

OUR WORLD MISSION
Statement of the Treasurer, August 31, 1958

	Budget Receipts				Treasurer's		Boards'
	Treasurer's August	11 mos.	Boards' 11 mos.		August	11 mos.	
Balance, Aug. 1 ...\$	10.44						
Adams Center		927.63		Los Angeles, Christ's		110.00	
Albion	25.00	535.63		Lost Creek	20.00	1,003.94	45.00
Alfred, 1st	431.05	4,986.40	100.00	Marlboro	784.12	3,200.34	80.00
Alfred, 2nd	323.90	1,891.08	11.85	Middle Island	10.50	218.75	
Associations & groups	479.24	2,331.36	1,478.41	Milton	821.25	6,059.59	205.00
Battle Creek	1,084.45	6,209.18	141.40	Milton Jct.	329.00	1,391.95	40.00
Bay Area		27.00		New Auburn		103.19	
Berlin	28.70	794.40	83.95	New Orleans		233.91	
Boulder	87.33	899.68	35.00	North Loup	138.61	777.81	
Brookfield, 1st	129.00	862.62	20.50	Nortonville	79.50	1,347.08	105.00
Brookfield, 2nd	38.00	386.11	30.50	Old Stone Fort ..	12.00	117.00	
Buffalo	50.00	172.00		Paint Rock		100.00	
Chicago	111.00	1,534.50	120.00	Pawcatuck	371.94	3,690.86	211.00
Daytona Beach ..	50.00	792.47	30.48	Plainfield	434.55	4,440.13	
Denver		550.51	50.00	Richburg	56.00	613.00	
De Ruyter	79.38	783.38	14.13	Ritchie	15.00	181.00	
Dodge Center	194.25	1,324.42	20.00	Riverside	25.00	2,866.08	
Edinburg		269.50		Roanoke	32.00	309.00	
Farina	21.15	316.65		Rockville	44.55	342.71	
Fouke	45.63	286.75		Salem	122.10	1,810.00	
Friendship	10.00	218.00		Salemville	35.56	188.33	12.00
Hammond	20.92	80.92		Schenectady	48.15	211.15	
Hebron	76.14	379.90	2.00	Shiloh	270.00	3,993.34	90.00
Hopkinton, 1st ..	135.84	1,581.79	100.00	Texarkana		37.07	
Hopkinton, 2nd ..	37.00	291.00		Tract Society	1,297.89	5,191.56	
Independence	194.00	1,194.00	75.00	Twin Cities	60.00	245.00	
Individuals	224.00	2,790.39	857.75	Verona	224.50	1,625.81	
Irvington		730.00		Walworth	78.30	298.30	
Jackson Center ..		20.00		Washington	17.00	324.00	50.00
Kansas City		140.00		Washington People's	20.00	20.00	
Little Genesee	132.06	563.34	26.00	Waterford	147.43	1,018.89	
Little Rock	25.05	80.15		White Cloud	212.84	671.74	80.50
Los Angeles	270.00	2,169.00	25.00	Yonah Mt.	3.00	3.00	
					\$11,024.32	\$78,864.79	\$4,140.47

Treasurer's Disbursements

SUMMARY

	Budget (Designated & Undesignated)
Missionary Society	\$ 4,967.13
Board of Christian Education	1,220.00
Ministerial Training	1,041.00
Ministerial Retirement	744.38
Historical Society	220.00
Women's Society	65.00
General Conference	1,250.00
Tract Society	1,290.00
Trustees of General Conference	110.00
World Fellowship and Service	60.00
Oneida Valley Natl. Bank fees50
	\$10,968.01
Balance, Aug. 31	56.31

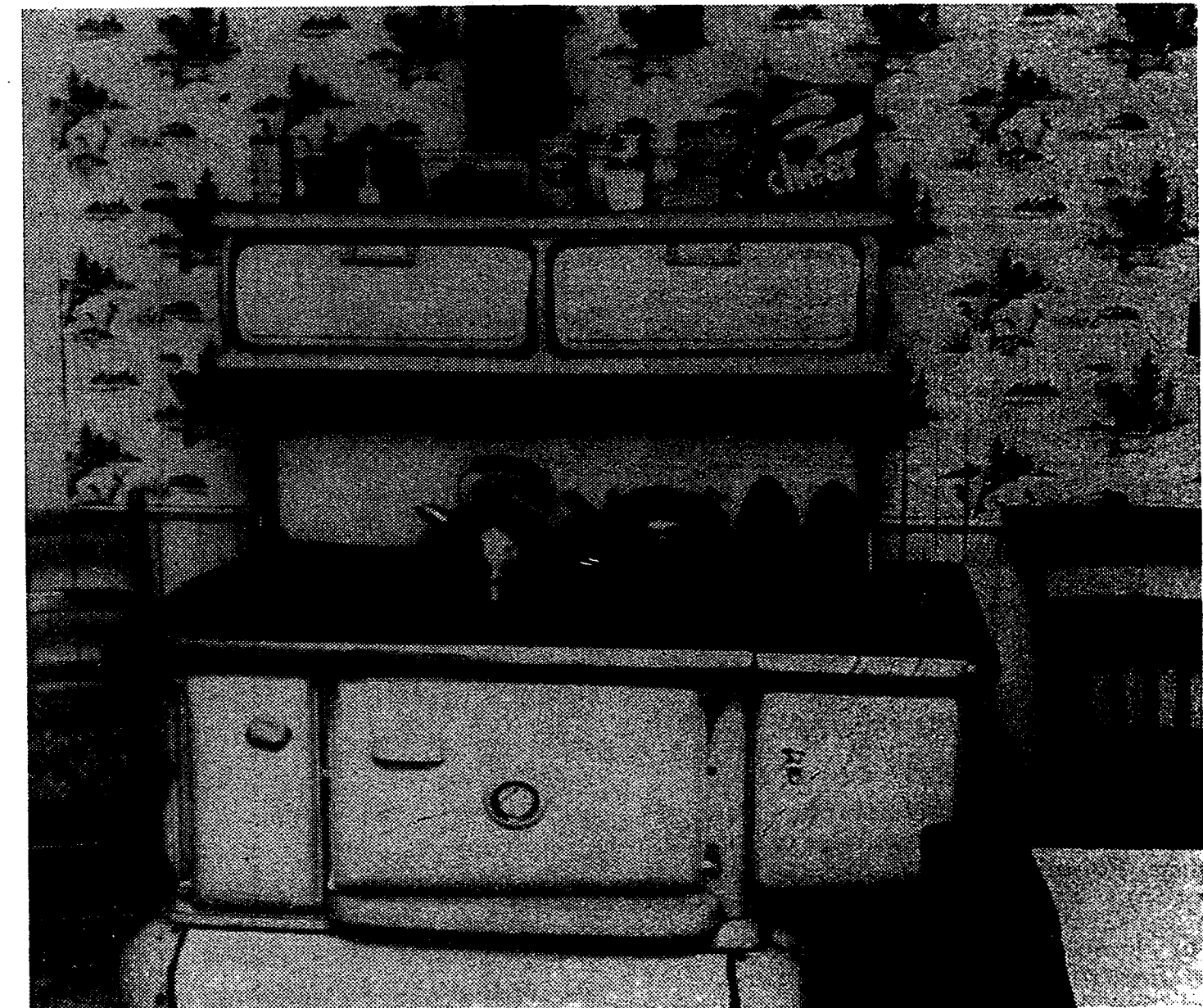
Conference collection figures	\$ 4,552.52
Current annual budget	90,000.00
Treasurer's budget receipts 11 months	78,864.79
Boards' budget receipts 11 months	4,140.47
	\$83,005.26
Remainder required to raise budget	\$ 6,994.74
Percentage of budget year elapsed	91.66%
Percentage of budget raised	92.22%

Olin C. Davis,
Treasurer.

Verona, N. Y.

"BRING YE ALL THE TITHES INTO THE STOREHOUSE . . . AND PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN. . . ."

The Sabbath Recorder



KEEP THE HOME-FIRES BURNING

There is warmth in the kitchen range that still cooks the meals in many a farm home. The frosty fall mornings and the chill of the evenings bring back memories to large numbers of people who now have more comfortable but less appreciated heating arrangements. Perhaps the kitchen range for some recalls a day when more effort was put forth to keep the home Bible-centered and warmed with family prayers.

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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Revival Urgently Needed

Just how urgently is a genuine revival needed in many of our churches? Perhaps not as urgently as might be inferred from a news item about a church of another denomination. The weekly newspaper, just received, states it this way:

Revival services began Sunday night in the Pleasant Grove (name withheld) Church which is expected to continue for two weeks.

The Rev. . . . , pastor, will bring the Gospel message each evening.

We have not checked with the paper concerned or the person who sent in the revival notice to determine which one made the grammatical error that leaves the reader with no choice other than to understand that the church "is expected to continue for two weeks." We know, of course, what the writer meant to say.

If a given church was within two weeks of extinction and if it had any members or friends left, there would not be any question of what kind of a revival was needed; any kind would do if it showed even the slightest prospect of putting some new life into that dying body. We are well aware that the situation does come in the case of some churches when their time of continuing gets down to a matter of weeks. It is then usually too late for revival. The members have already committed the body to the grave, earth to earth, dust to dust, ashes to ashes. They have ceased to summon a physician with a needle; they only need someone to sign the death certificate.

When a church is ready to die there are some who did little to fan the spark of life or furnish fuel in preceding years whose tears gush forth with their words of sentimental love. When the church is gone they give little evidence of a real desire to so live and speak that new souls will be drawn into the Kingdom.

Are there at the present time churches in our denomination where revival services are in progress, or are planned, where the church is expected to continue only two weeks, two months, or two years? We think not. Rather, it is those churches where there is no thought of revival that are in danger of extinction. It would seem that some fear revival more than the devil, the pain of working for the Lord more than the pain of death. Are not most of us guilty of giving far less

thought to the malignant diseases of our "beloved" churches than to the malignancies which attack the bodies of members of our families?

A number of our older churches are taking on new life. Some of our newer ones and older ones are doing little to strengthen the faith of their members or to extend the message of salvation and the Sabbath to others. Perhaps it is not just a question of holding revival services or preaching missions under the leadership of the pastor or a guest preacher. What we need is not so much better paid, better trained (much as we need them) pastors as people with more consecration, people with robust spiritual health and a keen perception of the symptoms of fatal illness. We must have revival.

A Dozen Words

"Freedom Is a Light for Which
Many Men Have Died in Darkness"

The dozen words quoted above can be found engraved deep in a stone behind a bronze statue of George Washington in Washington Square, Philadelphia. The stone is a monument to the unknown soldier dead of the American Revolution.

Significant indeed are those well-chosen words. They can have other meanings than those associated with a war of liberation or the struggle in which a great independent nation was born. Unknown, unsung, and scarcely remembered are the unidentified soldiers who lost their lives in the physical darkness of battles in the night. (In those days of swords and rifle balls identification was by recognition; bodies were not then atomized.)

If total war again scourges this earth it will probably be in the cause of freedom — the still free nations struggling to hold up the flickering light in the face of overwhelming odds. Men and cities will vanish in darkness and their disappearance will be as complete as the invisible rapture of the Church which some Bible students expect at the return of Christ. However, the marginal areas of megaton blasts will leave little to the imagination, and the event will not be blessed for those spirited away.

Men before our time have died in

darkness, and men after our time may die in darkness while freedom's light gleams in their eyes. But what of the men who face normal or accidental death in spiritual darkness, men who may cherish political freedom but have never been liberated from the shrouding blackness of sin? It is not so much prophecies of the future that the world needs but prophets of the present — Christians who bear the Gospel light to the far corners of our darkening society.

With the light of the world in their hearts, men cannot die in darkness.

Inconsistent Agnostic

An elderly man from a neighboring large city stopped at the Seventh Day Baptist Building recently and scooped up a number of *Sabbath Recorders* on the display table. It is not so strange that a man who evidently had nothing else to do should desire some religious reading. Not strange, we say, except that he professed to be an agnostic.

Upon questioning, the old man said he wanted to give these back issues to an elderly lady who would read and enjoy them. He himself had no desire for Christian literature and really backed away when offered tracts which would help him to meet his spiritual need. (But he did take them.)

What is an agnostic? Our friend agreed to the definition that he was one who didn't know whether or not there was a God and who was sure no one else could know. He himself had once believed. What then had happened to make him an agnostic? People had let him down years ago, people who professed to be religious, went to church regularly, and prayed.

Our next inquiry was naturally as to whether God had let him down. This he strongly affirmed. He had prayed for work. He had asked God to help him in a business way and God had not answered. In the brief conversation it seemed necessary to get him to face deeper needs. Had he ever asked God to forgive his sins? Did the Lord fail him when he prayed that kind of prayer? As is so



MEMORY TEXT

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isaiah 53: 4.



often the case, questions like this brought the answer that he didn't consider himself to be a sinner and therefore had not prayed that way. Plenty of people in the church were hypocrites and sinners, because they were not perfect. Supposedly they needed to pray. But, of course, he was now an agnostic and didn't do any praying.

Another inconsistency manifested itself. A businessman who had supposedly defrauded him, lost his business and came to poverty. "I thanked God for that," said our poor friend. Perhaps he was not as much of an agnostic as he claimed, we suggested. His deep problem was selfishness and he was blaming God when he ought to be asking God to help him get rid of this spirit.

The old man left with tracts in his pocket, Records for the Christian woman who was confined to her house, and still maintaining that he was too old a dog to learn new tricks and a horse that could be led to water but couldn't be made to drink.

Like the man of poisoned mind whom Jesus met on the shores of Genesaret, his name is Legion. Such people, just above the city mission level, need our love and help. Their unhappiness may be largely of their own making but we have a responsibility to live more consistently for Christ and to help them end their days with a happiness only He can impart.

National Bible Week

The Laymen's National Committee, Inc., an interfaith organization, is sponsoring the 18th annual "National Bible Week" from October 20 to 26. Congressman Ralph W. Gwinn, from New York City's 27th District, is national chairman of the observance. "The Bible — the Word of Life" is the theme of the observance which aims to promote daily Bible reading and study.

Letter from the Executive Secretary



Dear
Fellow
Seventh
Day
Baptists

The editor has urged me to send more frequent articles for use in the Sabbath Recorder. It seems very difficult for me to write "articles" but I believe I would like to write you a letter often and share with you some of the things that are on my mind and heart.

Those of you who were at Conference this year in California have, no doubt, been attempting to convey to those who could not go, some of the inspiration and feeling of oneness that prevailed there. It seemed to me that those in attendance felt a deep sense of urgency for deepening and strengthening the Christian and Sabbath convictions of each of us so that we could and would find ways within the will of God to share these convictions with others.

Reports given indicated that programs of work of boards and agencies submitted to and approved for support by Conference last year will be possible of completion because a large enough percentage of us took seriously our obligation of regular financial giving to Our World Mission. At this writing it is impossible to tell whether or not the \$90,000 budget will be met in full but it seems well within the realm of possibility. A very modest increase was approved by Conference making next year's total Our World Mission budget \$99,735. There is always so much more work open for us to do whenever money and personnel are available. No doubt this same situation is present in local church programs. Of course, in both cases, we must try to be prudent and not set impossible tasks for ourselves. But again we must exercise faith to the end that God may really be at work among us.

We speak of "the Conference" or "a church" as having faith enough to plan work and to adopt a higher budget than has ever been raised before. Who is "the Conference" or "a church"? Unless a large enough percentage of individual members have the faith to increase their personal giving, the larger programs of work will not be accomplished and it will follow that what we thought was faith was not really that at all.

It is very true that there are Seventh Day Baptists who are giving sacrificially to God's work and they are receiving the greatest blessing. It is also true that there are many Seventh Day Baptists who are failing to receive the blessing that awaits those who after prayerful consideration of the duties of a faithful steward regulate their giving accordingly.

I find as I attend the meetings of our boards, committees, and the Commission that much time and thought is spent in giving consideration to what Seventh Day Baptists want as a program. Prayer is always a part of these meetings, asking God for wisdom and guidance in making plans. The boards, perhaps, are more aware of the needs in their various fields but certainly, I believe, have no wish to plan a larger program than members of the Conference want to support.

The program of work as set up and adopted at Conference this year looks toward the fulfillment of the plan which had to be curtailed last year of sending workers to the British Guiana field. Also a larger program of work has been planned for the Southwest and the program of denomination-wide field evangelism continued. The work of outreach and Christian education in each local church is fully as important as our program of cooperative outreach. All of our boards continue to study and plan ways in which they may be of help with materials and suggestions in all phases of the local program.

It would seem as if each of us should become familiar enough with the planned work of our General Conference so that we could offer constructive criticism and helpful suggestions as well as enthusiastic financial support.

Perhaps as we work together in the support and carrying out of this year's program we will have our convictions strengthened and deepened and God will help us to find better ways of sharing them with others.

Yours, in His service,
Doris H. Fetherston.

Program of Western Association

Friday evening, October 10, the Western Association youth will hold "A Weenie Roast" at Camp Harley, under the leadership of Pastor and Mrs. Doyle Zwiebel of Richburg, N. Y. Speaker of the evening will be our newly elected Conference president, Wayne Crandall.

The adult fellowship of Western Association will also meet on Sabbath eve at 8 p.m., in the Alfred Church. The vesper service will be led by Pastor Warren and the Alfred Church choir. The vespers will be followed by a panel discussion on "Sharing Our Faith." Subjects and speakers are:

1. "Within the Church" — Mrs. Thelma Cowles, Richburg, N. Y.
2. "Through the Adult Bible School Class" — Mrs. Leta Burdick, Coudersport, Pa.
3. "Through Evangelism" — Mrs. Madge Sutton, Alfred Station, N. Y.
4. "In Our Daily Work" — John Reynolds, Little Genesee, N. Y.
5. "Through Public Relations" — Milford Crandall, Andover, N. Y.

The Sabbath morning worship service will begin at 10:30 a.m. at the First Seventh Day Baptist Church at Hebron on Crandall Hill, Coudersport, Pa. The speaker of the morning will be Paul Green, pastor of Alfred Station Church.

Tureen dinner will be served at noon.

The afternoon program in the Hebron Church will be a pageant to commemorate the 125th anniversary of that church.

— Mrs. Steven Snyder.



A Common Foundation

By Kenneth E. Smith

One of the most gripping sermons of our recent General Conference was by the Rev. Kenneth E. Smith of Denver on "A Common Foundation." Because of space limitations we print here only the last part of it, as taken from the tape recorder. It was a powerful message, one which should be heard to be fully appreciated. Pastorless churches with access to a tape recorder might well request it.

... But when this peripheral disunity comes into the heart and steals away the basic unity of the Church of Jesus Christ, then it is the most tragic thing that could possibly happen. While the church goes on its way bickering about nonessentials, men still need Jesus Christ. While the church goes on its way straightening out the little details that make us unhappy, there is yet the foundation which cannot be changed and which we must share with all men.

Up in the north woods of Wisconsin I have noticed that some of the streams are quite an amber color. That color comes from the fallen logs in those lakes of the north woods but the water is clean, pure, and good to drink. And in some parts of the country where the soil is very red, the streams have a red coloring, but if a man were dying of thirst he would not stop to analyze that water, he would drink and he would find it pure. While the church goes on its way arguing about the formulae of the living water, men thirst and die in need.

I confess, as you have heard others confess, that my initial call to serve Jesus Christ was very soon clouded and confused by what seemed to me the necessity of joining this party or that party, this camp or that camp, rather than being a middle-of-the-roader, for the worst thing I knew in all the world was the

person who rode on the fence. My experience in the preaching years of my ministry has convinced me of this one thing — that a man cannot go far wrong if he believes that the essential for the church is the one foundation which is to be found in Jesus Christ. I remember that Apostle Paul, when he was in prison, said in a letter that he was disturbed about some of the preaching of the Gospel, but he said that whether it is done sincerely or whether it is done vainly Jesus Christ is being preached. And if that is so, let us rejoice in that unity of our faith — no other foundation than that which is laid in Christ Jesus, our Lord.

Now what about those whose Christology is on the brink, who have no firm foundation? I think we must say something like this: "All right, if you doubt Jesus Christ, the next question is, Are you willing to believe if you must? Or are you rather rejecting not only Him but the truth?"

On July 4, 1776, a little old man was waiting by a very big bell, and he had been told that if he was given the proper signal there in Philadelphia, he was to ring the bell to announce to the city that the Declaration of Independence had been signed. Of all the people in Philadelphia, he was the most pessimistic. He doubted that they would ever take that great step of signing that document and making the United States of America a reality, and so he just sat there and hung his head and said, "They will never do it." And then as someone waved the signal to him he jumped to his feet. He leaped to the bell and he began to ring, and he wept, and tears came down his face. And as he rang the bell, he shouted, "They did do it! They did do it!" It is all right to doubt, but the real question is, are you willing to believe if you must? For those whose foundations totter in their Christian faith, I have two things that I want to say.

In this world of sputniks and rockets and scientific advance, Jesus Christ of Nazareth, our Lord, is the supreme contemporary. In fact, He is so far ahead of us in recognizing and accepting the

truth that we shall never catch up. We are living in a new day in which we are told we must accept facts at all costs, and to facts we must add imagination. If it is necessary, we must break with the past when we discover that we are wrong. It was Jesus in Nazareth, our great contemporary, who said in effect, "Ye have heard that in old time it was thus and so, but I say unto you," He said, "I come to bear witness to the truth." We haven't caught up, and all of our scientific advance is based upon the intellectual courage which is given us through Jesus Christ.

There is one more thing I would say in closing to those whose foundations crumble — that there is really no other foundation because there is no other alternative. There is only this: You can turn to a kind of experimental agnosticism in which you refuse to believe anything firmly, or you turn in absolute faith to something. That is all there is — absolute faith or a continual striving, an experimental day to day agnosticism. How did Paul of Tarsus know that there is no other foundation, and that there can be no other foundation except that which is given in Christ? How can you know that there is no other foundation? You cannot know in terms of a scientific analysis. You cannot know by testing as you would test a formula. You can only know as you know a person, for Jesus Christ is not a principle, not a concept, not an idea, and not a formula. He is supremely a person and you can only know as you know Him and life gives us no other alternative. I think what I say is this: Is He your Lord? Is He your Christ? Are you building upon this foundation? Then give me your hand for I build on it too. It is our common foundation and there is no other than that which is already laid, which is Jesus Christ our Lord.

The first item on a page of "Gleanings from the Field" in a Baptist weekly is "Deaths." Death has been called "the grim reaper." Whether or not it is a gleaner also, every Christian magazine is concerned with the death of loyal subscribers.

Fall Meetings

Central New York Association

Word has been received that the fall meeting of the Central New York Association will be held at Leonardsville on October 11 and that the new Conference president, Wayne N. Crandall, will be the Sabbath morning speaker. There are five churches in this Association.

Western Association

The fall meeting of the Western (N. Y.) Association will convene at Hebron, Pa., Sabbath, October 11. It will be preceded by a meeting for the youth of the Association, the young adults, and the older adults on Sabbath eve.

Yearly Meeting at Berlin

The Yearly Meeting of the Eastern New York and New Jersey Seventh Day Baptist Churches will be held at Berlin, N. Y., October 10 and 11, 1958.

Pacific Coast Association

The Los Angeles Church, at 4976 North Figueroa Street, will be host to the Seventh Day Baptists along the Pacific Coast from Friday to Sunday, October 17-19. Program details are not yet available, but good meetings and gracious hospitality are to be counted on.

Northern Association

The regular semiannual meeting of the Northern Association, will be held in the Battle Creek Seventh Day Baptist Church, October 24, 25, and 26. The first session will be at 8 p.m. Friday.

The Rev. Victor Skaggs, pastor of the Albion and Milton Junction (Wis.) Churches, has been secured as the main speaker for the sessions and he will also conduct several workshops on "Denominational Publications," on which subject he has done considerable work for the denomination.

Delegates from member churches of White Cloud, Mich., and Jackson Center, Ohio, are expected to attend. A cordial invitation to everyone is extended. Those desiring lodging should contact the pastor, Rev. Leland Davis, 619 North Ave., Battle Creek, Mich.

Men and Missions Sabbath

In some of our churches the men of the church take charge of the Sabbath morning worship service on the second Sabbath of October (or some other date may be preferred within the church program). This is an opportune time to request the men to share some of their vision and talent.

The occasion may be used to present our own Seventh Day Baptist missionary work and plans. It may be the opportunity to present the challenge of Home and Foreign Missions as the normal outreach of the church.

As a part of this Men and Missions observance a father and son banquet may be held, featuring missions as the theme of the program. Such a bringing together of our menfolk, old and young, for fellowship, information, and inspiration, will bring lively interest in our world mission program. Why not try some new plans this year or breathe some enthusiastic new life into old and tried plans?

Consider this challenging statement from the International Missionary Council held at Willingen, Germany, in 1952, "We who have been chosen in Christ, reconciled to God through Him, made members of His Body, sharers in His Spirit and heirs through hope of His Kingdom, are by these very facts committed to full participation in this redeeming mission. There is no participation in Christ without participation in His Mission to the World."

British Guiana Brethren Rejoice

There is much rejoicing and thankfulness being expressed in recent letters from our British Guiana brethren. This is occasioned by word received as to action taken at the last General Conference where approval was given to a Missionary Board budget appropriation for preparing and sending a missionary couple to British Guiana in 1959.

In a letter dated September 8, Pastor Alexander B. Trotman wrote:

Truly your letter of the 28th August, 1958, brought us the most welcome news in years. We almost expected it. We were watching with interest the course of

events and were convinced that God was working His Sovereign Will. It is done. We therefore give now thanks to Him, and through you beg to express our gratitude to our brethren of the U. S. who through the "Nortonville Project" so greatly assisted to make the coming of the missionaries a probability. God continue His blessing toward them.

On September 9 Pastor Joseph Tyrrell expressed appreciation with these words:

On behalf of Peter's Memorial (Parika), Berry's Memorial (Wakenaam), and the Essequibo groups, I beg to thank the Nortonville brethren and other interested brethren for their special gifts so that the Missionary Society has found it possible in deciding to send a full-time missionary to carry on this work in British Guiana. I shall endeavour to give as much support as I can. I am also thankful to our Heavenly Father for answering our prayers, and that the best of health will be enjoyed by himself and family.

Both pastors have pledged their support to the new missionary. One pastor writes that he will "give of time and service very unreservedly" to assist in settling our proposed new missionaries as comfortably as possible. God will surely bless such a helpful, cooperative spirit on the part of pastors and people.

Lawtons Have Moved

New Home Address for
Missionary Leon Lawton and Family

Because of several undesirable factors in the neighborhood where the Rev. and Mrs. Leon Lawton and their family had been living, they found it necessary to move to a new location in the city of Kingston. The new address is 13B Ripon Road, Kingston 5, Jamaica, B. W. I.

Pastor Lawton writes regarding their new home: "The house is ideally located just above Cross Roads. We will be within walking distance of the Hi-Lo supermarket and the new Woolworth store that opened last Thursday at Cross Roads. It is about a mile from the children's school." (Their home had previously been five miles distant from the school.) The new location is approximately the same distance from Crandall High School at 29 Charles Street as their former address (about two miles). Because of the more favorable environment and better facilities

the rental fee will be 30 pounds per month (\$84.50).

Missionary Lawton concludes: "Truly the Lord is good. We praise Him for answered prayer. We are especially happy to have a Christian landlady."

The Room Is Dedicated

I'm not sure where the idea began, but during the workshop on "Rooms and Equipment," held at the First Alfred Seventh Day Baptist Church in January, 1958, a lengthy discussion ensued concerning an Intermediate Sabbath School room that would better serve the boys' and girls' purposes.

They were using the large sanctuary of the church for their worship services. The sanctuary was beautiful, but it was so big that the twenty youngsters felt a lack of intimacy with each other. Singing was not very enjoyable for a few had to sit "way back," and their voices echoed around the room. Besides, other folk were always coming in and through the room during their services, or a late bouquet of flowers for the morning worship would have to be arranged. No classroom was available that would serve them adequately.

The newly formed Committee on Christian Education of the church determined what should be done. Choosing from many ideas, they decided with the approval of the church, and the aid of the trustees and janitor, that a partition should be removed from between two small classrooms over the vestibule of the church. This would make one room of adequate size.

The plan was put into operation. The Intermediates volunteered. The partition was soon gone, the marks sealed over, and many young hands began decorating. Furnishings were given by various interested parties; a beautiful and functional worship center was created; and furniture was solicited. (More is still needed.)

As the room was taking shape a loyal worker of the church — a missionary nurse — died. Thoughtfully it was agreed that the room be dedicated to her. This beautiful gesture inspired the youth to

greater endeavor, for she had for years been a leader in that department of the Sabbath School.

On the piano is a late photograph of the missionary, and in the middle of the worship center is Sallman's interpretation of the face of the Savior whom she served so sacrificially.

It was on a beautiful Sabbath day — September 13 — that the Miriam Shaw Sabbath School Room was gloriously dedicated by the class members. Several of the youth participated in the inspiring ceremony as family and friends gathered in the room.

Someone whispered to me after the service that the Sabbath School teacher and her husband did a great deal of the work, but there it is, a lasting testimony to a devoted Christian who never hesitated to do her best for the Master.

Secretary's Activities

The executive secretary of the Board of Christian Education conducted a series of three workshops dealing with the development of a Committee on Religious Education and teacher training for the leaders of the First Genesee Seventh Day Baptist Church, September 23-25.

In the company of the editor of the **Helping Hand**, the Rev. Don A. Sanford, Secretary Zwiebel is attending committee meetings of the Division of Christian Education, National Council of Churches, at Green Lake, Wis., October 5-10.

1959 Lesson Annual

The new "International Lesson Annual for 1959" is now available from the Board of Christian Education office. This is a resource book for the study of the International Church School Lessons. It is a comprehensive commentary using both the King James and the Revised Standard versions of the Bible. Leading scholarship and interpretation present an informed, inspiring lesson to adult classes. Copies may be had for \$2.35 each. Write the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y. Classes might buy one for their teachers.

White-Man Grave in Ghana

Akotompo Tree Preserves
Memory of Velthuysen Grave

By Roger Cazziol

When I arrived in Ghana a few months ago, I contacted Brother Zijlstra of Holland in order to have particulars about the place where our missionary, the late Peter H. Velthuysen, died and was buried. Brother Zijlstra gave me all the information he was able to gather about our pioneer missionary in Africa who died of malaria fever in 1902 after he had been in the Gold Coast, now Ghana, only three months. We knew that he had been buried in Saltpond, but it was not an easy task to find the grave since in those days there was no record of the cemetery. The mission was discontinued after the death of Brother Velthuysen.

My first idea was to go to Saltpond and investigate the matter, but later on I thought more advisable to contact the Methodist minister in Saltpond. The Rev. C. D. Kittoe was gladly willing to assist me in tracing the grave. He contacted the health officer in charge of the cemetery in Saltpond but unfortunately there was no record up to 1902. Mr. Kittoe did not despair; he knew that the late Bro. Velthuysen had been working in Anyonmain and he investigated in that small village, 4 miles out of Saltpond. The Amooko family who were the first converts of Mr. Velthuysen were not there any more. All of them died or went somewhere else. However, Mr. Kittoe was able to contact an old man, Mr. Eduan Baiden, of over 85 years who was the headmaster of the Methodist school in Anyonmain in the period in which Mr. Velthuysen was in that village. He went to Cape Coast where the old man lives now in retirement and he was able to find out that Mr. Baiden had actually known and befriended the late Peter Velthuysen.

Mr. Baiden told how our missionary and his friend was taken to Saltpond Hospital and died there after a few days. He also attended the funeral and he remembered where our missionary was buried. A few days later the spot was recognized by the old man who had agreed to guide the party to the spot. The

place is inside the compound of the cemetery and is marked by a stone and a fragment of a white cross of stone. However, no name was placed on the grave although the villagers knew that a "white man" was buried there.

Here comes an impressive story of how this unknown grave was preserved during so many years. Just on the top of the stone there is a tree, called in Fanti, "Akotompo." Incidentally, the tree is a fruit tree, and the only fruit tree in the cemetery. When the cemetery was planned several years ago many trees were uprooted but that "Akotompo" tree was left. Children used to go there every year to collect the fruit of the tree and they all knew the place as "Obroni-asayie" the white-man grave. It is because of this tree that the grave, without name or inscription, was preserved and respected with reverence by the Africans even if they did not know who was buried there.

Mr. Kittoe knew of this legend about the grave, and from the very beginning, after receiving my letter, he thought that it was the place. It was with joy that he got the confirmation from the old Mr. Baiden, the only living person who knew the story about the grave. On the 14th of July I went to the cemetery in Saltpond with Mr. Kittoe, Mr. Okwaisie, and Mr. Dogoli and Mr. Ennison, the two health inspectors. It was my privilege to see the grave and the "Akotompo" tree. I hope now to be able to make an official move to get the place recognized, and I may be able to do so later on. I hope we may be able to make a small memorial inscription and give to our first missionary in Africa a well-deserved and fitting grave. We must not forget that Brother Velthuysen died for bringing the Gospel to this part of Africa, and due honour should be given for his sacrifice to His service.

NOTE: Peter Velthuysen (1874-1902) came to Alfred, N. Y., to pursue his education. On September 1, 1901, the Missionary Board voted to send the young man to the Gold Coast. He departed for Holland the next month and sailed for Africa a little later, arriving at Saltpond on November 20, 1901. He died February 20, 1902. See *Sabbath Recorder* of June 17, 1907, and *Seventh Day Baptist Anniversaries*, 1902.

School of Theology Begins with Large Enrollment

By Albert N. Rogers, Dean

An enrollment of 29 students at the Alfred University School of Theology has been announced for the fall semester. This includes both part-time students and those in the degree program.

Seventh Day Baptist students in the School of Theology include J. Paul Green, pastor of the Alfred Station Church, Eugene Fatato of Troupsburg, and Richard Batchelder, S. Kenneth Davis, Ernest K. Bee, and Dighton Burdick of Alfred.

Mr. Fatato has been named approved supply at the Troupsburg Methodist Church for the duration of the school year. He served as interim pastor of the Seventh Day Baptist Church of Shiloh, N. J., during the summer.

Ernest K. Bee, who is a first-year student, is the son of Mr. and Mrs. Kay Bee of Reform, Ala., and was graduated from Salem College, Salem, W. Va., in June. He is residing in the home of Mrs. Leah Crofoot.

Three special courses offered this semester include Historical Geography of the Bible, taught by Rev. Arthur C. Guild of Almond, Children's Work in Christian Education, taught by Mrs. Richard Bredenberg, and Psychology of Religion, taught by Dr. Allen C. Best. Mrs. Bredenberg is wife of the university chaplain, and Doctor Best has recently come to Alfred as Protestant chaplain in the State Agricultural and Technical Institute. Regular courses are also being offered by Dean Albert N. Rogers and Professors Alfred J. Gross and Melvin G. Nida.

The opening of the present term marks the beginning of the new policy in regard to tuition. Tuition is \$150 per semester for regular students, while special students are charged on an hourly rate. The Ministerial Training Committee of General Conference is underwriting tuition for the Seventh Day Baptist men from Our World Mission funds as soon as the necessary amounts can be accumulated from budget giving.

Professor Gross will speak on "Euro-

pean Theology Today" at the fall convocation of the School of Theology which will be held October 21 in the First Alfred Church. He spent several weeks in Europe this past summer.

Ministers Are Warned of Security Law Deadline

Many ministers of the Gospel will lose their rights to social security unless they do something about it before the 15th of next April. Here's what they must do:

1. If they don't have a social security card, they should go to the Social Security Office and get one.

2. Next, go to the nearest Internal Revenue Office and ask for a waiver form.

3. Fill out this waiver form and leave it at the Internal Revenue Office.

If a minister takes these steps, and makes \$400 or more in a year, his earnings will count toward old-age, survivors, and disability insurance benefits.

This means that he and his dependents can get monthly benefit checks when he retires at age 65 or later. Also, if he becomes too disabled to do any more work, he may be able to get monthly benefit checks starting at age 50.

The important thing for many ministers to keep in mind is that time is running out. If they want social security insurance protection for themselves and their families, they should do something about it now.

"And they said, 'Believe in the Lord Jesus, and you will be saved, you and your household'" (Acts 16: 31, RSV).

Board Meetings

The quarterly meeting of the Directors of the Seventh Day Baptist Board of Christian Education will be held in the School of Theology, October 19, 1958, at 2:00 p.m.

The Board of Managers of the Seventh Day Baptist Missionary Society will hold their regular quarterly meeting Sunday afternoon, October 26, at 2:00 p.m., in the vestry of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I.

Middle East Mission Study

By Mrs. Charles Aurand

The women of our denomination have asked for ways to make study programs of greater interest. The thirty denominations of the United Church Women have designated the Middle East as the foreign study theme for this year and have given us a wealth of ideas to use. When we realize that these subjects are chosen and the authors selected five years in advance, it is evident that heavenly guidance has directed this year's topic.

Our local Program Committee selected *New Voices, Old Worlds* by Paul Geren; *This Is the Middle East* by John Blumberg; *Fun and Festival* by Joan Rowland; and a little play, "The Khanum and Her Treasures." From these books we hope to develop inspirational and informative as well as happy social times.

From the little booklet *Fun and Festival* we have taken some recipes to make our luncheon different. "Tafaddul" means "Come and Eat," which will be our greeting. Some of the interesting recipes are as follows: Cous Cous, a stew, and Shish Kebab, made with lamb. An Egyptian main dish, called Shakasir, is a creamed chicken seasoned with a little garlic and other spices and eaten with rice and covered with a sauce.

The green salad is made with olive oil and lemon juice. Trays of almond cakes or cookies called "Lauz Khubz" can be served with Arabic tea or Turkish coffee. Then there can be trays of dried fruits, candies, nuts, olives, grapes, raisins, oranges, etc.

This little booklet also contains songs, games, and festival ideas such as bazaars, where no prices are listed but bartering is encouraged; or a social, "In a Persian Garden," with low tables and cushions on the floor.

For our program, we have selected "This Is the Middle East" because the text gives a concise, documentary description about life in this area. The photographs, the data, the work of the church, and the basic underlying causes

of the present tensions, make this a very useful book, especially as an introduction to this subject.

The biographies of Christian workers in the Middle East are given in *New Voices, Old Worlds*. The work of American missionaries and teachers as well as that of native Christian leaders is inspiring. Stories of the work of John and Dorothy Van Ess (who were sent from Hope College in Michigan) in the Boys' and Girls' Schools for Arabs in Iraq; or the story of a native Egyptian teacher who uses Frank Laubach's methods in his teaching; the work done among the refugees; and even the story of Charles Malik from Lebanon, the diplomat at the United Nations, give new insight into this troubled area.

If further study is desired, *The Middle East Pilgrimage* by R. Park Johnson may be used with the "Adult Guide on the Middle East" by Y. Armajami. Youth leaders will find *A Tool in His Hand* and a filmstrip, "Village Reborn," helpful. Maps and recent periodicals are also very useful. Consult your local city libraries.

All books mentioned may be obtained from the Friendship Press, 257 Fourth Avenue, New York 10, N. Y. There are just as many interesting books on the home mission theme: "Our North American Neighbors — Our Christian Concern."

Happy studying this fall, and may the Egyptian greeting, Salam Alaikum (Peace be with you), be with all of us as we work, study, and pray for peace.

Planning Committee

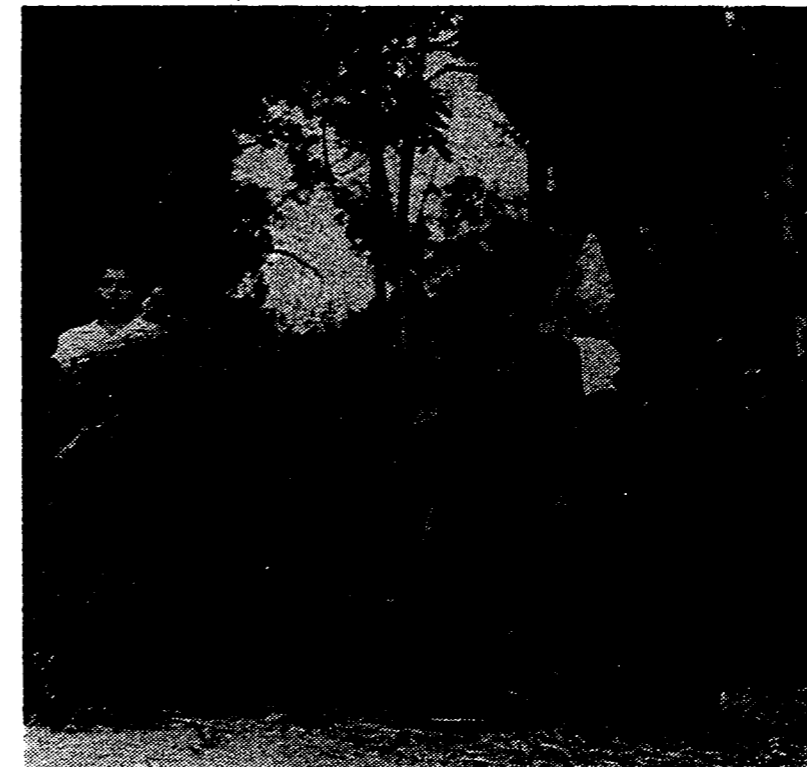
The denominational Planning Committee composed of employed secretaries of the boards and the president of the Women's Board is scheduled to hold a two-day meeting in the Alfred, N. Y., area, October 20 and 21, with Mrs. Robert T. Fetherston, denominational executive secretary, as chairman.

SABBATH SCHOOL LESSON for October 18, 1958

The Meaning of Jesus' Baptism
Lesson Scripture: Luke 3: 15-22.

THE SABBATH RECORDER

Teen Talk California Tumbleweeds

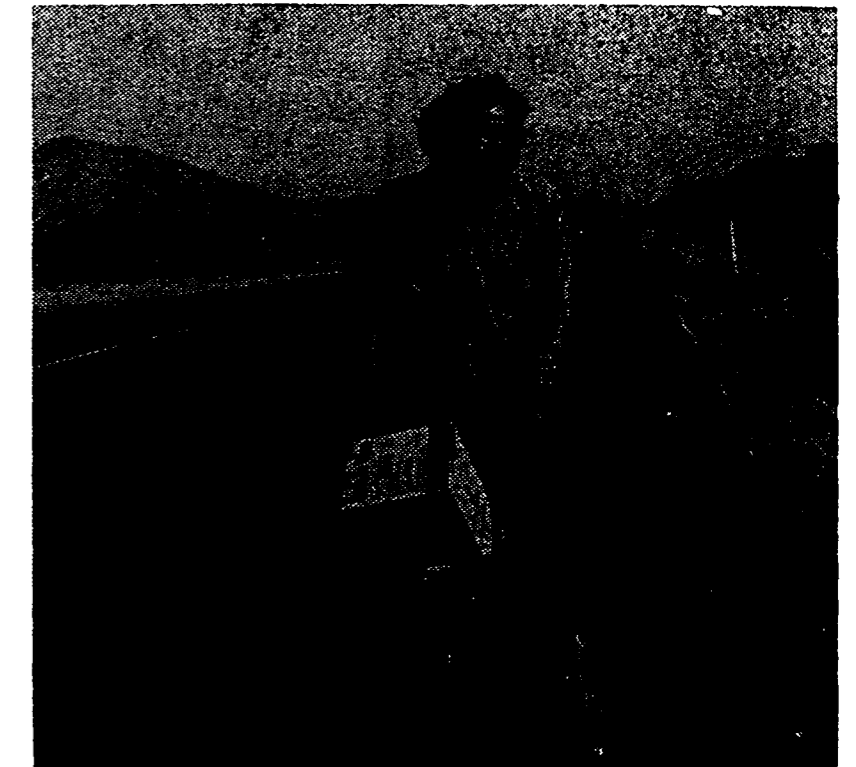


There is a popular western song about tumbleweeds, the words of which I cannot quite recall. Nearly everyone knows that a tumbleweed is a stiff, bushy plant which breaks away from its roots in the fall and rolls with the changing winds across the fields until it is caught by a fence or hedge or hollow.

In the edge of a city park two 13-year-old boys, Wayne Tarbell and Joe Fonseca, stand beside a giant California tumbleweed, the kind that bounces across wasteland, vineyards, and highways. Motorists are startled by them at night when they flash across their headlights or crunch against fenders and radiators as they rush along with the wind. Special precautions have to be taken on certain roads to avoid accidents when these weeds mature and start tumbling. Property owners have two choices, to cultivate their land in the summer or gather and burn the weeds in the fall. It seems to me I have read something like that in the parables of Jesus.

One of the teen-age boys pictured here is a motherless American lad with a paper route who seems to be developing properly. The other is one of a large Mexican family who also gives every appearance of becoming a good citizen. My short acquaintance with them does not allow me to say more. There are thousands

of other boys the same age who may be said to live in untended fields. They are growing rapidly, and at the present they are fresh and green like the tumbleweed which we loosened from the ground in July with a long-handled shovel. It would be a pity if these thousands of boys (and girls, too) developed into tumbling tumbleweeds in the fall.



Here is another picture of a grown man whom we met just across the dry river a mile or so from where our teen-age friends live. His untended beard is yellow, as is his long hair. He was unknown in the neighborhood, for he lived in a make-shift house on wheels drawn by an old tractor. He camped by the dry river bed only a few days and then was gone. He used the little pushcart to carry water and supplies. When asked where his home was, he replied, "I left home in 1900 and haven't been back since. Now I have a little government pension."

No thirteen-year-old expects to become a tumbleweed like that old man. But there are other kinds. Anyone who does not in early life become firmly grounded in Christ, who does not consciously commit himself to the way of the Lord, is in danger of becoming a spiritual tumbleweed, having no value to himself and perhaps becoming a problem to society. Such, the Bible says, shall in the end be gathered and burned. Unlike the plants in the field, we can choose our destiny. Let us choose early and wisely.

"Launch Out into the Deep"

Now when Jesus had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all night, and have taken nothing: Nevertheless at thy word I will let down the net.

Luke 5: 4, 5.

This is the theme and Scripture text which the president of the Mid-Continent Association has chosen for our meetings October 10-12. It is an appropriate theme because of the statistical report given at General Conference. Once again this year we decreased on the home field. Only sixteen churches of our sixty churches reported a net increase in membership. What happened in the other forty-four churches? Who failed in taking seriously the words of Jesus: "Launch out into the deep"? Was it the pastors or the laymen of the churches who failed? Probably it was both. Each will have reasons to give for not launching out. The reasons will be varied and will be many, too many to enumerate. Yet after they are all given the simple fact remains that we have not launched out for souls as Christ told His disciples to do.

There is no reason why we should not be catching souls for Christ except the fact that we are unwilling to go fishing for Christ. Christ has given us all the necessary tackle to catch souls. He has told us where to go fishing. He has promised to go with us. Yet with all of these we still do not go fishing for souls. Our Association meetings will point out the equipment and the fishing grounds. There will be little left for us to know about going fishing for the Master. After everything is said there will still be needed fishermen who will go fishing. Will we respond to Christ's words, "Launch out into the deep," as Peter and the disciples responded? Even though they had toiled all night they said, "Nevertheless at thy word we will let down the net."

If we do as Jesus told His disciples long ago, then at the end of our Conference year 1958-59, each church will show an increase instead of a decrease. This will come about only when each

pastor and layman launches out into the deep in faith, believing that Christ will give a net full of fishes for His Kingdom.

Will you be one to launch out in the deep in the days ahead? — Robert Lippincott in *The Messenger*, Nortonville, Kan.

OTHER FOLDS AND FIELDS

Church Membership High, But Falling Behind Population

Sixty-one per cent of the nation's estimated 170,500,000 people are reported to be members of churches or synagogues. Membership now stands at 104,189,678 for all faiths — a gain for the year of 964,724 members. These statistics, covering 255 church bodies in the United States, have been compiled by the National Council of Churches. The figures indicate that, for the first time since World War II, the church membership percentage increase was lower than that estimated for the population as a whole. Church membership rose by nine-tenths of one per cent — the population rise was estimated at 1.7 per cent. Last year the membership rise was 3 per cent, nearly twice that of the estimated population rise.

The Methodist Church has organized at least 1,053 new congregations in the last eight and one-half years according to a report on "church extension." The survey revealed that the South is the fastest growing section in Methodism. By far the largest number of new churches was organized in the Southeastern and South Central Jurisdictions.

Interchurch Cornerstone

President Eisenhower is the featured speaker for the ceremonies attending the laying of the cornerstone of the new Interchurch Center, in the Morningside Heights section of New York City, on Sunday afternoon, October 12. The Center will house the national headquarters of most of the Protestant interdenominational missionary and service agencies, the National Council of Churches, the American office of the World Council, and offices of several of the larger churches.

The site was provided by John D. Rockefeller.

Seventh Day Baptists will march in the processional on October 12. Others have reserved seats. An attendance of about 7,500 is expected. A brief report will appear in the *Recorder*.

Recorder Comment

Gadsen, Ala. — It was such a great surprise to receive the first copy of the 6 months' free subscription (new member). . . . Enclosed find money order for a year's subscription. I want it to keep coming and I hope to be able to read it for many years to come.

NEWS FROM THE CHURCHES

ALFRED, N. Y. — Sabbath Rally Day was observed in the Alfred Church on September 13 when all of the classes of the Sabbath School met together. The program was in charge of one of the teachers, Mrs. Waldo Claire.

The regular worship service followed as usual. The pastor had selected the topic "Soul-Size Affairs" for the sermon. After the service a family dinner was held in the parish house. At 2 o'clock, we adjourned to the second floor of the church, over the vestibule, for the dedication of a new Sabbath School room. The dedicatory service was beautifully planned and carried out by the Intermediates. This room is to be called the Miriam Shaw Room. A story, "The Resurrection Fern," which had been written by her and published in the *Sabbath Visitor*, and the reading of a prayer, also written by Miss Shaw, were included in the service. Those taking part in the service were Cheryl Butts, John Ogden, James Burdick, Sally West, and one who has been graduated from the Intermediates, Alise Ogden. A closing paragraph of a tribute to Miss Shaw reads: "Words cannot hope to express the infinite love and appreciation for Miriam Shaw which lives within each of our hearts today. Perhaps through the remembering of her life and love, our lives may be made a little better. In this room, at worship, at work, or at play, let us remember. . . ."

On the previous Sabbath afternoon, those who had made the trip to California shared with us their impressions and reports of the General Conference.

The Sabbath School classes and the different organizations of the church have started the fall with renewed vision and many plans for another successful year. One of the events of September is welcoming the college students to Alfred. The Ladies' Aid Society invited the Seventh Day Baptist students to be their guests at the regular September family supper. — Correspondent.

PLAINFIELD, N. J. — It has been a long time since any word has appeared in the *Recorder* from our church.

We had ten of our young people in Lewis Camp this summer. Our pastor was one of the leaders in the camp, in fact, both the Junior and Senior camps.

During the month of August, while our pastor was on vacation, abbreviated services were kept up, according to recent custom. Our attendance averaged 35. We had leaders for the devotional service, then one for the study of the Sabbath school lesson, while another taught the children.

Our pastor and others taught in the Vacation Bible School. Our church combined with three other churches in the city. We had some of our young people in attendance at this school.

We had five of our people at Conference, which was very good considering the distance. At a Sabbath morning service these people brought back splendid reports. Reports were also continued to Sabbath afternoon, and those who heard them and were not present at Conference, felt that they had been there. Our delegates were: Pastor Dickinson, the Rev. and Mrs. Leon M. Maltby, and Mr. and Mrs. L. Harrison North.

At recent Friday evening prayer meetings, the pastor has led Bible studies based on the Bible studies given at Conference, with tape recording extracts.

We have started our fall program of activities, and the attendance has been good. We are planning to join in World-Wide Communion on October 4.

— Correspondent.

Marriages

Boyd-Randolph. — Joseph Boyd, son of Mr. and Mrs. Jerome Boyd, of Woodbury, Pa., and Elizabeth Fitz Randolph, daughter of Mr. and Mrs. Ashby Fitz Randolph, of Bristol, W. Va., were united in marriage at the Lost Creek, W. Va., Seventh Day Baptist Church by the Rev. Ralph H. Coon, on August 4, 1958.

Maxson-Bond. — Ward Willis Maxson, son of Mr. and Mrs. A. Russell Maxson, of Battle Creek, Mich., and Helen Louise Bond, daughter of Mr. and Mrs. Paul V. Bond, of Lost Creek, W. Va., were united in marriage at the Lost Creek Seventh Day Baptist Church by the pastor, the Rev. Duane L. Davis, on September 6, 1958.

Births

Dickinson. — A daughter, Ann Collette, (adoption) to Edith and Oliver Dickinson, Hagerstown, Md., on March 25, 1958.

Parvin. — A daughter, Cheryl Ruth, to Alta Mae and Auley Parvin, Abbottabad, Pakistan, on July 24, 1958.

Probasco. — A daughter, Susan Kay, to Frances and Donald Probasco, Shiloh, N. J., on September 7, 1958.

Sheppard. — A daughter, Karen Louise, to Arah Mae and Mark Sheppard, R. 3, Bridgeton, N. J., on September 19, 1958.

Obituaries

Wooden. — George Randolph, son of William T. and Eliza Ann Randolph Wooden, was born Sept. 14, 1870, in Jerseyville, Ill., and died July 19, 1958.

After attending Alfred University and Rutgers University, he was a farmer first in South Plainfield and, for the past 45 years, in Lambertville, N. J. He was a member of the Plainfield Seventh Day Baptist Church.

On Nov. 2, 1899, he married Rosa Belle Niles who preceded him in death in 1955. He is survived by four daughters: Dorothy (Mrs. Victor Hug) of East Greenville, Pa.; Mildred (Mrs. Earle Hunt), DeLand, Fla.; Gladys (Mrs. Henry Poulin), Plainfield; Evelyn (Mrs. Frank Tomlinson), Solebury, Pa.; five sons: William Alfred, George L., Melvin R., Lawrence, of Lambertville, and Franklin L., of Titusville, N. J.

Funeral services were held in the Blackwell Memorial Home in Pennington and burial was in the Harbourton Cemetery conducted by the Rev. Leon M. Maltby. C. H. D.

Davis. — Fred O., son of William and Martha (Hall) Davis, was born in Doddridge County, W. Va., on Nov. 21, 1877, and died at Battle Creek, Mich., on September 15, 1958.

As a young man Fred gave his heart to Christ and joined the Seventh Day Baptist Church. At the age of 30, he moved to Battle Creek where he had made his home for over forty years. Here he married Cressie E. Crow

on Oct. 3, 1908. Both were active in the Battle Creek Seventh Day Baptist Church. Retiring from the farm, Mr. and Mrs. Davis moved to California in 1948 where they have since made their home near Riverside. Fred was blind the last nine years of his life. This, however, did not impair his spiritual sight.

He leaves behind his devoted wife who faithfully cared for him; an only son, Corwin of Convis; two daughters: Ada (Mrs. Douglass Dado) of Marshall and Martha (Mrs. Harley Butler) of Traverse City, all in Mich.; two brothers, Ivan and Townsend, both in West Virginia; 14 grandchildren, and 7 great-grandchildren. Funeral services were conducted in Marshall, Mich., from the Court Funeral Home by the Rev. Leland E. Davis. Interment was in the Porter Cemetery near the old home farm in Convis Township. — L. E. D.

Rood. — Bayard Alvin, son of Charles J. and Rosa Furrow Rood, was born Nov. 27, 1894, at North Loup, Neb., and died May 18, 1958, at the Veterans Administration Hospital in Denver, Colo.

Mr. Rood, with his wife, Betty, moved to Boulder, Colo., in 1933. He engaged in agriculture pursuits until forced by ill health in 1952 to become inactive. He was baptized in 1934 and joined the Boulder Seventh Day Baptist Church where he remained a loyal and beloved member till his death.

He is survived by his wife of 536 Maxwell, Boulder, and their daughter, Deane (Mrs. Donald) Payne, of Dodge Center, Minn. Also surviving are a brother, Byron of Milton, Wis.; seven sisters: Mrs. Martin Nelson and Miss Elsie Rood, also of Milton; Mrs. Charles Harmon of Oxford, Neb.; Mrs. Henry Williams, Mrs. Nina Lewis, Mrs. Hugh Whitford, and Miss Marcia Rood, all of North Loup, Neb.

Memorial services were conducted by his pastor on May 22, and interment was in Fort Logan National Cemetery in Denver, Colo.

Stillman. — Lelia Clarine, daughter of the Rev. M. G. and Marcella Crandall Stillman, was born April 26, 1884, in Walworth, Wis., and died Aug. 25, 1958, in Edgerton Memorial Hospital, Edgerton, Wis., following a prolonged period of declining health.

Lelia achieved a Music Certificate from Milton College and later did advanced study at Cornell University. For sixteen years she taught music in secondary schools in Wisconsin and West Virginia. Afterwards she became a trained nurse and served for twenty years as a social worker and nurse for the sanatoriums of Rock and Jefferson Counties in Wisconsin. For a period of years she served as a trustee of Milton College.

In childhood she was baptized by the Rev. L. A. Platts at Alfred, N. Y. During her lifetime she held membership in the Richburg, N. Y., Lost Creek, W. Va., and Walworth and Milton, Wis., Seventh Day Baptist Churches. Surviving her are two nephews and one niece.

Farewell services were conducted in the Milton Seventh Day Baptist Church by her pastor, the Rev. Elmo Fitz Randolph. Burial was in the Milton Cemetery. E. F. R.

The Sabbath Recorder

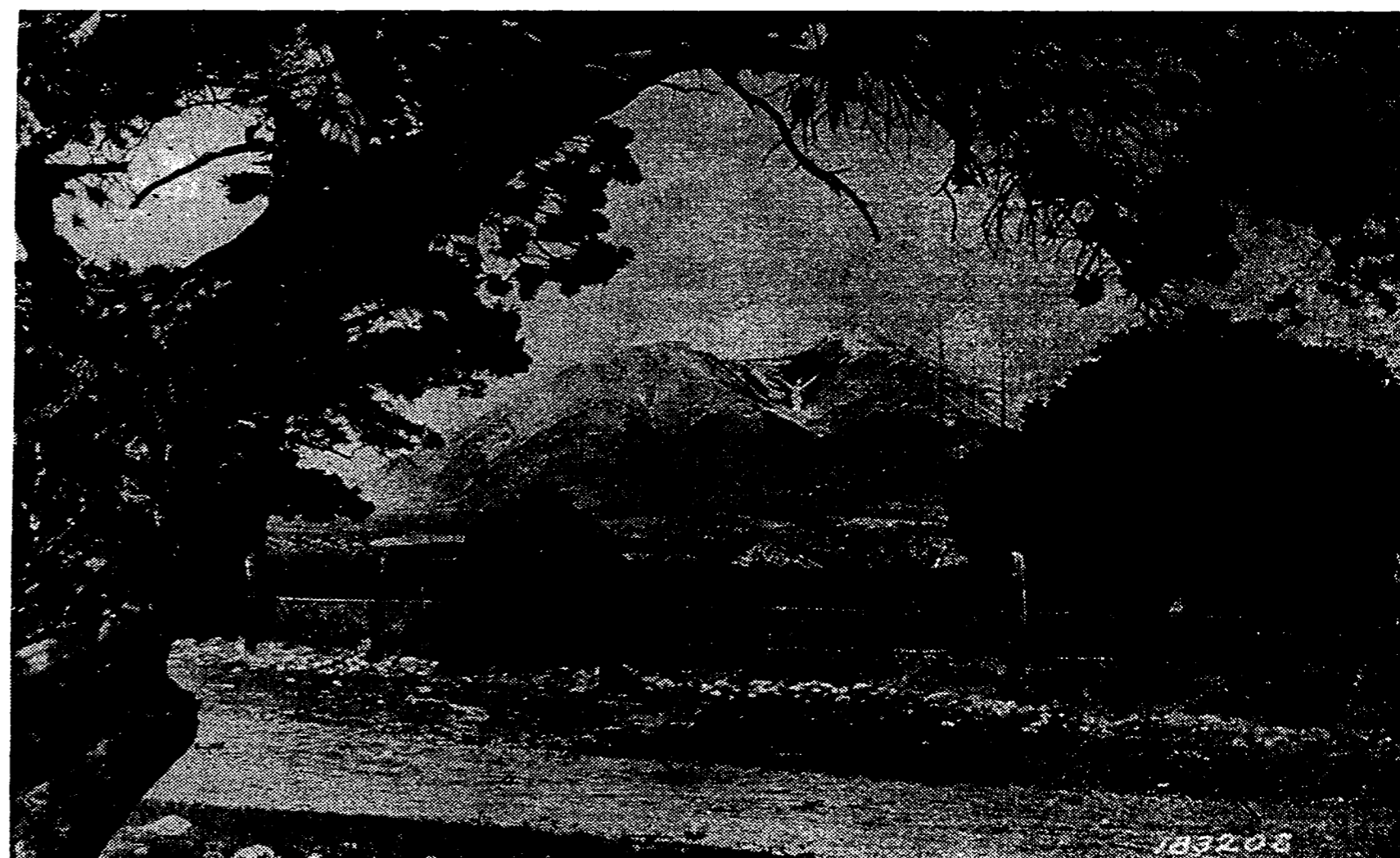


Photo U. S. Forest Service

WHAT GOD HATH WROUGHT

We stand amazed at the vivid colors, tints, and shades of the trees that border our country lanes, highways, and hillsides. The hand of God is seen in nature by those with eyes to see and minds to comprehend the origin of all good gifts. Thankful are we who can lift up our eyes to the vastness of distant mountains and ponder the glory of what God hath wrought in snow and rock. Greater far the beauty wrought in human clay by the redemption through Christ.