

Sabbath Evangelism

(Continued from page 12)

If you stand very still in the heart of a wood,
You will hear many wonderful things:
The snap of a twig, the wind in the trees,
And the whirl of invisible wings.
If you stand very still in the turmoil of life,
And you wait for the voice from within,
You will be led down the quiet ways of
wisdom and peace,
In a mad world of chaos and din.
If you stand very still and you hold to
your faith,
You will get all the help that you ask.
You will draw from the silence the things
that you need,
Hope, courage and strength for your task.

The naturalness of the activities of a lifetime link the spirit of the pioneers of Bible times with the seekers of truth of today and of tomorrow, as well.

The recent climaxing experience of the five-year Baptist Jubilee Advance at Atlantic City, of which we as a denomination, were a part with six other Baptist denominations, and the First World Consultation of Seventh Day Baptist Conferences held in the accommodations of Salem College, at Clarksburg, West Virginia, gave much evidence of a commendable venture in Christian fellowship. Also, an awakening to the gravity of the international problems as revealed through the activities of the United Nations, the scope of interest manifest in ecumenical relations, by the World Council of Churches, as well as our national concern for "human rights," make us alarmingly aware of our individual responsibilities, at the grass-roots of human relationships, where we live, in our homes, in our churches, in our schools and as we venture in everyday action, in our respective vocations and assume our rightful place in the co-ordinated activities in each community of which we are a part.

Sabbath evangelism and Christian stewardship identify the areas of deepest concern and the grass-roots challenge is to individuals in the home and the church to make Christian living vital and meaningful.

Christian Education is evangelism and is concerned with all of life. It is an awakening of one's whole personality to a discovery of the potential with which one has been born.

I know no better way to recognize each individual's place in society and properly place the responsibility of each, than in this quotation from an unknown author,

"What I am Is God's gift to me; what I make of myself is my gift to God." This means that I have finally recognized the source of my being and the responsibility that is mine to contribute to the perfecting of God's Kingdom where I live; among the people of the earth, in my community, in the community where I earn my bread and my family grows to maturity.

I know of no atmosphere more conducive to Sabbath evangelism or more natural for the discovery of stewardship practices than in the pursuit of the normal comforts of life, as one goes about the routine of his profession and the activities that consume the remainder of one's time. There are, however, four things we have to learn to do.

First, learn to handle the materials of the world. Second, learn to harness the forces of nature. Third, learn to work with the people of the earth. Fourth, learn to recognize God's universal laws, get in tune with His plan, and discover, if you please, "The More Excellent Way."

Again, if you please, the emphasis we are placing upon Sabbath evangelism and Christian stewardship means we also are seeking to find our balance in a rapidly evolving and complex society and are willing to venture our all in fellowship with the people of the earth.

A Bird's-eye View

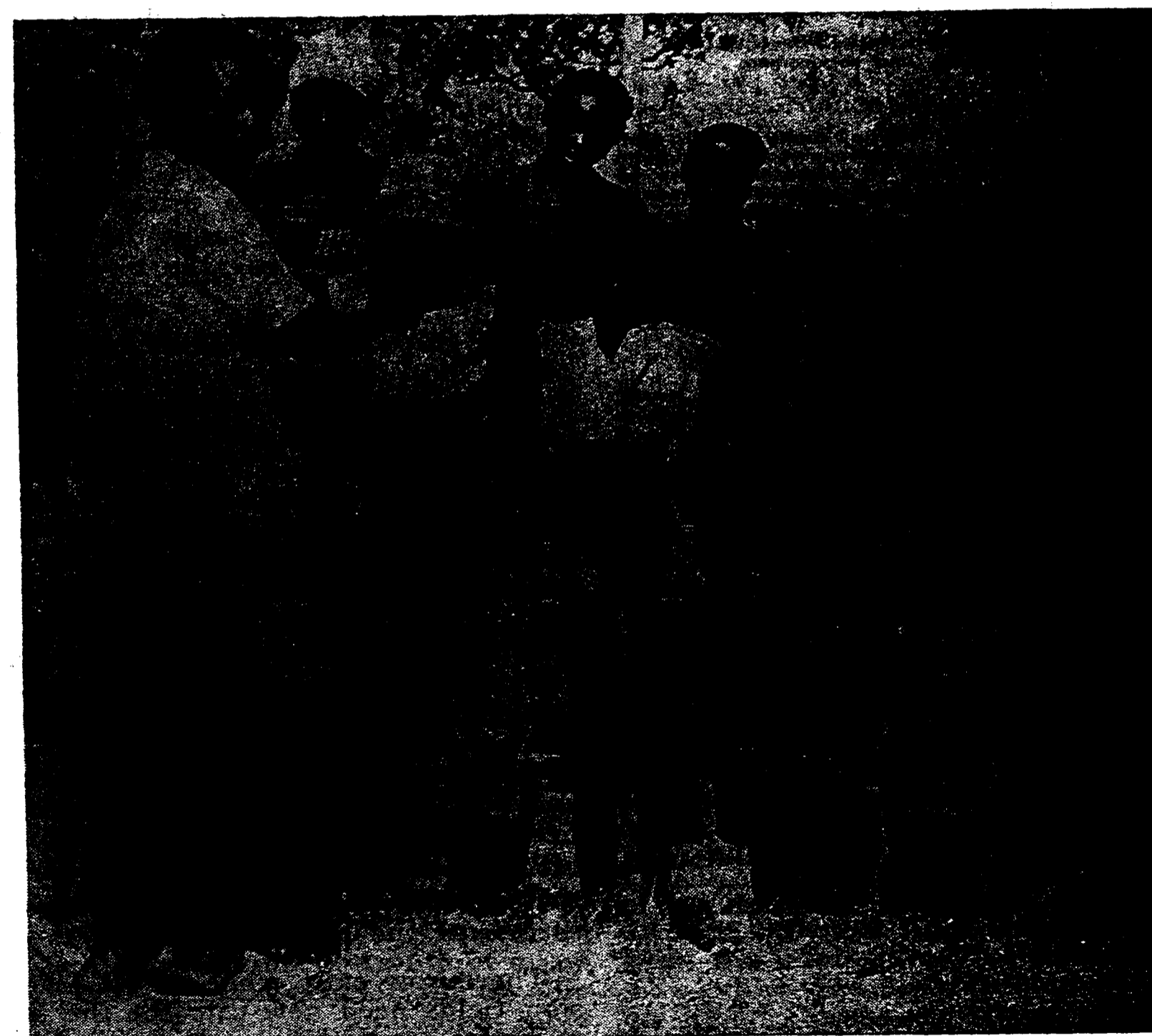
(Continued from page 5)

into the Lord's work if they are to enjoy something special.

Not only is giving of money a part of stewardship but also using it wisely. Are we fair in its use if we indulge in luxuries that are harmful or questionable as to the effect on others?

Perhaps sharing time with the neighbors will bring helpful results, especially in the case of sickness or trouble of another nature. Being neighborly is one way that Seventh Day Baptists can do something along the line of Sabbath evangelism. If what we are speaks loudly for truth, generosity, kindness, and for loving our neighbor as ourselves, we are forwarding Christ's teaching and showing others what we consider to be really true Christian Seventh Day Baptists. May this not be one way of spreading the Christian way of life?

The Sabbath Recorder



Providing for Others Proves True Thanksgiving

Waiting to be fed from the bounties of our favored land are these hospital patients in Nigeria, afflicted with extensive and painful ulcers. Twice daily they receive milk and high protein cereals to replace the loss of blood protein. Church contributions at Thanksgiving to overseas relief agencies are satisfying to our souls and to their bodies.

The Sabbath Recorder

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Member of the Associated Church Press

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IN THIS ISSUE

Editorials:

Checkbooks and Stamp Books	2
Editorial Notes	3
Suicide Prevention	4

Features:

SDB Roots in New Jersey	5
Gift Suggestions	6
"Think on These Things"	7
Youth at Chicago	11
Baptist Unity Meeting	12
Stimulating Seminannual Meeting	12
Items of Interest	14

Missions:

From My CoWoCo Notebook	9
Designated Giving in the Budget	10

Christian Education:

Youth Work.—Berlin Workshops	13
Attend Training Sessions	13
International Lesson Annual, 1965	13

Women's Work

Women's Board Suggests Mission Projects	14
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News from the Churches

Accessions.—Marriages.—Obituaries Back Cover

Checkbooks and Stamp Books

The Old Timer caption covers some thoughtful sayings. One seen recently: "It takes the average housewife about four checkbooks to fill one stamp book." Perhaps there is no more interesting game than the one in which we fool ourselves. We seem to enjoy it and are quite disturbed when someone points out the foolishness of it. Have we progressed very far beyond the moron yoke where the bandit says, "Your money or your life," and the answer is, "Take my life; I need my money to live on."

How many are there who are so obsessed with the trade stamp collecting that they would rather part with a dollar than with stamps worth a tiny fraction of that amount! Then there was the honest station attendant who was asked the difference between the gasolines priced differently on the pumps. "The gas is the same; you get stamps if you pay the higher price," he said.

Last year the women's societies in most of the local churches of our denomination worked hard collecting stamp books for an expensive project—purchasing a car for missionary use. Undoubtedly many of the stamps were donated by friends and neighbors, a little like the case where the Hebrew women "borrowed" jewels from their Egyptian neighbors just before leaving Egypt. But to the extent that this represented buying needlessly or going out of the way to get stamps it was wasteful. If it took four checkbooks to fill one stamp book our ladies could perhaps have bought two or three mission cars and had money left over for their own needs. A few people contributed large blocks of time to the project and for them there could be great satisfaction in the success of the project.

There now exist other needs. Two mission fields need new cars for the leaders to better serve their wide areas. Is there a way by which our people can be challenged to make better use of their checkbooks and at the same time engage in a project that will catch the imagination and zeal of those who have not yet learned the joy of the checkbook method of missionary support? There must be such a way.

EDITORIAL NOTES

One Way to Help

With the memory of Halloween UNICEF collections for the needy children of the world fresh in our minds it may not be necessary to remind ourselves of this United Nations project which is voluntarily supported in this country. There is, however, another way to help. We may buy UNICEF Christmas greeting cards.

This project started in a small way in 1950 and has grown rapidly. Seventy-nine prominent artists have contributed paintings for the cards. Through 1963, 150 million cards have been sold around the world—some 34 million of them last year—with proceeds totalling \$8,250,000.

In terms of a fictitious ship, the S.S. UNICEF, loaded with \$250,000 worth of milk, medicines, and badly needed supplies for ever 100 countries assisted through more than 500 long-range programs, represents a proud fleet of 33 such life-saving vessels.

Last year's proceeds alone were enough to equip 5,000 small maternal and child health centers, and to supply the vaccine to protect one million children from tuberculosis, and to provide a three months' supply of vitamin capsules for 3.5 million children or mothers. The sale of five boxes of Christmas cards means protection for 35 children against malaria for a full year.

Harper Study Bible

Something new in Bibles containing up-to-date study helps is the large cloth-bound Harper Study Bible edited by Harold Lindsell, Ph.D., D.D., with a publication date of October 21, and a price of \$9.95. Dr. Lindsell, vice-president of Fuller Seminary and now associate editor of *Christianity Today*, spent six years gathering together the work of many contemporary biblical scholars to be able to offer this 2,112-page annotated Bible in the Revised Standard Version. The editor says, "It is hoped that this work will impel the reader to a more intensive investigation of the Scriptures, and will become an instrument of blessing to the multitudes of Christians who seek solace and inspiration in the Word of God."

NOVEMBER 16, 1964

The editor of *Decision* says of this Bible: "For the first time the insights of a new generation of Bible students, trained in the tenets of historical Christianity and in the methods of applied science, have been poured into the mold of Scripture in a single interpretative Bible."

The easy-to-read text of the Bible is in a wide-single-column format with references placed in the outside margins where they are uncrowded and legible. Many of the pages have fine-print explanatory notes at the bottom. Each book is preceded by a concise introduction covering authorship and background, characteristics, and contents. Quite unique is the complete index of annotations. The compact 192-page concordance is in the form of Nelson's Complete Concordance of the Revised Standard Version and appears adequate for its purpose. The study helps provide the best of modern scholarship in a popular way without going into all the blind alleys of criticism or controversy. Where there are many choices the editor attempts to present all, not omitting the evangelical viewpoint.

Good News for Catholics

It appears that the Vatican Council has taken action that will give Catholics considerably more freedom. If we understand it correctly, people of Catholic faith are now permitted to attend non-sacramental Protestant services without having it considered a sin. This will be a blessing to many, for it will break down that church wall which has so often marred friendships. Our friends can attend church with us without violating their church-tutored conscience.

C. Stanley Lowell says: "The barrier to free exchange on a two-way basis has been the intransigency of Catholic Canon Law which has flatly forbidden Catholics to attend Protestant services. Canon Law 1258 will now apparently be abrogated in deference to the new policy which, under carefully stipulated circumstances, will permit Catholics to attend non-sacramental Protestant services. This is certainly a move toward inter-creedal openness and should be commended by all."

Good news is no news at all unless it is told. It is probable that local priests, for obvious reasons, will be very reluctant to announce this news that was made at Rome. Who then will spread the news? Newspapers and journals to some extent. We, the people of the church, ought to grasp the opportunity in conversations with our friends who are of Catholic faith or background. What happiness may result if we tell people this good news and they hear and heed the simple, saving Gospel as proclaimed from faithful pulpits!

Suicide Prevention

Standing in fifth place as a cause of death in the United States is suicide, the hand of man raised against himself. What a sad commentary on the hopelessness of a high percentage of people in a land that glitters in the eyes of citizens of less blessed nations! It is hardly believable that 20,000 take their own lives in a single year and about 180,000 attempt to do so.

The Bible sets forth suicide as being just as contrary to the will and the law of God as murder. Socially it differs in that the criminal and the victim are the same person. It can neither be punished nor repented of except in the case of the unsuccessful attempt. Something more ought to be done to prevent this killing disease.

Preventive measures are first taken at the point of greatest need. In most cases there is some warning of the contemplated act. Alert citizens, friends, and public servants can often see the warning signs and do something about it. The fact that there are nine times as many attempts as actual suicides indicates that many are talked out of the attempt—as jumping suicides. Thousands of others are saved in hospitals. In Long Beach Memorial Hospital 168 suicide patients were admitted last year. In that hospital there are now chaplains on 24-hour call for "potential suicides" and the Long Beach Council is working toward the support of a Suicide Prevention Center.

Is your church and mine as much of a suicide prevention center as it ought to be?

Does it really fulfill its mission in removing from society the causes that lead to taking one's own life? It is not enough to stay the raised knife, to talk the man down from the bridge or the high window ledge, to keep the person from swallowing that overdose of pills. We must raise the level of hope; we must effectively preach the Gospel of hope. Ours is the task of making love abound in places where it is so woefully lacking. We are told that the group most likely to commit suicide is the group of socially isolated older people. Certainly Christian people can do something to overcome this isolation by friendly visitation, bringing the consolation of the Scriptures and the warmth of human love back to these shelved, lonely people.

There is other preventive medicine that can be dispensed by the layman. We can use every means at our disposal to make all of life full of purpose, beginning with youth (of which we have a much higher percentage than ever before). The Gospel message stabilizes everyone who receives it. It should keep him from becoming a slave to smoking and drinking habits which are in themselves suicidal and breed many of the conditions that lead to despair.

In short, we can be and must be better Christians, more thoughtful, more sincere, more zealous if we are to save people from physical death and give them assurance of full salvation. The prevention of suicides lies largely in the spiritual realm—a realm in which any of us can become experts, and a realm in which many of the experts are woefully lacking.

A Companion

From a man in California who a generation back had a regular column in the Recorder comes this word with a delayed renewal, "The Recorder is most welcome in my home, especially now that I am alone, and I could not dispense with it."

A lady in Florida writes: "It seems to me that recent articles in the Recorder are growing in depth, such as 'They Also Serve'" (an article about Conference).

Seventh Day Baptist Roots in New Jersey

By Rev. C. Harmon Dickinson

Nineteen hundred sixty-four is the tercentenary year of the founding of New Jersey as an English Colony. New Jersey was heralded as a place of unsurpassed privileges and freedom which induced many families to settle here. In 1669 a family that in succeeding generations would contribute much to the history and heritage of Seventh Day Baptists moved to Piscataway, East Jersey, from Massachusetts where they were prohibited the free exercise of conscience and coerced to pay tax to support the established church. Here they were free to practice their religious convictions.

Under such circumstances Edward Fitz Randolph, who came to America during the Great Immigration of 1630, moved to Piscataway with his wife, Elizabeth Blossom, and six children. Three of the five sons, John, Joseph and Thomas, became Baptists. The oldest son, Nathaniel, moved to New Jersey later and settled in Woodbridge, becoming a constituent member of the Quaker Meeting organized there. The youngest son, Benjamin, moved to Princeton with a colony of Friends whom William Penn had induced to locate in that fertile area.

In 1689 the second Baptist church in the state was organized and was originally called the First Day Baptist Society of Piscataway. In May of this year this church, now known as the Stelton Baptist Church, observed her 275th Anniversary. Six men were the constituting members: Hugh Dunn, Edmund Dunham, John Smalley, John Drake, Nicholas Bonham, and John Randolph.

Edmund Dunham was later convinced of the Sabbath truth which led to his withdrawal from the Stelton church to organize and become pastor of the Piscataway Seventh Day Baptist Church. John Randolph may have withdrawn also because the original record book of the Seventh Day Baptist Church of Piscataway gives the names of John F. Randolph and Thomas F. Randolph in a list of many others. Seventh Day Baptist Randolph

families are descended from this Fitz Randolph line, especially through Thomas, the progenitor of Seventh Day Baptists living today who possess the family name or are kin to it. Hugh Dunn's descendants were active in the Seventh Day Baptist churches of Piscataway and Shiloh, N. J.

The Piscataway Seventh Day Baptist Church was recognized at the May celebration as the first of six daughter churches growing out of the Stelton church. For the 275th Anniversary service the pastor at Plainfield was asked to bring greetings from the former Piscataway church, some of whose members are now active in Plainfield. The remarks which follow are for the most part as they were presented at the celebration.

"Seventh Day Baptists extend greetings to the Stelton Baptist Church on this, your 275th Anniversary. Our people have shared with you a common heritage through most of these years. Your forefathers and ours were among those who sought refuge in New Jersey, a young colony chartered only 25 years earlier. Some were persecuted for their religious convictions and came here to exercise the freedom of individual conscience. We have shared a common struggle to maintain the truths generally held by Baptists, especially to interpret God's will as directed by the inner voice of the Holy Spirit.

"We are proud to be recognized among your maternal descendants. Among your six constituent members was Edmund Dunham, a highly respected deacon and licensed preacher. He served this church faithfully for a number of years and in 1702 he took occasion to reprove Mr. Hezekiah Bonham for working on Sunday. Mr. Bonham looked up, and leaning on his hoe, challenged: 'Ed, if you can find one word in the Bible that proves that I do wrong to work in my field on Sunday, you will never again find me working on my farm on the First day of the week.'

"Elder Dunham accepted the challenge and began to study the Holy Scriptures for positive proof that his neighbor was wrong in working on Sunday. Instead, he discovered that his neighbor was correct and was so deeply stirred over the results

of his search that he began keeping the Sabbath.

"At first there was no intention of withdrawing from the fellowship of this church but the interest became so intense that it seemed expedient to organize a separate church. Thus, in 1705 the Piscataway Seventh Day Baptist Church was constituted with seventeen members and Edmund Dunham as pastor. In 1838 the Plainfield Seventh Day Baptist Church of Christ was formed from Piscataway members living in the Plainfield area.

"We have shared with you in common Baptist origins. It was true in 1672 when a group of Sabbathkeepers in the First Baptist Church of Newport, R. I., withdrew to organize the first Seventh Day Baptist Church in America.

"It was true in 1690 when a number of Sabbathkeepers had fellowship with the Cohansey Baptist Church in South Jersey until 1737 when the Shiloh Seventh Day Baptist Church was constituted.

"It was true in 1684 when Abel Nobel came from England and settled a few miles from Philadelphia. He presented the claims of the Sabbath to his Keithian Baptist neighbors, resulting in the formation of six or more Seventh Day Baptist churches in the Philadelphia area, among which were Pennepek and Philadelphia with a meeting house located on Second Street. This house of worship came into possession of the Baptists in 1707 and it appears that this building was where the formation of the Philadelphia Baptist Association took place that same year.

"Baptists have held wide differences of opinion through the years but usually they have learned to tolerate and respect one another. They have championed the right of religious freedom for themselves and for others. Baptists have often been the heretics of the past; yet the heresy of one generation has sometimes become the generally accepted truth of a later time. Differences, however, are not the distinguishing features of Baptists, but more important has been our common faith in Christ our Lord."

Gift Suggestions

You are probably among those who are already trying to decide what useful, lasting gift you can give to loved ones or acquaintances at this season of the year. As a Christian, as a Seventh Day Baptist, you cannot be content merely to give to those who will give to you. Neither can you limit your presents to the sentimental level. You miss something essential and satisfying if you fail to give something purposeful, something that will strengthen faith or bind closer the ties of church and denominational fellowship.

May we make a suggestion or two. Do you know of someone in your family or among your acquaintances who does not have the *Sabbath Recorder*? A gift subscription (with an appropriate note) will be gratefully received by those who are interested in the cause of Seventh Day Baptists, to which this journal is pledged. How many gifts remind the recipient every week of your thoughtfulness? The publishing agency subsidizes and magnifies your \$4.00 gift and mails it regularly. There is no better bargain when you consider the eternal value that may come from the two volumes of faith-building material in fifty issues of the *Recorder*.

There is another gift which is available to you from the office of the American Sabbath Tract Society. It is the long-play album, "Seventh Day Baptists Sing Unto God," priced at \$2.75. The music is excellent; the variety is good; the artists are our beloved friends. This is something that will be played over and over again. The Tract Board is not in the record business; there is no profit motive, only a desire to serve, to bind our people together through the instrumentality of well-sung familiar songs of faith. You can please your friends and contribute to the success of this project by ordering several of these albums.

Another suggestion. Many of your friends and acquaintances whom you remember with greeting cards would appreciate the added religious thought of an enclosed tract, wisely selected. You can personalize your greetings by carefully choosing a tract that fits the need. Check the display at your church or write for samples.

"Think on These Things"

Thoughts for Sabbath Heritage Day
November 28, 1964

By Evalois St. John

"God estimates men, churches, communities, not by their ancestry, by the line of history they may be able to trace, by any achievement of others in the past, but by what they themselves are and have attempted to do for him and for the good of men... Yet we cannot be wholly disassociated from the past. It should, it will have its influence upon us. The character and example of the fathers is a legacy to us of inestimable value."

These words were spoken by the pastor of the First Baptist Church of Newport, Rhode Island, Rev. Comfort E. Barrows, to his congregation one Thanksgiving Day almost ninety years ago. This Baptist church, the second one in America, was "gathered" in 1644 by Dr. John Clarke and perhaps a dozen others. On the very early rolls of this church can be found the names of Samuel Hubbard and Tacy, his wife, baptized 1648; their daughter Ruth, baptized 1652, at age 12 years; their daughter Rachel, 1661; John Maxson and William Hiscox, 1662; Roger Baster, 1663.

It is well, we believe, for the present generation of Sabbath-keeping Baptists to be reminded that it took great courage in those early years to declare publicly that one was a Baptist. The doctrine of Religious Liberty which we in America today take for granted, was in those early years a distinctively Baptist doctrine and was considered by its opponents to be a dangerous tenet. To oppose the baptism of infants and to believe in and practice openly the baptism of only "visible believers" caused great suffering and danger for those who dared so to do. It meant persecution, imprisonment, and finally banishment if one refused to conform to the rule of the land. Yet these early Baptists in America remained steadfast to their convictions. They were forced to leave the Massachusetts Colony and after much wandering from place to place established a settlement based on the principle of the right of man to worship God

as his conscience dictates. They called their settlement Newport.

There were four fundamental principles or truths for which those who called themselves Baptists stood, and which we believe Baptists still advocate and defend. Rev. Mr. Barrows reviewed them thus:

1

The Kingship of Christ in the realm of Religious faith. Christ is Lord of the conscience and Head of his church. No others have authority over his subjects, in the affairs of conscience and eternal salvation. Christ's words do not come to his people as recommendations, but as commands.

2

The Liberty which every one must have to obey this Christ. Since Christ is Lord of the conscience, no civil power has a right to "put foot within its realm." All must have the right or liberty to think, to choose, to study the Bible, God's word to them, and according to their own convictions enlightened by Scripture, to organize themselves into churches.

3

The Sufficiency of Scripture as a Rule of Religious Faith and Practice. Christ is the Lawgiver of his people, and the Bible is the law-book he left for their guidance. The Scriptures are in a peculiar sense the word of God to his people. The Bible alone is the rule of doctrine and duty.

4

The Regenerated Material of which the Church of Christ is composed. Christ goes before the church and before the ordinances of the church. One must know Christ before he can take on his name and assume the vows of discipleship. We do not enter the church in order to be saved, but being saved we enter the church by baptism according to the Lord's requirement. Then having been baptized and

admitted to membership we sit at the table of the Lord and, as he appointed, commemorate his death. From Christ crucified springs our new life, and by the crucified and risen Christ this new life is sustained.

Now Stephen Mumford on his arrival in Newport from England in 1664, worshiped with this early Baptist church. Through his example and teaching, some of the church members were led to accept a fifth principle or truth:

5

"The seventh day is the Sabbath of the Lord thy God." The whole of the Ten Commandments as they were delivered from Mount Sinai, are moral and immutable, and it was the anti-Christian power, which thought to change times and laws, that changed the Sabbath from the seventh to the first day of the week. God blessed the seventh day and sanctified it.

At length these believers withdrew from "Dr. Clarke's church," in 1671/72 constituting themselves into a church — the first Sabbath-keeping Baptist church in America. For the five principles as we have presented them the Sabbath-keeping Baptists stood firm and at a time when it cost dearly to be faithful to their convictions. God works through individuals. Stephen Mumford became an instrument in God's hand to bring the Sabbath truth to America. The seven "gatherers" of the first Seventh Day Baptist Church in America became instruments in God's hand to spread this truth. By 1681 we find an increase of Sabbath-keepers in Newport, we find Sabbath-keepers in "Westerly," New London, in Providence, in Narragansett, on Plum Island, in Plymouth Colony, in Martha's Vineyard and so on.

The devotion of our founding fathers to God and to the truths which they believed to be God-given, their willingness to suffer that these truths might be spread — this is their legacy to us.

As the general character of a church at any given time is determined by the character of its members composing it at that time, so the Seventh Day Baptist Denomination — or General Conference

— will be during our time of service very much what we make it.

"May our convictions of truth and duty be as sharply defined and as narrow as the commands of Christ, while our sympathies and love are as catholic and broad as the human family."

Every generation writes its own history. "Think on these things."

Thankfulness in Uganda



Food distribution is awaited by Watutsi refugees. It is SOS (Share Our Substance) food made available by U.S. Department of Agriculture, distributed with funds provided through the SOS appeal of U.S. churches. Thanksgiving is a time to give.

Missionary Need

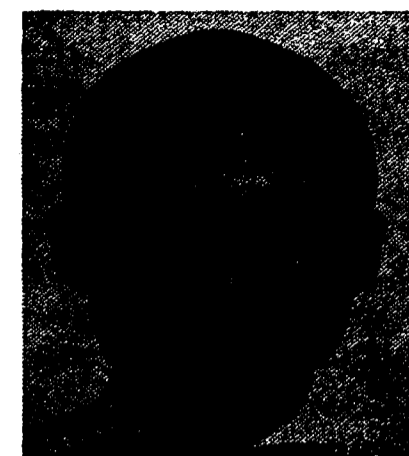
Ready to sail again for a third term of missionary work in France under Greater European Mission where he directs training schools for native workers, the Rev. Robert Campbell writes:

"Do you know that if all the world's population were reduced proportionately to a town of 100 people, 6 would be Americans; 33 would be classified as Christians, but only 10 Protestants; 43 would be under Communist domination. White people would total 30. The 6 Americans would have an average of 15 times as many possessions per person as all the rest of the people. Half of the 100 people would never have heard of Jesus Christ, who He is or what He taught. And 50 of those in this town would be young people under 21 years of age!"

MISSIONS — Sec. Everett T. Harris

From My CoWoCo Notebook

(By Naval W. Harley, alias "The CoWoCo Kid," alternate representative from the Jamaica Seventh Day Baptist Conference.)



Ladies and Gentlemen, the hour is come... Yes, these are the hard and cruel facts... CoWoCo is in session... but how. Yes, your old friend "How" sounds familiar. Oh, that's right, I heard those sounds at Clarksburg, W. Va., U.S.A. Such

muttering is continuing in my mind and there are occasions when I begin to settle down at the second chair to the right of the chairman when all of a sudden I come to realize that CoWoCo is adjourned. Reluctantly I have to tell myself that it is an impression. It was only natural that the deliberations of CoWoCo had to come to an end.

CoWoCo was both memorable and impressive in many ways. To meet and deliberate with people who shared the responsibility for Christian propagation was one thing but to learn of their problems and aspirations was quite another thing. In some way each and every problem has given encouragement to someone to continue his witness in spite of his particular problems. The opportunity afforded us to visit various churches and General Conference was most invaluable and shall continue to be a memorable occasion. The big question still is, however, what purpose did CoWoCo really serve?

It was quite apparent that delegates to CoWoCo left their homelands anticipating that their meeting was going to be one with the Missionary Society. Much of the material which left these home fields for discussions was based on what they wanted the Missionary Society to think about for the future of the work. The earlier sessions of CoWoCo did not register much response from delegates because they were then endeavouring to readjust themselves and picture a new concept of CoWoCo. This was both dif-

ficult and possible but the former finally gave way to the latter and the quality of CoWoCo improved session by session. When one understands the purpose for which CoWoCo met he will regard it as a great success. The items presented for discussion were all relevant world issues and for CoWoCo to emerge with the idea of a proposed world federation was both natural and logical. Such a federation will have the stuff to answer many problems in specific areas. We are not necessarily strong because we are many, but more so because we are one (united).

Let us regard the proposed Federation of Sabbath Day Baptist Conferences and groups as the major achievement of CoWoCo. With a proper understanding of the purpose and aims of such federation one can foresee a number of developments. Just as CoWoCo was a logical development, so is the proposed federation, and so will be a number of other important aspects. The big talk in religious circles today is on the ecumenical movement. Our proposed federation has this big talk to face. When it comes into effect, there will be three main changes under the following headlines: (1) status of individual conferences; (2) denominational organization; (3) administration. The term "sister conferences" will not only give status to our several conferences but is the keynote for the proper concept of a Christian federation.

The idea of equality, hence oneness, will evolve from the foregoing. Our centralized denominational organization will further put that idea in some degree of reality. However, most important is the old question "your old how." All this adds up to administration and response. Unless our ecumenicity is felt in Africa, U.S.A., Jamaica, British Guiana and everywhere our name is called, our existence will be reduced and limited to purely face value. The word "felt" goes a long way, but it has to be realized and administration is one of the channels, and response the other.

Developments in our day seem to follow a defined international pattern. Changes in policy administration, etc., in religious

MEMORY TEXT

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

—Habakkuk 2: 14.

circles would appear to be sequel to one of political origin. In both cases the usual diplomatic ethics are utilized. Some of these diplomacies have repercussions. We must learn and be taught by past experiences and allow place for the best understandings to avoid subsequent issues. The pattern set by our CoWoCo in deciding points was very encouraging. Let us endeavor to keep that spirit alive.

Another inevitable development of the federation will be the steady rise of several indigenous conferences. Already the idea is technically forced on some conferences but in time these conferences will take up the challenge and become truly indigenous both ecumenically and otherwise.

One subject on which I have meditated a lot is the question of continued missionary efforts, its necessity and its form. As long as the earth continues to be a divided Kingdom, there will be need for missions, missions at home, missions abroad, and missions in space. And let's not forget, it's good to be missioned, but better to be commissioned.

I must again say that CoWoCo was both memorable and impressive. Its effect will be seen by this very generation. I cannot conclude without saying that we can yet realize this quotation: "This gospel of the Kingdom must be preached to all the world, beginning first at Jerusalem." We began at Salem and the atmosphere in the Peacock Lobby of the Waldo confirmed the fact that we began in peace. Peace was our policy and this righteousness our challenge. When we shall have combined peace with righteousness we shall truly commence our mission at Jerusalem. Yes, "Christ in us the hope of Glory;" and without Him, there is no righteousness. And finally, let us be mindful of the fact that "Righteousness exalteth a nation but sin is a reproach to any people."

Designated Giving in the Budget

There are those who are rejoicing because the Our World Mission budget was raised in full in 1963-64. This is good and we thank God for all His blessings.

There are very few who realize or understand, however, that some of the boards did not actually receive as much as had been hoped for or had been budgeted. For instance, the Missionary Board's proposed budget for 1963-64 was \$49,887 of which \$32,721 was hoped would be received from undesignated giving and \$17,166 from designated giving.

Actually Missionary Board receipts at the end of the Conference year (that is, including September 1964) were as follows: \$36,744 from undesignated giving and \$10,918 from designated giving, for a total of \$47,664 or about \$2,200 short of the hoped-for goal.

The Co-ordinating Council, at its pre-Conference meeting, considered the possibility of exceeding the budget for 1963-64. It was agreed that if the budget were oversubscribed undesignated funds would be distributed to the agencies on the same basis as that of earlier giving.

It seems that there is nothing that can be done about this matter this year but perhaps consideration could be given to working out a different plan to follow another year. The \$2,000 shortage on the proposed budget for the Missionary Board about equals the amount hoped for to purchase a new mission car for one of our mission fields.

Youth Can Be Reached

Has the day of mass evangelism of youth gone by? The figures from the Billy Graham crusade in San Diego in early May seem to prove not only that young folks will attend outdoor services in cold, wet weather, but also that they will respond to the call of Christ. On the second youth night with 21,000 in attendance there were 1,634 inquirers (mostly youth) who signed decision cards. This represents 7.78 per cent of the audience, the largest in any U.S. meeting and more than double the world average in the past twelve years.

Youth at Chicago

By Diane Lippincott

Sabbath Day, September 26, the Battle Creek and Milton youth groups of college age met with our Seventh Day Baptist people at Chicago. The morning worship was centered on "Service." Betty Enos from Battle Creek and Alan Crouch and Steve Saunders from Milton were our worship leaders. The sermon was given by the Rev. Leon Lawton, and the Rev. Eugene Fatato closed the service with the benediction.

A noon lunch was served in the basement of the church. This was an opportune time for all to get either acquainted or reacquainted.

The afternoon meeting began with a report by the three Milton youth who spent eight weeks in Metairie, Louisiana, this summer. We were told that the idea of the Summer Christian Service Corps was started by Linda Bingham, now Mrs. Jack Hays, when she was in Louisiana as the Youth Field Worker. This program was set up in five districts in the New Orleans area. Our young people went from door to door, talking to anyone and everyone in these areas.

Judy Van Horn held classes for the children from five to twelve years of age. The lessons presented to this group had to be very basic. "God" and "Jesus" were just names to them. They were like clay that had not yet been handled, much less molded.

Judy told us that this was not all a bowl of roses. She had poor equipment that had to be moved with her as she went from one area to the other. Nor were the meeting places any plush churches. At one place they met in an empty barroom.

Dale Rood was in charge of the teenage Bible study classes. Dale found that the number in attendance was somewhat discouraging. Four was the average number of teenagers at one meeting. But, good news! We hear that these classes that are still being carried on today are having eight or nine young people at each meeting.

The recreation which was used to get the children in attendance was led by

Alan Crouch. This method is a very good way to arouse interest in both boys and girls.

Linda Hays met with the members of the Metairie church. The object of her classes was to instruct the people of the church so they could continue the work that was started by these young people.

It was said that although each of these four people had his individual duties, they worked together as a team.

After we heard from the New Orleans "team" we discussed the problems and the solutions of the Chicago area. We found that the problems outnumber the solutions by a large margin.

The average attendance of the Chicago Seventh Day Baptist Church is five persons a week. There are a possible six former members that are active in other churches. These people have no more interest in our denomination. How can we sit back and relax knowing that our church may come to an end in Chicago?

One of the active members of the Chicago church, Dr. Allison Burdick, said that he did not feel that he could invite his friends and neighbors to church when they don't even have a minister to give a sermon. He went on to say that he didn't feel justified in calling a minister to Chicago away from an active Seventh Day Baptist group. But, why? Why shouldn't one of our good ministers go to Chicago? This isn't a wasted area! We shouldn't feel that it would be limiting him. On the contrary, it would be challenging him!

What work is there for the Summer Christian Service Corps? The work is unlimited. Recreation, as in New Orleans, would be a good starter in Chicago. This would get the children alerted. A picnic might draw attention, or better yet, why not send them to camp? We have campsites at both Battle Creek and Milton that aren't very far away nor are they in constant use.

Door-to-door canvassing may be an effective way to get in touch with parents. This too, can be done by the Summer Corps.

You can help! Is Christ calling you to this task in Chicago?

Baptist Unity Meeting

An unofficial conference on Baptist Unity of American and Southern Baptist leaders held its third annual meeting in Washington the last of October. The purpose of the meeting was to explore the possibilities of a union of the two great conventions. Neither one has endorsed the idea. Attendance at the conference was on a personal basis although certain individuals have been promoting it consistently.

W. Hubert Porter, secretary of B.J.A., evaluated that six-year program from the point of view of the American Baptists. Gainor E. Bryan, editor of the *Maryland Baptist*, did the same from the Southern Baptist viewpoint. He was of the opinion that the co-operation was primarily among the leadership and that the program did not reach the "grass roots." He thought that it definitely helped Southern Baptists move toward more co-operative endeavor with other Baptists. The North American Baptist Fellowship, said the editor, "is the realistic and ideologically sound approach."

He added: "I do not believe that the idea of organic union will get to first base, and I fear that continued advocacy of it might be a stumbling block to approval of the more limited continental fellowship."

During the conference Dale Moody, professor of theology at Louisville, spoke on "The Church Is One" and called for a greater emphasis on Christology. He finds today a high view of the church and a low view of Christ, which needs to be changed if unity is to be fostered. "We are failing in our ecclesiology because we have a faulty Christology," he reasoned.

Paul Allen, editor of *The Crusader* pointed out how the press in the two conventions could promote unity by interpreting unwholesome activities of a group constructively and print information that would place the other convention in a favorable rather than unfavorable light.

Theologian John Steely stated that seminaries have a unique opportunity (1) to dispel misunderstandings, (2) to affirm existing unity, and (3) to give a true picture of the Christian unity.

These frank discussions promoted by those who seek organic union brought into focus the widely held feeling that basic unity and full co-operation are more important than union.

Stimulating Semiannual Meeting

By Mrs. Elmer Nelson, New Auburn, Wis.

The Seventh Day Baptist churches of Northern Wisconsin and Minnesota held their semiannual meeting with the New Auburn church on October 9, 10, and 11. At the Friday evening meeting James North and Floyd Van Horn had the Scripture and devotions. Karen North, Arlouene Van Horn, and Walter Loofboro gave the story of and comments on the hymn, "Just as I Am." Pastor Donald Richards of Dodge Center and Pastor Kenneth Van Horn gave the meditations on "God's love for me" and "My love for God," and after testimony meeting, the Lord's Supper was celebrated.

Special music on Sabbath morning included solos by Miss Ann Williams of Milton, who sang "The Lord's Prayer," and Donald Gray of Milton, who sang "Trust in the Lord."

Mrs. Ralph Loofboro welcomed our visitors on behalf of the New Auburn church. Mrs. Charles Williams of Milton brought greetings from the Southern Wisconsin and Chicago churches. Arlouene Van Horn sang "Just a closer walk with Thee." The team of four young people from Milton College who worked in the suburbs of New Orleans in church work the past summer was represented by Alan Crouch and Dale Rood who told of their experiences. The customary missionary offering was voted to be used in continuing this work.

Following dinner in the church dining room, there was special music by Claston Bond and Pastor Donald Richards, and Helen, Ardyth, and Linda Greene of Dodge Center, Minn. Mrs. Donald Gray presented the work of the Women's Board and Mr. Gray and Charles Williams Association work.

After a young people's supper at the parsonage, all the youth attended the "Singspiration" at the grade school auditorium. The older folks enjoyed a Bible

study on First, Second and Third John with Pastor Van Horn leading.

The usual business meeting was held Sunday morning, followed by a worship service. Dinner at the church concluded the meetings. About 150 friends and delegates from Milton, Wis., Dodge Center and Harris, Minn., joined us in seeking "The More Excellent Way."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Work

Items of interest from the October 25 meeting of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education include the following:

Reports of the 1964 Pre-Con directors were reviewed, and the National SDBYF officers were asked to send out questionnaires to the Youth Pre-Con campers for information that will help set up the programs for future events.

Many persons are trying to locate available sites for next year's Youth Pre-Con. It was voted to have the 1965 Young Adult Pre-Con at Camp Harley. Mr. and Mrs. Everett T. Harris, Jr., are the directors of Youth Pre-Con, 1965. Names were selected of persons to be asked for participation in directing of Young Adult Pre-Con Retreat.

Nancy Cruzan was named Beacon correspondent for the committee. The Pawcatuck SDBYF will edit the Beacon for the coming year. All local SDBYF members are urged to join the national SDBYF immediately for the year of 1965. This will insure the reception of the Beacon as published.

Herbert and Barbara Saunders were appointed to serve as promoters of the forthcoming issue of the Sabbath Recorder with the youth emphasis.

Althea Greene agreed to work out monthly worship services for the local SDBYF groups, as well as serving as contact person between the local groups and the Youth Work Committee.

More action was taken regarding the procurement of a dedicated-time youth field worker.

The matter of procuring an emblem to offer the SDBYF groups was given to the National SDBYF officers.

Lyle Sutton, new Youth Work Committee chairman, presided. Luan Ellis is secretary of the committee.

Berlin Workshops

Secretary Rex Zwiebel held four workshops with the church at Berlin, N. Y., October 29-31. He also preached the Sabbath sermon.

Presentations were made of the work of the Christian Education Committee, preparing the Sabbath School lesson, and teaching in the church school.

Attendance at the workshops was very good, and many responded with enthusiasm.

The beautifully remodeled home that has been made into a Christian Education building is used by five Sabbath School classes. Three classes meet in the church and one in the parsonage.

It was a privilege to work with the loyal persons of the Berlin church.

Attend Training Sessions

Mrs. Mary Lou Clare, Miss Helen Thomas, the Rev. David S. Clarke, and Sec. Zwiebel attended several sessions of the Institute of Religion held at the Colgate-Rochester Seminary and sponsored by the Rochester Area Council of Churches. The sessions were held on six consecutive Tuesday nights, beginning October 6.

Mrs. Clare is secretary for Mr. Clarke, and Miss Thomas is the Sabbath School superintendent of the First Alfred Sabbath School.

International Lesson Annual, 1965

The International Lesson Annual for 1965 has arrived in quantity at the office of the Board of Christian Education. More and more copies of this aid to the study of the International Lesson are being used by our people each year. Some of our Sabbath Schools buy a copy for each teacher. Order your copies now from the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. The cost is \$2.65 a book.

Women's Board Suggest Mission Projects

To the Women's Societies:

The Missions Promotion Committee announces the following projects for which funds are needed:

1. British Guiana Relief. These funds will be directly sent and used by the Rev. Leland Davis.
2. Purchase of an outboard motor, to be used on a boat built in British Guiana to travel on the Pomeroun river to reach the Bona Ventura church.
3. Additional funds for a Land Rover to be used at the Makapwa Mission, Malawi. \$1,300 is still needed for this purchase.

The method of raising funds, amount donated, and choice of one or all projects will be left to the discretion of each society.

Donations may be sent to the Women's Board treasurer any time. Address: Mrs. Harold Baum, Box 13, R.R. #1, Edgerton, Wis.



Friends she has never seen in the far-away U.S. are helping this Nigerian woman recover from intestinal TB. Unable to sit up or retain food when hospitalized three months ago, she has gained 10 pounds and has the strength to walk. She received antibiotics and powdered skim milk through Church World Service. Give and give thanks.

ITEMS OF INTEREST

Overseas Milk Supply Threatened

A shortage of contributed dry milk under the U.S. Government P. L. 480 Title III program is seriously threatening the churches' overseas feeding programs. James MacCracken, associate executive director of CWS, issued an urgent appeal to volunteers in its Christian Rural Overseas Program to help increase donations of dry milk and funds to purchase milk for shipment overseas.

"The cut in government-donated milk supplies to the voluntary agencies," Mr. MacCracken said, "reflects the over-all reduction, expected to be approximately 50 per cent, of commodities which will be available during 1965 under the P. L. 480 program."

In an effort to conserve all dry milk supplies now on hand, CWS directors for overseas programs are making detailed inventories. Albert W. Farmer, national CROP director, has estimated that to send the same amount of dry milk overseas as was contributed through the government program, will cost from 30 to 40 times more money.

"It is hoped," he said, "that church people across the country will respond to this appeal during the coming Thanksgiving season."

21st Anniversary Worldwide Bible Reading

The annual observance of Worldwide Bible Reading — often described as the world's largest Bible reading class — will mark its twenty-first anniversary during the holiday season. The theme is "God's Word for a New Age."

Cosponsored by more than fifty denominations with a membership of over 51 million persons, the Worldwide Bible Reading program invites Christians everywhere to join in a spiritual fellowship by reading the same preselected passage of the Bible on the same day between Thanksgiving Day and Christmas.

This year's readings start with the first Psalm. Any version or translation of the Scriptures may be used. Bible Sabbath will be observed December 12 in Seventh Day Baptist churches. Fourteen million book-marks which list the daily readings are

being distributed free by the Society. The references will be printed in the Sabbath Recorder beginning next week.

In addition to the 14 million free book-marks, pocket booklets containing the Christmas Story are available. These selections from the Gospel of Luke are printed in the King James Version, the Revised Standard Version and, for the first time this year, the New English Bible translation. Single copies of the bookmark and the Christmas Story are available without charge by writing to the American Bible Society, 450 Park Avenue, New York, N. Y. 10022.

Graham Rallies in New England

The hastily planned four-city tour of New England reached its climax at Providence on October 28 when 2,000 people stood outside the packed Rhode Island Auditorium. It had been much the same in the other cities, proving that advance planning is only part of the story of large attendance and high percentage of response to the invitation even in staid and Catholic New England. Cardinal Cushing probably had the answer when he told the evangelist, "The hand of God must be somewhere on you." The liberalizing of restrictions on Catholic clergy and laity was evidenced by the fact that twenty priests were among the clergymen who attended the Rhode Island Ministers Retreat that preceded the Greater Rhode Island Crusade Rally.

Few Protestants in Brazil Favor WCC

Dr. Milton Baker, foreign secretary of the Conservative Baptist Foreign Mission Society, Wheaton, Ill., states that Protestants in Brazil have multiplied ten times in 40 years — from 550,000 in 1926 to more than five and a half million. It was estimated that only a small percentage of Brazilian Protestants lean toward the World Council brand of organizational ecumenicity.

It was estimated that 80 per cent of Brazilian Protestants are oriented toward the evangelical view of the church's spiritual unity which transcends denominational lines and is not dependent on an organic union.

NEWS FROM THE CHURCHES

NEW AUBURN, WIS.—Ministers and a few laymen from the North Central Association held a retreat at the Ralph Loofboro cottage on Loon Lake near New Auburn, the weekend of October 16, 17, and 18.

Late in the summer the pastor administered baptism to a class of sixteen candidates at Axehandle Lake. More recently, we enjoyed a visit with the Rev. Leon R. Lawton, who brought an inspirational message at the morning service and instructive and entertaining pictures following a fellowship meal.

—Correspondent.

DODGE CENTER, MINN.—The Open House at the new parsonage on October 4 mentioned in our last news items was a pleasant occasion, sponsored by the trustees and their wives.

The ingathering of the Lord's Acre project is scheduled for Thanksgiving time. Another Meal of Sharing was held October 31 with the Kloppstein and Richards families as hosts.

Layman's Sabbath was observed with Mrs. Arthur Payne in charge of the worship service! The guest speaker both morning and afternoon was Mrs. Wilma Bodine of St. Paul, treasurer of the state W.C.T.U. The members of the local Seventh-day Adventist church attended the morning service in a body to hear the temperance speaker.

Pastor Richards began on October 31 a series of sermons on "The Simple Things of the Christian Life," the first one being "The New Birth." He and Phillip and Wallace Greene attended the Association Pastors Retreat in Wisconsin October 16-18, reporting a great blessing. Evangelistic meetings will be held in the spring. Details as to the guest missionary, the time and length of the series are yet to be worked out.

Officers of the Christian Fellowship have been chosen, and include D. C. Lippincott, president, and Mrs. Wallace Greene, secretary-treasurer.

—Correspondent.

KANSAS CITY, MO.—During the first weekend of October our delegates attended the Mid-Continent Association meeting in Denver, presenting our church for mem-

The Sabbath Recorder

bership. At the church quarterly meeting October 11, reports from this meeting were given with the information of our application being accepted; also that the Association would increase their generous help toward our weekly radio broadcast.

Mrs. John Conrod was privileged to be the official delegate for the Seventh Day Baptist denomination at the tenth United Church Women's meeting held in Kansas City during the week of October 5 through 9. She commented that it was very enlightening in regard to ecumenical issues that are present in our denominational interests.

On Layman's Sabbath, October 24, Deacon Edwin Johnson led the service with Clifford Bond, a college student, as the speaker and a special number presented by our Cherub Choir. That afternoon, a potluck lunch with the monthly workshop was held.

Pulpit exchange with Pastor Leroy Bass of the church at Nortonville, Kan., was conducted October 31st. That evening a costume party in the church basement with refreshments, games, and Christian fellowship was enjoyed.

On November 7 Rev. Leon Lawton, former missionary to Jamaica, was with us to consider our application for City Pastor-Evangelist. We look forward to any opportunity to advance Christ's message in Kansas City.

— Correspondent.

NORTH LOUP, NEB.—According to the church bulletin of October 17 Wayne Babcock, who gave up farming to prepare for the ministry, is now taking training for that work. His testimony has been printed in a previous issue.

The conclusion of the 1964 Lord's Acre project was set for Thursday, November 19. The occasion is marked by the annual turkey supper. The program features a dedication of the projects.

Imperialist Propaganda

When some tourists in Russia tried to supply Russian people with Bibles and devotional booklets this summer the Soviet radio called on citizens to resist these efforts, labeling the Bibles and booklets "imperialist propaganda." We wonder how the term applies to the Beatitudes, the Ten Commandments, or the 12th Chapter of Romans.

SABBATH SCHOOL LESSON
for November 28, 1964
The Gospel of God's Grace
Lesson Scripture: Titus 1: 1-3; 2: 11-14;
3: 4-8a.

Accessions

Little Rock, Ark.
By Testimony:
Victor R. Foreman

Stonefort, Ill.
By Baptism:
Samuel Rose
Brenda Rose
Janet Rose

Marriages

Sisson-Crandall.—Gary Lee Sisson, son of Mr. and Mrs. Ralph Sisson of Waterford, Conn., and Jean Lynn Crandall, daughter and stepdaughter of Mr. and Mrs. Moses St. Denis of Waterford, Conn., were united in marriage at the Waterford Seventh Day Baptist Church, Sabbath afternoon, October 24, 1964, by the Rev. Paul S. Burdick.—P. S. B.

Obituaries

Rosa.—William Ellis Rosa, son of Mr. and Mrs. H. Ed Rosa, was born February 5, 1963, and died October 16, 1964.

As one of five children, he is survived by his parents; one brother, Hubert E. Rosa, Jr., and three sisters, Chandra, Edith, and Alyce. Services were conducted by their pastor, Alton L. Wheeler and interment was at the Crestlawn Memorial Park, Riverside, Calif. — A.L.W.

Van Horn. — Winifred F., widow of the late Ralph Van Horn, was born Oct. 4, 1885, at Beulah, Colo., and died in Arvada, Colo., at the Queen City Nursing Home following a long illness.

Her marriage to Mr. Van Horn took place May 14, 1916. He had come west from North Loup, Neb., and worked as a teamster until they went into the cattle business on the Western Slope. They returned to North Denver in 1942 and he died in 1954. Their family consisted of three daughters, all surviving: Mrs. Frances Brantley, Denver, Mrs. Hazel Ostermiller, Arvada, and Mrs. Dorothy Everett, Denver.

Mrs. Van Horn attended church regularly whenever she was able, and accepted baptism by immersion September 17, 1955, to unite with the Denver Seventh Day Baptist Church. She was known for her warm friendliness and was active in the Sabbath School and Ladies Aid Society. Her funeral was conducted by the Rev. Albert N. Rogers, pastor, and burial was in Crown Hill Cemetery, Wheat Ridge, Colo. — A. N. R.



THANKSGIVING

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving Day.

For our harvest safe ingathered,
For our golden store of wheat,
For the bowers and the vinelands
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By the bounty full and flowing,
Take our praise this joyful day.

For the hours when Heaven is nearest
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

— Margaret E. Sangster.