	(10.26)
Shiloh	11.68	11.69	.01
Syracuse	4.17	4.17	.00
Twin Cities	17.11	15.44	(1.67)
Verona	9.82	12.89	3.07
Walworth	7.22	7.06	(.16)
Washington	6.21	6.09	(.12)
Washington People's .....	.00	1.67	1.67
Waterford	15.53	17.97	2.44
White Cloud	9.30	10.28	.98
GOAL		12.00	2.60
AVERAGE CHURCH	9.40	9.31	(.09)

NEWS FROM THE CHURCHES

WASHINGTON, D. C. — Our church has been especially favored this fall with visits from many of our Seventh Day Baptist leaders and other workers. Rev. Leon Lawton and Dr. Victor Burdick were with us September 2 for an evening meeting at the home of Mr. and Mrs. Isaac Cramer. They presented an inspiring evangelistic program and pictures of the mission fields to which they were going.

On Sunday, September 23, we had an unexpected visit from Rev. and Mrs. Wardner FitzRandolph and his brother Winfield. They very graciously went with us to the Ladies' Aid meeting scheduled to be held at the home of Miss Rua Van Horn that evening. Following a brief business meeting the Randolphs showed some very interesting pictures of life and mission work in Jamaica and British Guiana. Their comments showed the progress that had been made in those areas and their deep interest in and hopes for the work there in the coming years.

On September 28 and 29 President and Mrs. Charles Harris of our Seventh Day Baptist General Conference, and others from Shiloh, N. J., presented three very worth-while services. The Sabbath meeting was closed by testimonies from both guests and the congregation, a very large percent of whom participated.

In the Sabbath morning service the theme of our General Conference for this year was presented, namely, "Fervent Prayer." President Harris urged us to be definite in our prayers in the expression of gratitude as well as in our exaltation of God and in our petitions, reminding us as he did at Conference that we should pray every day for our missionaries by name, and for our various boards and societies and other fields of interest, keeping in mind our total World Mission. Following the service nearly all the congregation drove to the Grover Brissey home near Laurel for a dinner served by the Ladies' Aid Society. (Pastor Elizabeth F. Randolph now lives with the Brissey's daughter, Georgianna, and their grandson, Stephen Swiger.)

As a church we feel deeply grateful to all these leaders and friends for giv-

ing of their time, insight, and inspiration. We are looking forward to the visit of Salem College students, November 17, a possible visit of our missionary secretary in January, and the evangelistic campaign to be held here February 2-9 by Evangelist Loyal F. Hurley.

NORTH LOUP, NEB. — The Mid-Continent Association, long anticipated and fully enjoyed, met here October 5-7. Even the weather co-operated, so nothing prevented the enjoyment.

October 20 was the last Sabbath before the Saunders family left for the new pastorate at Los Angeles, Calif. His sermon was "Benediction."

The 50th wedding anniversary of Burt and Stella (Fuller) Williams was observed September 30 with open house and all but one daughter of their eleven children were present. In August a group picture was taken which included all but one of the thirty-three grandchildren.

Gary Cox, Carroll Van Horn, and Russell Clement left the last of September for Salem, W. Va., to attend college.

James Ehret, recently discharged from the U. S. Air Force at Spokane, Wash., spent a few days here then went to Lincoln, Neb., to resume his work at the state university.

The fifty-fifth anniversary of Popcorn Days, celebrated in October, has grown from a one-day picnic affair to a three-day festival with three parades, horse, juvenile, and float, interspersed with three bands. There were more than 30 entrants.

Free popcorn and coffee were served at the first picnic, and the popcorn is still free — 1500 pounds of it — which with 40 gallons corn oil, 50 pounds salt, 35 pounds butter yields 22,000 bags of corn. It is a time of home-coming and one in which our church people are much interested. Everyone likes to eat and assist the church groups.

The Sabbath School won first place in the float parade with "Moses and the burning bush." The women received nearly \$400 profit from the stand where they served food. — Correspondent.

Oh what a sad thing it is when Christians are what they always were! — Thomas Manton.

OUR SERVICEMEN

Pfc. Ray Burdick, US51337556
Hdq. Co. 86 Inf. Regt.
APO 36, New York, N. Y.

Accessions

Fouke, Ark.

By Letter:

Marion C. Van Horn
Erma B. Van Horn
Janet Van Horn
Chris Van Horn
Josephine Van Horn

By Testimony:

Mrs. Winefred Monroe

Stonefort, Ill.

By Baptism:

Carolyn McSparin

Waterford, Conn.

By Baptism:

Linda Altieri

Births

Marks. — A daughter, Cynthia Ann, to James and Eleanor (Scull) Marks, of Shiloh, N. J., on May 29, 1956.

Dickinson. — A son (adoption) to Oliver and Edith (Spahr) Dickinson, of Hagerstown, Md., on July 28, 1956.

Probasco. — A son, James William, to Owen and Ruth (Ayars) Probasco, of Shiloh, N. J., on August 21, 1956.

Pettit. — A daughter, Doreen Annette, to George and Jane (Haaf) Pettit, of Shiloh, N. J., on August 22, 1956.

Ferguson. — A daughter, Donna Marie, to Gilbert and Marian (Probasco) Ferguson, of Shiloh, N. J., on October 16, 1956.

Bond. — A son, Dennis Lynn, to Mr. and Mrs. Walter Lee Bond, Davisson Run, Clarksburg, W. Va., on Sept. 12, 1956.

Clement. — A son, Charles Hilary, to Russell and Jeannette (Haling) Clement, of Salem, W. Va., on Sept. 25, 1956.

Bellefleur. — A son, Michael Glenn, to Mr. Mrs. Arthur Bellefleur of New London, Conn., on Sept. 21, 1956.

Russell. — A daughter, Susan Jane, was born October 19, 1956, to James and Lenora Williams Russell, of Williamstown, W. Va.

Obituaries

Collier. — Edith, daughter of Fred and Elizabeth Harker, was born Sept. 14, 1872, in Kendallville, Ind., and died in White Cloud, Mich., Aug. 19, 1956, at the home of her daughter, Mrs. Elizabeth McCombs.

She was married Oct. 5, 1892, to John H. Collier, who died in 1940. She leaves two sons: Charles R. of Las Vegas, N. M., and John F. of Grand Rapids, Mich.; three daughters: Mrs.

Elizabeth McCombs and Mrs. Marjorie Branch of White Cloud, and Mrs. Laitha Rich of Grand Rapids; also fifteen grandchildren and thirty-four great-grandchildren.

Since early in the organization of the White Cloud Church she was a loyal and faithful member attending regularly until failing health in recent months prevented.

Funeral services were held from the church on August 22, conducted by her pastor, Rev. Orville W. Babcock, with burial in Prospect Hill Cemetery. O. W. B.

Sutton. — Herman Alexandria, was born at Berea, W. Va., on Jan. 28, 1872, to Hezekiah and Hannah Hughes Sutton, and died at his home on Otterslide Sept. 15, 1956.

He was united in marriage to Ora Genevieve Gribble on April 7, 1892. To this union were born four children: Guy of Manassas, Va.; Oma of Akron, Ohio; Goldie (Mrs. Howard Mitchell) of Pullman, W. Va., and Harold of Berea. He is also survived by ten grandchildren and ten great-grandchildren.

Although he did not remain faithful to the religious experience of his teens during the past year he had returned to his Saviour and Lord. As evidence of the change which took place it was his desire to right the wrongs which had been committed during his life.

Memorial services were held in the Ritchie Seventh Day Baptist Church by his pastor, Donald E. Richards. Interment was in the Pine Grove Cemetery. D. E. R.

Davis. — John J., son of Theodore and Rachel Wallar Davis, was born on Greenbrier in Doddridge County, June 21, 1862, and died in Salem, W. Va., Oct. 14, 1956.

He was married to Nancy L. Matheny on July 3, 1882, by Rev. Lewis F. Randolph. The couple celebrated their 74th anniversary last July. He is survived by his widow and three children: Arthur W. and Mrs. Pearl Wilson of Salem, and Mrs. Rachel Dowler of New Concord, Ohio. There are also nine grandchildren and thirteen great-grandchildren.

Mr. Davis was a member of the Middle Island Seventh Day Baptist Church for forty-three years.

Funeral services were conducted by Dr. F. A. Tinney and Pastor D. E. Richards at the Harbert Funeral Home, and interment was in the Salem I. O. O. F. Cemetery. D. E. R.

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.

The Sabbath Recorder

Worshippers Welcomed

Church Attendance Month

Welcome to those who feel their need of light; to those who find doubts and fears in their hearts; to those who need comfort for their sorrows; to those who need courage for their daily tasks; to those who feel lonely and friendless; to those who sin and need cleansing; to those who wish to give service; to all who want rest, peace, and happiness.