

The Sabbath Recorder

DENOMINATIONAL BUDGET

Statement of the Treasurer, June 30, 1956

	Receipts		Non-Budget
	June	Budget 9 mos.	
Balance, June 1	\$ 30.95		
Adams Center	225.30	\$ 729	\$ 43
Albion	95.57	321	64
Alfred, 1st	591.19	2,910	191
Alfred, 2nd	149.25	677	206
Assns., etc.	442.82	478	
Battle Creek		1,907	1,130
Berlin	57.20	420	
Boulder	124.75	376	92
Brookfield, 1st	67.00	227	
Brookfield, 2nd	116.75	365	47
Buffalo		100	
Chicago	175.00	1,132	100
Daytona Beach	37.45	469	20
Denver	170.77	517	155
De Ruyter	40.00	617	60
Dodge Center	66.95	302	41
Edinburg	99.50	189	9
Farina	168.00	401	
Fouke	55.70	112	
Friendship	22.50	152	
Hammond	21.70	49	
Hebron, 1st	18.90	131	
Hopkinton, 1st	345.55	980	170
Hopkinton, 2nd		87	
Independence	93.00	518	44
Indianapolis	15.00	135	
Individuals		1,323	1,076
Irvington	150.00	500	
Jackson Center		50	
Kansas City		170	
Little Genesee		275	
Los Angeles	300.40	743	178
Los Angeles, Christ's	16.15	66	
Lost Creek	341.17	767	128
Marlboro	74.00	1,393	146
Middle Island	39.00	173	
Milton	790.70	3,772	667
Milton Junction	207.92	1,137	22
New Auburn	21.30	68	
New York City	350.00	350	
North Loup	297.92	431	127
Nortonville	138.45	595	49
Pawcatuck	611.95	3,206	264
Piscataway		160	
Plainfield	327.81	3,849	532
Putnam County		82	3
Richburg	75.60	255	72
Ritchie	41.45	156	

Riverside		1,273	113
Roanoke	43.50	128	
Rockville		34	
Salem	135.90	880	
Salemville	57.00	120	24
Schenectady	83.90	236	
Shiloh		2,710	126
Stonefort		55	
Syracuse		50	
Texarkana		12	10
Twin Cities		22	
Verona		752	126
Walworth		91	
Washington	12.50	128	
Waterford	73.07	303	89
White Cloud	72.51	570	67
	\$7,493.00	\$41,212	\$6,200

Note: Columns 2 & 3 rounded to nearest dollar.

Disbursements

	Budget (Designated & undesignated)	Non-Budget Gifts
Missionary Society	\$2,575.16	\$ 54.77
Tract Society	436.56	
Bd. of Christian Education	772.48	
School of Theology	687.48	39.00
Women's Society	265.20	
Historical Society	116.96	
Ministerial Retirement	903.72	588.64
S. D. B. Building	85.68	
General Conference	933.64	
World Fellowship and Service	23.12	
Oneida Valley Natl. Bank, service fees15	
Balance, June 30	10.44	
	\$6,810.59	\$ 682.41

Comparative Figures

	1956	1955
Receipts in June:		
Budget	\$ 6,779.64	\$ 4,435.05
Non-budget	682.41	1,274.19
Receipts in 9 months:		
Budget	41,211.74	33,088.87
Non-budget	6,200.10	9,899.80
Current annual budget	74,113.50	70,750.00
Portion of budget raised to date	55.5%	46.8%

Olin C. Davis, Treasurer.
Verona, N. Y.



Mynor G. Soper, associate pastor of the Los Angeles, Calif., Church, is one of the sons of Rev. Ralph M. Soper of Paint Rock, Ala., and a ministerial student who was prevented by a spinal operation from attending classes this past year but who hopes to resume schoolwork in the fall. His wife is a daughter of Rev. Ralph Coon of Salem College. The student pastor is reported to show unusual promise as a worker in the Lord's vineyard.

the local high school although she was also employed half days throughout the past school year.

Sabbath afternoon, June 30, our pastor had charge of the dedication services at Los Angeles for the outgoing missionaries, Rev. Leon R. Lawton and Dr. Victor H. Burdick. — Correspondent.

BUSINESS OPPORTUNITY in Seventh Day Baptist community — Leonardsville, New York — Texaco filling station on main street with 4-room additional building suitable for serving lunches and a barn in rear for storage or mechanic work — price \$10,000. To obtain further information contact Leslie A. Welch, R.D. 2, Box 64, West Winfield, N. Y., or Harris Hazelton, Leonardsville, N. Y.

The Sabbath Recorder

First Issue June 13, 1844

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

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If today's clergyman has a gripe in the world, it's because he must spend most of his time doing the things he considers the least important and most irksome.
— Dr. Samuel Blizzard.

CONFERENCE ISSUES

The Conference president in some of his earlier public statements has remarked that he had been questioned as to what important matters would come before the General Conference which will meet at Alfred August 14-19. He stated on those occasions that he really did not know just what matters would come up.

Probably as the time draws nearer there will be more and more indication of some of the things that will be discussed. Indeed, in this issue of the Recorder a number of things are mentioned which may arouse committee or general discussion.

In a democratic organization such as we have in our denomination there would be cause for concern if the president knew at the beginning or middle of the year all of the things that would come up on the floor of Conference. Any delegate is entitled to bring up any matter which he feels is important. Churches, Associations, boards, and committees may also propose and promote action which is considered by them important.

There have been times when Conference presidents have sought to get certain questions settled "once for always." It is hard to think of any subject where it works that way. People forget what has been done in previous years, or if they remember, they may question whether the decision of that time still holds the same validity today. Time and again the majority vote of one Conference is not the majority opinion of another a few years later. In essential doctrinal matters there is not likely to be great change, for the Bible itself does not change and ever continues as a standardizing force in all matters of faith.

However, when it comes to organization, evangelism, missionary procedure, training of leadership, and raising of funds we cannot fall back on Biblical authority in the same way. History, when it is carefully studied, is a great leveler, but its lessons are not always heeded. We have new ideas and we want to try them. If they do not work, another Conference may wish to let them die on the vine. This is democracy in action in our denominational organization the same as in the local church.

JULY 23, 1956

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Is our Conference action "cut and dried" ahead of time? By no means! Each passing year shows the disappearance from the scene of older ministers and laymen who may have in the past wielded considerable influence. It is not a situation of waiting for them to die but of wondering who in the future will have the vision which they had and the initiative to introduce action on the floor of Conference. Change does come inevitably and new leaders arise.

Every year Conference is not what the president makes it but what we the ones in attendance make it. What will come up at this Conference? Undoubtedly we will be challenged with the need for greater missionary outreach. It is apparent that every board and agency wants to increase its service to our cause. We want to talk in terms of more evangelists, more missionaries, more tracts, and a greater young people's program. There are many possibilities for discussion. We should have a good Conference.

Thoughts on Worship Services

Four young people took their places on the platform to conduct a worship service in one of our larger meetings. It was well worked out, as such services usually are, with no introductions. Each person was on his own, leaving those members of the congregation who didn't know them to guess their identity.

Though the audience was truly led in worship and tried not to think of how well the individuals were doing in their assigned parts, some of the ministers present could not completely miss the strength of the voices. Young people who are not accustomed to congregational leadership have a tendency to allow their voices to become weaker than usual when facing an audience. In such uncoached, unrehearsed programs, one could sometimes wish that some hidden radio or TV engineer were available to build up the weak and level off the strong if need be.

There are so many things to think about when sitting or standing in positions of leadership. Self-consciousness cannot be quickly or easily overcome, as

every speaker knows. As training and experience increase, the sense of mission on the part of the leader is likely to become more apparent to the audience. The constant focusing of attention of the whole group of worship leaders upon the speaker does much to help the audience to do the same. Even in the singing of hymns the sense of mission can be expressed.

We do not criticize our youth for lack of experience. To do so would be to forget our struggles in the past which teach us to help and encourage the present generation of youth leaders. We want our children, young people, and adults to gain all the experience possible in the leadership of religious services so that they may effectively take the responsibilities which life may thrust upon them.

More and more as we sit in the audience we become conscious of the few things which are rated high by the congregation in any leadership by laymen. The first is the ability to hear the speaker distinctly. On Children's Day the smiles of appreciation go largely to the children who are heard, because the best material is lost if it cannot be heard.

Only when one is able to hear can he be led or moved by the prayer or message. Even sincerity, so essential to every leader, cannot be fully grasped unless he can be heard. We believe that most people do their best in preparation. Naturally they are chosen for their known sincerity. Neither sincerity nor ability can be greatly improved in a short period of time by the coaching of an experienced speaker, but audibility can be.

It might be pointed out that except under unusual acoustical conditions almost anyone can be heard. If he will try, if he will remember the person on the back seat, if he will think about the elderly, and will take notice of the interferences that may develop, and raise the voice accordingly, he can be heard. Strangely enough, there are many who seem to feel that the responsibility of being heard rests on the congregation. It does not. If we have a message worth presenting at all it is worth presenting in a hearable voice.

THE DIVINE INDWELLING

If ever there was a need for clear thinking about Christ that need is now. Recent Sabbath school lessons have centered around the uniqueness of Christ as the Son of God and as the Saviour of the world. These things are basic to our faith and are the foundations of our hope.

We know, according to John 1: 12, that those who receive Christ are given power to become the sons of God. Many are the passages which assure us that by the gift of God we who believe enter into a new relationship with the Divine — the relationship of children obedient to a heavenly Father. We know also that the whole New Testament was revealed and written to convince a reluctant world of the fact that Jesus was born into this world as the Son of God. Our faith requires us to affirm both that Christ is the Son of God and that we are the sons of God. Yet we can scarcely do it in the same breath because of the vast difference between the two statements.

It is here that our thinking faces the danger of not being clear. We have a tendency to mix these two unmixable concepts. In geometry we are taught that things equal to the same thing are equal to each other, but that is not true in the realm of Christian doctrine. We are not equal to Christ; He is unique. He who made the world (John 1: 3) became flesh and dwelt among us in order that we might be saved and be entitled to the designation "sons of God."

In the First Epistle of John (4: 14) we read the familiar words, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." If we should lose the uniqueness of Christ's position as the Son and the Saviour we would have lost the very essence and meaning of the whole New Testament. Therefore, the question of the divinity of Christ is not an optional question for Christians. It is optional for the world, to accept or reject. But everywhere in the New Testament such rejection or denial is pictured as resulting in the loss of all hope of eternal life. Thus the Epistle of John continues,



MEMORY TEXT

Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! Ezek. 13: 2, 3.



Tolerance Comes Late

An elderly and highly educated widow wrote recently of her desire to influence others by the use of our tracts of which she always keeps an adequate supply. She regrets that she has been unable to arouse in others the inspiration which she feels. She goes on to say, "I try now to maintain tolerance, whereas once I had the tendency to criticize whoever disagreed and followed not my way." This widow, like some others receiving denominational pensions, turns that money back into the Lord's work.

No doubt the friends of this good woman would testify that she had long been tolerant. Not everyone becomes more tolerant with advancing years. To grow in Christian zeal and to grow in tolerance at the same time is a virtue achieved by all too few but possible to all who drink deeply at the fountain of divine grace.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God (1 John 4: 15).

Christian churches seeking the one fundamental, irreducible doctrine as a basis for union or exclusion have maintained that groups not holding to the divinity of Christ in a different sense than is possible for us cannot belong to such ecumenical groups as the National Council or the World Council of Churches. "Christ as Saviour and Lord" is the basic test of Christianity. Great as is our privilege in being called the sons of God, none of us can claim that any such "divinity" entitles us to being like Jesus as "Saviour and Lord."

FROM THE PRESIDENT'S DESK

Sermons From the "Beatitudes"

A popular young preacher has written in the preface of a book recently published, "I sat down to write a book on 'The Greatest Sermon Ever Preached' — the Sermon on the Mount — but I got no further than the eight Beatitudes. The more I read them, meditated on them, and studied them, the more I realized that Christ was giving a formula for personal happiness that applied to anyone, no matter what his race, geography, age, or circumstance!"

I had reached this same decision when I announced the Conference theme last August. Therefore, the six sermons to be delivered at General Conference — one each evening, except Sabbath, and on Sabbath morning — are from the "Beatitudes" and will stress the "Be Happy" part of the theme.

These messages are to be delivered by the following ministers:

"Happiness Through Spiritual Poverty"
Rev. C. Harmon Dickinson

"Happiness Through Mourning"
Rev. Leon R. Lawton

"Happiness Through Meekness"
Rev. Kenneth B. Van Horn

"Happiness Through a Good Appetite"
Rev. Victor W. Skaggs

"Happiness Through Peacemaking"
Rev. Luther W. Crichlow
(Sabbath Morning)

"Happiness Through Persecution"
Rev. Elmo F. Randolph

Theme: "Be Happy!
You are the light of the world!"

College Night

Everyone will attend college on Sabbath night when Conference enters into an evening of fun seasoned with seriousness. The College Night, which is being planned by President K. Duane Hurley assisted by Ward Maxson, is designed to

focus light on higher education with the emphasis on Alfred, Milton, and Salem.

Let me share with you some of the plans. The program will open with a chapel service planned by Salem College students. A Registration Day scene will be given by the Alfred group. Milton students are planning a Tribunal and Freshman Rules skit. This will be followed by a short (35 min.) class with a lecture given by Dr. Paul Saunders on liquid oxygen.

The conclusion of the program will consist of the Recognition Service when all members of the faculty and administration of the three colleges (those present at the program) will be introduced. It will be interesting to see who will receive the diplomas at graduation.

This may be the briefest college course on record and an evening at Conference you will not want to miss.

Wallace Nutting tells in his autobiography about a certain man who was famed as a collector of Bibles. The man's interest was not in the truth which could be found in the sacred books. He was concerned merely with their monetary value when they were placed on the market. He would go home with profanity pouring from his lips after he had bought a rare copy of the Bible. He never opened a single volume to read what was written on its pages. Nutting says that even though the man once paid \$100,000 for a single Bible, "He didn't get enough for his money." — From G. Ernest Thomas in *Spiritual Life in the New Testament* (Fleming H. Revell Co.).

JUNE 30, 1956, BUDGET STATUS

100% September 30, 1956 Goal	\$74,114
75.0% 9 Month Goal	\$55,575
55.5% Raised 1956 (June 30)	\$41,212
46.8% Raised 1955	\$33,089

METROPOLITAN MEETING PLACES

London and New York are, without doubt, the two greatest meeting places of the world. They draw visitors and residents from the far reaches of the earth. Christian people — the product of world missions — of many nations come to the metropolitan centers for work or medical treatment. Among such travelers or permanent residents there are bound to be many Seventh Day Baptists, for our people are now well into their second century of missionary work.

Those of us who live in America and especially we who are near New York City, are well aware that in that great city there are many members of our churches in Jamaica, B.W.I. Recently a group of five from the Kingston Church spent the Sabbath at Plainfield. Among them were the senior deacon of the church

and a former Sabbath school superintendent. Others who were unable to be present on that occasion were some of the most promising young leaders from that church, men who are now well established in our metropolis. Most of them are keenly interested in the progress of our school and church work in their native island. The following remark in a letter from L. W. Holness after spending a day in Plainfield is typical of how the others felt:

"One feature of interest which appealed to us most was the tape recording and pictures of the Jamaica mission field which depicted the progress of the work at different points and the spiritual growth of the church. Therefore let us all say, 'Praise God from whom all blessings flow.'"



Picture taken at Mill Yard Church in London in May showing visitors from Jamaica and British Guiana as well as pastor and other leaders of the church.

From London comes word through Rev. James McGeachy of Sabbathkeeping visitors at the Mill Yard Church from both Jamaica and British Guiana. These visitors at his church were present at services just shortly before the final visit of the Kenneth Smith family. To see this cosmopolitan group with their happy faces in the accompanying pictures, reminds us of the oneness of those of like faith regardless of the color of the skin or the remoteness of their native lands.

We may well praise the Lord that we

have a rallying point in the British Isles for all such Sabbathkeepers both from our land and our mission stations. That church is the continuing witness of the first Seventh Day Baptist Church in England — a witness and a beacon light for the Sabbath for well over 300 years. There are a few — all too many — travelers from this country who stop in London and fail to worship with that church or to call the pastor. His address is 17 Higham Road, Tottenham, London, N. 17.

Southeastern Association — Inspiration and Fellowship

The Ritchie Seventh Day Baptist Church at Berea, W. Va., was host to the sessions of the Southeastern Association June 29 — July 1. The Association meetings, under the leadership of Moderator Warren Lippincott of Salemville, had been well planned around the theme, "Walk in the Light." All the sessions were of value from the standpoint of inspiration as well as from the standpoint of fellowship with those of similar faith.

The three sermons of the weekend were: "Christ, the Light of the World," on Sabbath eve by Rev. Paul Osborn of the Marlboro, N. J., Church, delegate from the Eastern Association; "Fellowship in the Light," on Sabbath morning by Rev. Victor Skaggs of the Verona, N. Y., Church, delegate from the Central New York Association; and "Witnesses of the Light," on Sunday evening by Rev. Edgar Wheeler of Salemville, the most recent pastor to join our Association.

On Sabbath afternoon, a workshop on "Evangelism in the Local Church" was conducted by Rev. Charles Bond, president of Conference and a member of the Missionary Board. In this workshop we were challenged to think of evangelism as one of the prime activities of the church, and attention was given to some of the effective ways of carrying on visitation evangelism. On Sunday afternoon, there were workshops on Women's Board Interests for the women and Stewardship for the men. They were led by Miss Ada Bond and Earnest Bond.

The Sabbath morning Communion service was conducted by our two ministers from Washington, Rev. Elizabeth Randolph and Rev. Luther Crichlow. Also of great interest was the young people's program which was presented on the evening after the Sabbath under the direction of Mrs. Venita Zinn. The Salem young people presented a play, "Armed for the Conflict," which was intended to show means by which young people may be helpful in the program of the church by being able and willing to stand for Christ in every circumstance. Paul Green,

a student at Alfred School of Theology, represented the Board of Christian Education and told some of the board's hopes for the future of youth work, emphasizing the possibility of the organization of a Seventh Day Baptist Youth Fellowship.

Among other business actions, by a unanimous vote, the Association invited the Washington People's Church to present formal request for membership in the Association. Delegates were present from Washington, Salemville, Lost Creek, Middle Island, Salem, and the host church of Berea. — Salem Mid-Month Mail.

Milton Chapel Bell Rings Again

At high noon the citizens of Milton and Milton Junction were reveling in their annual Fourth of July festivities in the village park when the chapel bell in Main Hall on the college campus began to peal. The bell rang for ten minutes. There was widespread rejoicing, for this signaled another successful year for Milton College. The report of the treasurer, closed at noon on Tuesday, showed the college to be in the black for the third consecutive year. All bills are paid and there is no current indebtedness.

Keeping a promise to the alumni, President Percy L. Dunn organized a crew to ring the bell. Those participating were chairman of the Board of Trustees, Dr. F. M. Branch; president of the Alumni Association, Ray Lawton; Treasurer W. D. Burdick; alumni secretary, Kenneth A. Babcock, and six professors who are working on the campus this summer. Treasurer Burdick, affectionately known as "Prof Bill" who is completing thirty-seven years of service this June, started the activity.

The alumni giving the past twelve months totaled \$9,000. This included the response to a bell-ringing appeal sent out from the president's office in late April. However, the most significant accomplishment of the year just closed, according to Dr. Branch, was the attaining of a goal of \$50,000 in unrestricted gifts for the budget. There were responses from 217 former students to this appeal and the alumni fund was increased by \$1,714.00.

***Rais'n's** Budget Promotion Committee

Comparative 9-Month Budget Giving through June, 1956

This many S.D.B.'s	Have shown personal stewardship through their church . . .	By per-member average gifts to June 30, 1956	Compared to the same 9 mos., 1955	If 1956 goal per-member could be . . .	An avg. gift of only this much more . . .	Will raise your church's 1955-56 "share" in full!		
						Increase	Goal	Given
106	Plainfield	\$36.31	\$ 7.61	\$37.92	\$ 1.61	\$ 4,020	\$ 3,849	
134	Irvington	17.86	7.14	14.21		398	500	
164	New York City	11.67	5.27	10.33		310	350	
194	Edinburg	6.30	4.00	6.37	.07	191	189	
266	Farina	5.57	3.42	5.75	.18	414	401	
314	Berlin (Includes 311th member, or 5th percentile)	8.75	3.00	9.91	1.16	476	420	
356	Chicago	26.95	2.88	33.10	6.15	1,390	1,132	
389	Richburg	7.73	2.73	9.81	2.08	324	255	
433	Brookfield, 1st	5.16	2.48	8.01	2.85	352	227	
537	Adams Center	7.01	2.44	8.55	1.54	889	729	
580	Friendship	3.54	2.23	5.39	1.85	232	152	
612	Middle Island	5.41	2.06	9.16	3.75	293	173	
620	Los Angeles, Christ's	8.25	2.00	12.22	3.97	98	66	
700	All churches, 9-mo. goal Ritchie (Includes 621st or 10th percentile)	9.00 1.95	1.95 1.26	12.00 3.79	3.00 1.84	303	156	
779	Brookfield, 2nd	3.73	1.11	7.32	3.59	578	365	
1276	Milton (1242nd member, 20th percentile)	7.59	1.07	15.24	7.65	7,574	3,772	
1385	Verona	6.90	1.03	12.42	5.52	1,354	752	
1415	Waterford	10.10	1.00	18.13	8.03	544	303	
1466	Jackson Center	.98	.98	2.95	1.97	150	50	
1657	Hopkinton, 1st	5.13	.94	9.37	4.24	1,790	980	
1948	Salem (1863rd member, 30th percentile)	3.02	.76	6.16	3.14	1,793	880	
2102	Nortonville	3.86	.67	7.50	3.64	1,155	595	
2206	Los Angeles	7.14	.64	13.89	6.75	1,445	743	
2294	White Cloud	6.48	.59	11.90	5.42	1,047	570	
2727	Alfred, 1st (2484th member, 40th percentile)	6.72	.59	11.89	5.17	5,148	2,910	
2769	Hopkinton, 2nd	2.07	.40	5.27	4.20	221	87	
2887	Boulder	3.19	.37	6.46	3.27	762	376	
2905	Walworth	5.06	.33	9.82	4.76	177	91	
2971	Indianapolis	2.05	.23	5.55	3.50	366	135	
3039	Hebron, 1st	1.93	.19	4.81	2.88	327	131	
3068	Roanoke	4.41	.17	7.70	3.29	223	128	
3331	Alfred, 2nd (3103rd, or median member; 32nd or median church)	2.57	.05	6.84	4.27	1,799	677	
3343	Syracuse	4.17	.00	6.77	2.60	81	50	
			Decrease					
3420	New Auburn	.88	.07	3.99	3.11	307	68	
3663	Pawcatuck	13.19	.08	20.23	7.04	4,916	3,206	
3707	Old Stone Fort	1.25	.11	4.42	3.17	194	55	
3828	Albion (3726th member, 60th percentile)	2.65	.12	6.72	4.07	813	321	
3865	Piscataway	4.32	.14	8.76	4.44	324	160	
	All churches, average	6.30	.18	12.00	5.70	74,114	39,128	
3898	Washington	3.88	.21	8.81	4.93	291	128	
3996	Fouke	1.14	.31	5.36	4.22	525	112	

This many S.D.B.'s	Have shown personal stewardship through their church . . .	By per-member average gifts to June 30, 1956	Compared to the same 9 mos., 1955	If 1956 goal per-member could be . . .	An avg. gift of only this much more . . .	Will raise your church's 1955-56 "share" in full!	
4243	North Loup	1.75	.34	5.77	4.02	1,425	431
4341	Milton Junction	11.60	.41	20.28	8.68	1,987	1,137
4664	Shiloh (4347th member, 70th percentile)	8.39	.56	14.28	5.89	4,612	2,711
4782	Dodge Center	2.56	.59	7.36	4.80	868	302
4896	Denver	4.54	.93	10.35	5.81	1,180	517
5023	Genesee, 1st (4968th member, 80th percentile)	2.17	1.02	7.54	5.37	958	275
5137	Lost Creek	6.73	1.05	12.64	5.91	1,441	767
5204	Rockville	.52	1.20	4.99	4.47	334	35
5239	Hammond	1.40	1.46	6.60	5.20	231	49
5306	Independence	7.73	1.48	14.26	6.53	955	518
5321	Putnam County	5.47	1.60	9.67	4.20	145	82
5453	Marlboro	10.55	1.64	18.76	8.21	2,476	1,392
5526	Salemville	1.64	1.73	6.93	5.29	506	120
5554	Daytona Beach	16.75	3.79	27.21	10.46	762	469
5626	De Ruyter (5587th member, 90th percentile)	8.57	5.04	17.98	9.41	1,295	617
5913	Battle Creek (5895th member, 95th percentile)	6.65	5.11	20.90	14.25	5,998	1,908
5922	Twin Cities	2.44	5.78	19.71	17.27	177	22
6131	Riverside	6.09	9.41	22.49	16.40	4,700	1,273
6150	Schenectady	12.42	10.53	28.86	16.44	548	236
6156	Dinuba	.00	.00	2.60	2.60	16	0
6166	Hebron Center	.00	.00	2.60	2.60	26	0
6177	Little Prairie	.00	.00	2.60	2.60	29	0
6194	Paint Rock	.00	.00	10.54	10.54	179	0
6206	Washington, People's	.00	.00	2.60	2.60	31	0

***Rais'n's (Cont.)**

This committee is indeed grateful for the message from Nyasaland in last week's Recorder by Mrs. David Pearson. If any reader missed it, look it up on page 40, pray over the problems facing each of our missionaries and each board and agency of our General Conference, and then let us again resolve to show our faith by raising our Denominational Budget at least 100% before next September 30th!

Probably it is fortunate that the latest tabulation of coin card returns was delayed, as mentioned in last week's editorial page. Rechecking some of the figures and matching up Olin C. Davis' report with an incomplete file of returns at the Seventh Day Baptist Building, we find that some \$350 were duplicated and therefore only 42 churches or groups have responded with "Memorial Gifts" totaling \$3,136.71 to July 15. The list will be published next week.

August Recorders

Subscribers are hereby reminded that, as stated in the masthead, only two issues will be published in August. There will be no Sabbath Recorder on the first and third Mondays (August 6 and 20). Those who are submitting news and other material for publication should bear this in mind. Material reaching this office later than July 24 cannot appear until the August 13 (Conference) issue.

More Pictures — Future issues of the Sabbath Recorder will have more pictures to illustrate stories and articles, that is, if the Tract Society budget is not modified. The editor will greatly appreciate contributed snapshots and photographs of good quality which would be of wide interest.

THE CHURCH SCHOOL TODAY

By Rev. Neal D. Mills

(Portion of an address given before the Ministers Association at Hornell, N. Y.)

The Goals of Christian Education

During the first quarter of the twentieth century there was considerable development due to new psychological and theological concepts. Curricula were revised becoming more child-centered, more interesting, more related to child experiences. Methods of teaching changed. Learning by rote and drill gave way to the use of activities and projects. This required new and different equipment and more space. Great building projects were undertaken, providing not only beautiful sanctuaries but parish houses and church school buildings suitable for a seven-days-a-week program.

Then in the thirties came the depression and a period of retrenchment and restudy. In the forties the International Council of Religious Education brought together a group of leaders who worked out some agreements as to the bases of Christian education. Their report was digested and published in a book entitled, "The Church and Christian Education" by Paul H. Vieth.

Much thinking has gone into the definition of just what Christian education is and what its purpose is. Though definitions differ somewhat in wording they agree very closely in meaning. The late Samuel L. Hamilton of the Department of Religious Education in New York University worked out the following statement:

"Religious education is the guided process of helping growing persons to achieve at each stage of their growth such habits, skills, attitudes, appreciations, knowledges, ideas, ideals, and intentions as will enable them at each stage to achieve an ever more integrated personality, competent and satisfying living in their social environment, and increasing co-operativeness with God and man in the reconstruction of society into a fellowship of persons." That is a long definition and there is a great deal in it.

The Division of Christian Education of the National Council of Churches gives

us this shorter statement: "The goal of Christian education is that persons will acknowledge Jesus Christ as the Lord of their lives and serve Him in the fellowship of His church." The first statement, you note, is very broad and detailed and does not exclude other faiths. The second is definitely Christian, and being brief, it calls for further explanation of what it means to acknowledge Christ and just how He is to be served.

All methods and procedures in the church school should be evaluated in terms of the goals to be attained. The tremendous influence of other community agencies challenges the church school to use with utmost effectiveness every suitable method and material aid available.

New Insights Lead to New Methods

The night was dark. The flare and glare of a TV set portrayed a modern medicine show. A radio and a phonograph competed for attention. A sound motion picture produced a noisy bar-room fight. Newsboys ran about hawking comics and salacious books. In the midst of this bedlam a teacher walked along holding up an old-fashioned lantern containing a lighted candle by whose feeble light he read aloud from a McGuffey Reader.

The place was the Roof Garden of the Hotel Gibson in Cincinnati, and the teacher was Dr. Paul A. Wagner, President of the Film Council of America, speaking at the annual meeting of the Division of Christian Education of the National Council of Churches in February, 1955. "Today's generation has to be reached in today's words and media," said Dr. Wagner. "The candle lantern and the reader are not enough. A great reservoir of communicating and teaching strength in visual materials exists, largely unused, while teachers are equipped with tonsils and a text book." Three fourths of all the matter being printed in the United States is comics according to Dr. Wagner.

How can we reach today's generation in the face of such powerful influences? Let us note some of the methods and tools available to church school teachers

of today. Of course their effectiveness depends upon the skill of the teacher. Therefore thoroughly trained teachers are essential.

Direct and formal instruction has a place, and an important one, but it should be alternated with methods of self-expression and group planning, free discussion aids in clarification and in creative give-and-take of ideas. Guest speakers and resource people may be used where expert assistance is needed. Movies, filmstrips and records are valuable aids when properly used. They should not be used for mere entertainment or as a substitute for thorough preparation by the teacher. The class should be previously prepared to watch for answers to specific questions raised in their study, and there should usually be discussion following the use of the film or record which may need to be repeated even two or three times. It is excellent experience for students to prepare their own audio-visual aids. Opaque pictures, maps, charts, and flannelgraphs are valuable aids not to be despised.

Dramatization is a powerful way to impress both those who watch and those who act. Music, too, is effective when wisely selected and used. Drawing, painting, and modeling bring out the creative imagination of children.

Excursions to churches, institutions and historic places serve to enrich personal experience. Many kinds of projects involving the gathering of needed information, community or missionary service, or producing useful equipment have educational value in themselves and in the fellowship involved.

Every teacher should be given the best possible training in subject matter and methods, but beyond and behind that there must be a genuine love for boys and girls and a keen understanding of their thinking and feeling. What makes Tommy tick is not a complete mystery to the really sympathetic teacher. If the reconciling love of God revealed in Jesus Christ is to be made visible and available to Tommy, it must also be revealed in his teacher. It must shine out through every deed and word and look. He needs to know Tommy's home life, his parents,

and Tommy himself as intimately as possible.

A word may be said about the cost of the church school. Most churches spend all too little for equipment, books and materials, to say nothing of providing training and inspiration for their teachers. More important than the cost in money is the cost in thinking and planning, in prayers and perspiration of superintendent, officers, parents and teachers. Greatest of all is the cost to the teacher in week-to-week preparation, in the reading of books, in attending leadership classes, in getting acquainted with boys and girls and their parents and in being a personal friend to them. But if these costs are generously met they are nothing as the price paid for the lives of boys and girls and for the satisfactions and enrichments of all concerned.

The church school of today, the teaching ministry of the church, is the great hope of the world in the struggle to build the kingdom of God against the forces of evil. From sixty to seventy-five per cent of church members come through the church school. How important then, how challenging, is the work of the church school teacher! What could be more creative, more fascinating, more satisfying for an earnest Christian than to give a part of his time and energy to Christian education? The church of tomorrow is being moulded in the church school of today. Let us pray that God will lead more people to dedicate themselves to that future church.

ATTENTION YOUNG PEOPLE!

Those planning to attend Pre-Conference Retreat register with:

Paul Green

Box 44, Alfred, N. Y.

SABBATH SCHOOL LESSON

for August 4, 1956.

A Call to Christian Living

Lesson Scripture: 1 Peter 4: 1-11.

For Jr. High Readers

Do you like to watch construction work and big machinery digging in the dirt? It is fascinating to see what some of these machines will do. Some dig like a man with a spade, bringing the big shovel back near the engine and then forcing it out against the bank of dirt or stones until it is full. This kind is not much good for working below the level of the power shovel.

There is another kind that reaches out in front like a dog and pulls back toward the operator. I used to think this was a very awkward-looking machine. Now I know that it is much better for digging big ditches because it can stand on level ground and reach down deep with lots of power to fill the bucket. The operator can see what he is doing. He is always working towards himself. I still think the way he has to fold up the bucket next to the beam to lift the dirt up into a truck looks a little funny, but it works, and that is what counts.

When the schoolboys have time they stop and watch this machinery at work in our neighborhood. And when I have time I watch it and think about it on my way to work. The company is laying a very large cast-iron pipeline along the edge of the street. We suppose that the gas for our home will come through that new line when it is finished. It makes quite a mess on the street right now. It also makes a lot of noise, squeals, grunts, hammerings, and all the other noises that go with compressed-air drills and wrenches.

The workmen are not Sabbathkeepers and probably the big shovel did not need a rest day. Maybe it was my imagination, but I thought its pulleys squealed louder on Friday afternoon than on other days. I do know that God told us to worship Him and He set aside the seventh day for rest so that we would have opportunity to worship. Going past that construction job on Friday evening and

Sabbath morning I was happy to see that all was quiet.

What impressed me was the big Bucyrus Erie shovel, looking like a dog sleeping on his paws. The heavy beam that usually pointed up at an angle was down flat. The big shovel on the end of the long arm was tucked back tight against the beam and was resting on a pile of soft dirt as if perfectly relaxed after a week of labor. I think God would like to have us sort of tuck our hands under on the Sabbath as far as our regular daily work is concerned and make it a different day.

We have thought of the big ditch digger as looking like a dog or cat with its head resting on tucked-under paws but there is something else it looks more like; that is a praying mantis, the strange green insect something like a grasshopper which folds up its front legs and looks like it is praying. Actually it doesn't pray; it preys on smaller insects by snapping those legs together and catching the fly or other insect in the joint. God expects more of us. We know how to pray, especially on the Sabbath when we go to church. If we only pretend to pray like the mantis or look like we are keeping Sabbath when we are not, like the ditch digger, then we disappoint our heavenly Father, make our Saviour unhappy, and we grieve the Holy Spirit.

THE LIVING WORD

Luther A. Weigle

"All to brake his skull"

The King James Version records that when Abimelech approached the door of the tower of Thebez, to set it afire, "a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull" (Judges 9: 53). The modern reader, unless he is acquainted with Old and Middle English, is not sure what the last clause means. Does it state the woman's purpose or tell the result of her action? If the result, what was it? Does "all to brake" mean "almost broke" or "quite broke"?

A literal translation of the Hebrew is "crushed his skull," and that is what the King James translators meant by their expression.

The prefix "to-", like the German "zer-" and the Latin and English "dis-", expressed separation, and "to-break" meant break assunder or in pieces. This prefix came also to be used with verbs containing no idea of separation, and with these verbs it simply emphasized or intensified their meaning — for example "to-establish" meant to establish perfectly or entirely. The word "all" was often used with the prefix "to-", as adding further emphasis or intensity. In time "all to" and "all-to" began to be regarded as adverbs meaning completely or entirely.

Coverdale's rendering of Proverbs 6: 15 was "Sudenly shal he be al tobroken, and not be healed." The King James translators did not retain the "all to" expression in this verse, which they rendered: "suddenly shall he be broken without remedy." The Revised Standard Version has: "in a moment he will be broken beyond healing."

Milton wrote of Wisdom that her wings "were altoruffled, and sometimes impaired" (Comus, 380). In Bunyan's *Pilgrim's Progress*, Christiana tells the Interpreter about the efforts of Mrs. Timorous to persuade her not to undertake the journey, and says, "She all-to-be-fooled me." The expression so appears in the Oxford Edition. It was too much for the editor of an edition published by the American Tract Society about a hundred years ago, who changed it to read, "She also befooled me."

There are excellent treatments of this now obsolete usage in the Oxford English Dictionary, under All, C, 14 and 15; To-, prefix²; and To-break.

Junior Quarterlies

Please be patient!

The July-September Quarterly being prepared by Rev. Delmer Van Horn has been delayed by his long illness. Now in the hands of the printers, these junior helps may not reach all of the churches before the first weekend of August. The delay was unavoidable.

Important Meeting at Plainfield

The denominational Planning Committee created by vote of the General Conference last year held its third meeting of the fiscal year in the Seventh Day Baptist Building at Plainfield, N. J., July 11 and 12, under the direction of its temporary chairman, Courtland V. Davis. The committee is composed of one representative of each of the major boards and is charged with co-ordinating the work of the boards, creative, long-range evangelistic planning, and, for the time being, the supervision of the probationary standards set up for a group of churches in Nigeria seeking recognition.

The major concern at this meeting was to fill out the details of a seven-step program for expansion and growth which had been previously agreed upon. It was felt at the end of the session that real progress had been made. The completed document, if accepted by the Co-ordinating Council, may be an instrument and guide for evangelistic outreach for years to come.

The planning was not all on paper. Much consideration was also given to current opportunities for work and growth. Evangelistic outreach is being pushed in many ways and the board representatives are trying to pool all available human and other resources. From the Ministerial Training Committee came a suggestion in some detail as to adding to the effectiveness of our oncoming ministers by financing them for a year of evangelism after seminary. This was included as one of the possibilities of greater evangelism in the seven-step program of growth mentioned above. It will no doubt be discussed at General Conference in August.

The committee will be able to report to Conference substantial progress in the matter of the probationary standards set up during the year for the Nigerian churches that are without white leadership. It was noted that the tempo of correspondence had greatly increased within the past two months.

Finally, the Planning Committee will be seeking from Conference by way of a few recommendations a clarification of its personnel and future responsibilities.

AMERICA'S MIGHTIEST WEAPON

Today Demands a Spiritually Strong America

America was founded by religious people, who sought and found here a place where they could worship God according to their own beliefs.

Religious freedom has been, from our earliest days, one of America's greatest blessings. This freedom was further reinforced and guaranteed by the First Amendment to our Constitution. The spiritual strength of our people, unfettered by a state religion, has been an invincible weapon in the struggle to make this a free nation. It has made our land a place where all can worship God in the church or temple or synagogue of their choice.

Today there is a new pilgrimage in America. A pilgrimage toward greater spiritual strength — toward the strengthening and rebuilding of our faith and trust in God. It is a fighting pilgrimage, as any such movement must be if it is to serve the best needs of our American people and our nation.

Our country and our way of living is threatened today by a godless enemy. Let us all fight to make this land of ours invincible, physically and spiritually. Let us fight with a weapon our enemy does not possess — our mightiest weapon — faith and trust in the God we are free to worship.

The new pilgrimage of America's people is toward their churches and their God. It is a pilgrimage in which friend goes side by side with friend, in which parents lead their children. It feeds on and grows with both material and spiritual strength. It is the result of a mighty upsurge of a great nation's spirit toward the right which makes might. Let's all join this new pilgrimage as modern Minutemen, for the protection of our American way of life and for the glory of the God we worship, each in his accustomed way.

Prepared in the interest of the American Way of Life by The Committee on Public and Business Affairs for the United States by Kiwanis International.

ITEMS OF INTEREST

The bill, H.R. 692, introduced by Louis C. Rabaut of Michigan to authorize the Postmaster General to use the words "Pray For Peace" on special mail cancellation dies, was signed by the President on June 20.

The congressman hopes that soon the meaningful words "Pray For Peace" will be carried on the face of our mail to the far corners of our country and the world, proclaiming to all peoples the peaceful intentions of this great nation. He states: "The good which an endeavor of this type can do is incalculable. We have marshaled armed might and distributed economic aid that staggers the imagination — and still we do not have peace! A cancellation die bearing the words 'Pray For Peace' cannot help but remind men that only the Almighty Creator, the Supreme Architect of the world, can give us the just and lasting peace sought so urgently across the face of the earth."

Protestant missions in Colombia are still having extreme difficulty. At Bogota, a Presbyterian school which has been established since 1869 has its troubles. Cardinal Luque announced recently that Catholic parents who send their children to the school would be excommunicated. The school announced that in the future it would receive only those who registered as non-Catholics. Some parents, realizing the quality of the schooling offered, have requested the church to excommunicate them so that their children could take advantage of the instruction.

Church Management in a current issue runs a rather interesting department of five columns entitled "Ministers' Vacation Exchange." Through these columns ministers are enabled to enjoy vacations at low cost by living in other preachers' parsonages or by prearranging pulpit supply. One Methodist minister advertised an exchange that obviously would benefit him: "Will supply pulpit in the Pittsburgh area the last part of September and the first part of October in exchange for honorarium."

Salem Sabbath School Studies School of Theology Issues

(The following article from a monthly publication of the Salem, W. Va., Church reviews the status of the Alfred School of Theology to explain why the Sabbath school was devoting an hour to discussing the problems involved.)

Certain things about the standing of the School of Theology at Alfred University have jeopardized the full accreditation which the university enjoys. Therefore, the university has demanded that the School of Theology meet certain requirements determined by the accrediting agency, or be discontinued as part of the university.

Two years ago at Milton, Conference voted to attempt to meet the terms for a fully accredited seminary. This involves a very large expenditure of funds as well as a greatly enlarged faculty and student body. Progress has been made toward meeting these requirements.

It has been called to our attention by a member of Commission that the issue may again come before Conference this year. In order that we may be prepared to vote intelligently if it does come to the floor of Conference, there will be provided an opportunity for study and discussion of the progress made to date and the anticipated needs of the next few years for satisfying the demands being made upon the school.

On Sabbath Day, July 21, the Sabbath school hour will be given over to such a study in the adult department. There will be a panel consisting of members of the Conference Committee on Ministerial Training and others familiar with the problem and its possible solution. There will also be presented some alternative possibilities should Conference decide it unwise to continue the School of Theology.

Recorder Receipts Low — During the month of June renewals and new subscriptions were lower than usual. The amount received from this source was only a little more than is required to meet the printing costs for one week.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — A float was entered in the parade on the Fourth of July in the name of the church. The plans and work of many members made it possible. The Marion Cruzan family rode on the float bearing the words, "Don't send them, take them." A replica of a church front stood in the foreground of the display with Sam Cruzan holding a bell. Many favorable comments were heard concerning it. — Church Bulletin.

TWIN CITIES, MINN. — Meetings are being discontinued during July and August. The first meeting in the fall will be a Communion service on Sept. 8, 1956. At this time, a special offering will be taken for the Denominational Budget.

For some months, we have carried a weekly announcement of our services in the Saturday morning issue of the Minneapolis Tribune. A typical notice is:

SEVENTH DAY BAPTISTS

Keeping the Sabbath Since 1671

Services April 28 — 3 P.M.

St. Anthony Park M. E. Church
Como and Hillside Ave., St. Paul

For Information Call

MI 6-0529

FE 9-3855

St. Paul

Minneapolis

Visitors Welcome

The notice is carried every Sabbath even though we meet biweekly instead of weekly. It will be carried during July and August, announcing the first full meeting date in September.

We have had inquiries from a number of individuals as a result of these announcements. All who called have been sent tracts about our beliefs and have had cordial invitations to attend our services. Several have accepted our invitation and have shown interest in our group. We ask your prayers that this endeavor will be richly blessed. — Alta M. Leonard.

LOS ANGELES, CALIF. — Rev. Leon R. Lawton gave his last sermon as pastor Sabbath morning, July 14. He now enters the employ of the Missionary Board bound for Jamaica in September.

Dr. Victor Burdick represented this

The Sabbath Recorder

church as he spoke to the San Diego Fellowship Sabbath afternoon July 7. He took the train for the East the same evening. His mission assignment in Nyasaland begins in 1957.

NEW YORK CITY. — A printed letter was sent out recently to all members of the church mentioning the action of the church some months ago in regard to the disposition of invested funds. The letter gave the details of how the sizeable capital was disbursed prior to the disbanding of the church. About half of the money went to Alfred to endow a scholarship for a ministerial student. Four of our denominational societies received equal portions, and four retired ministers who had served the church were remembered with generous gifts. The acknowledgments of these unexpected gifts printed in the letter are heart-warming. The current Denominational Budget also shared in the distribution.

The letter further urges the members to affiliate themselves with other churches, one of the nearest being the Plainfield, N. J., Church.

New York State farmers make a better adjustment to retirement than do non-farmers, according to a recent survey of rural areas by Cornell sociologists.

Non-farm workers are more likely to be subject to compulsory retirement and complete physical separation from their occupation. Farm operators, on the other hand, who retire on their farms are not likely to suffer the same "shock of occupational withdrawal." — Brookfield Courier.

Accessions

Brookfield, N. Y.

By Baptism:

Jeanette Palmer
Clayton Palmer
James Palmer
Roberta Langworthy
Josephine Van Horn

By Testimony:

Mrs. Ellen Darling

Leonardsville, N. Y.

By Baptism:

Amy Greene
Leola Welch
Leona Welch

Births

Lewis. — A daughter, Suzanne, to Captain and Mrs. Murray Lewis at Fort Ord, Calif., on April 4, 1956.

Snyder. — A son, Michael Wayne, to Mr. and Mrs. Kenneth Snyder of Alfred, N. Y., on June 7, 1956.

Obituaries

Koontz. — Grover C., son of James and Margaret Jones Koontz, was born near Freed, W. Va., on Oct. 4, 1889, and died at the home of his daughter in Berea, W. Va., on July 1, 1956.

On May 3, 1920, he was united in marriage to the late Delcie Haddox, and to this union was born their only child, Goldie. In recent years he came to the Sabbath truth and joined the Ritchie Seventh Day Baptist Church, of which he has been a faithful member.

He is survived by his daughter, Mrs. Pat Fleming of Berea; and two sisters, Mrs. Zona Steander of Wellston, Mich., and Mrs. Rosa Amos of Seligman, Mo.

Funeral services were conducted in the Ritchie Seventh Day Baptist Church by his pastor, Donald E. Richards, and interment was in the Pine Grove Cemetery.
D. E. R.

Monroe. — Merwin Ray, son of Herbert and Sabra (Knapp) Monroe was born in Wisconsin, June 8, 1878, and died at Little Rock, Ark., June 4, 1956.

He married Carrie Elzora McGahhey in 1907, who preceded him in death. He was a member and deacon of the Nady—Little Prairie, Ark., Seventh Day Baptist Church and lived in that area for many years.

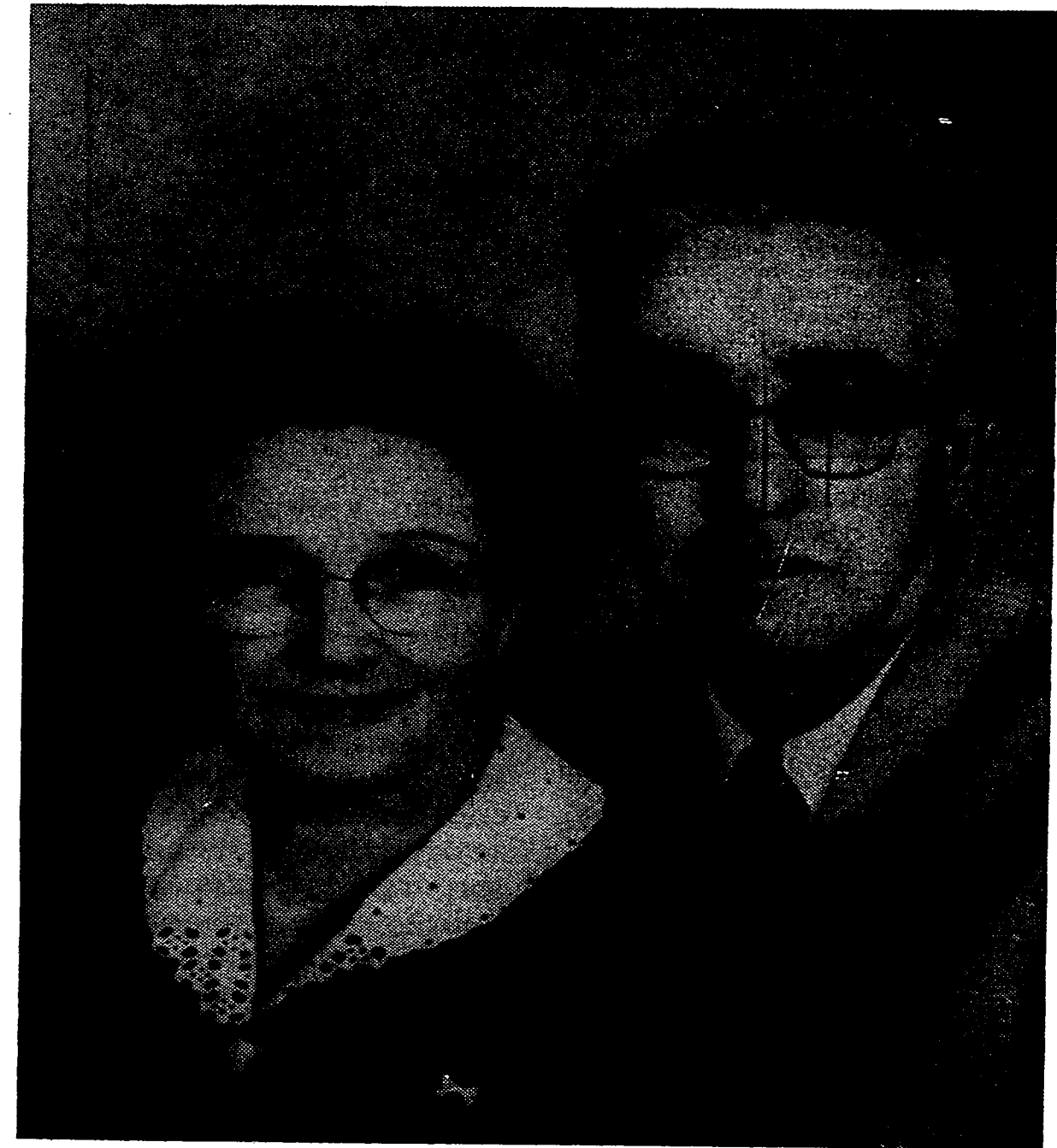
Surviving are: his only son, Nathan O., of Fouke, Ark.; a brother, O. H., of DeWitt; a sister, Mrs. Gertrude McGahhey of Rosebud, Ark.; seven grandchildren and twelve great-grandchildren.

Funeral services were held in the Fouke Seventh Day Baptist Church June 7 with Rev. Frank Eaton of the First Baptist Church officiating. Interment was in the family lot of the Fouke Cemetery.
E. M. M.

Saunders. — Mary Lena, daughter of Caleb and Lydia Babcock Saunders, was born in Westerly, R. I., June 8, 1872, and died in Cranston, R. I., June 5, 1956.

Most of her life was spent in Rockville. She was a faithful and devoted member of the Rockville Seventh Day Baptist Church, having joined in 1893. Both her paternal and maternal forbears were among the founders of the town of Westerly. She is survived by a niece and several cousins.

The funeral was held at the Avery Funeral Home in Hope Valley and burial was in First Hopkinton Cemetery. Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, officiated.
H. R. C.



Rev. and Mrs. Wardner FitzRandolph, who have just returned from Jamaica, B. W. I., where they administered the affairs of Crandall High School and of more than 20 Seventh Day Baptist churches on the island and supervised the preparations for an agricultural school soon to open.