THE SABBATH RECORDER

Vol. 132
PLAINFIELD, N. J., JUNE 15, 1942
No. 24

THE GOTHIC — SCHOOL OF THEOLOGY
ALFRED, N. Y.

LEFT WING—
First Floor Front: Class Room; Rear: Dean’s Office.
Second Floor: Student Apartment.

CENTER OF BUILDING—
First Floor Front: Library; Middle: Class Room; Rear: Student Room.
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Allison — Kenneth

SCHOOL OF THEOLOGY

states, and nation.
churches, schools, universities, and corpora-
tions.
All your work is going to be judged and praised or condemned by him.
Your reputation and your future are in his
hands.
All your work is for him, and the fate of the nation and of humanity is in his hands.
So it might be well to pay him some at-
tention.
—The Pastor’s Journal

MARRIAGES

Babcock — Allison. — Kenneth C. Babcock, son of Mr. and Mrs. Neely Babcock, was united in marriage with Virginia Allison on April 18, 1942, at the Seventh Day Baptist church in Battle Creek, Mich., by Pastor G. D. Hargis.

Skaggs — Bond. — At the Seventh Day Baptist church in Salem, W. Va., April 6, 1942, James Leland Skaggs and Mary Elizabeth Bond were united in marriage by Pastor James L. Skaggs, father of the groom.

OBITUARY

Davis. — H. Lyndon Davis, son of Howard L. and Lucy F. Davis, was born on December 11, 1911, and died May 22, 1942.
He was graduated from the Bridgeport High School in June, 1929. He attended Salem Col-
lege for about a year.
The funeral services were conducted by his pastor, Rev. Herbert L. Cottrell, were held from the Claude J. Garrison and Sons Funeral Home. Interment was made in the Shiloh, N. J., cem-
tery.

Ford. — Olonzo W. Ford, son of George and Polina Davis Ford, was born August 11, 1845, and died February 10, 1942, at Salem, W. Va.
He is survived by one sister, Mrs. Ernest O. Davis; two brothers, Will and Herbert.
He was married February 16, 1868, to Miss Molly Drummond. To them were born five chil-
dren. The living children are O. V., Stephen W., and C. Aubrey.

A granddaughter, Mrs. H. C. Holbert, has cared for Mr. Ford through his declining years.
Mrs. Ford died in 1922. He was a faithful mem-
ber of the Salem Seventh Day Baptist Church for eighty years.
The funeral service was conducted by Pastor James L. Skaggs and President S. O. Bond. The body was laid to rest at Salem.

Kelley. — Mary E. Bee Kelley, daughter of John Nelson Bee and Perdilia Bland Bee, was born in Doddridge County, W. Va., November 21, 1860, and died at the home of her daughter in Clarksburg, W. Va., March 7, 1942.
She was married to Horace Kelley November 27, 1879, at Berea, W. Va. Here Mrs. Kelley was a member of the old Pine Grove Seventh Day Baptist Church. At the time of her death she was a member of the Ritchie Seventh Day Baptist Church in Berea. Mrs. Kelley is survived by her husband, four daughters, and one brother.
Funeral services were conducted in the Ritchie Seventh Day Baptist church, by Rev. Marion C. Van Horn, and burial made in the Pine Grove Cemetery at Berea.

Smith. — Lola Angeles Wilson, daughter of Dea-
von and Mrs. T. J. Wilson, was born at Eagle Lake, Tex., November 8, 1875, and died at her home at Freeport, Tex., May 3, 1942.
She was married December 23, 1926, to A. J.
Smith, and is survived by her husband, one
daughter (Mrs. Ruth Evans), two grandsons, as well as other relatives and many friends. She always took opportunities to witness for her Lord.
She was a constituent member of the Eagle Lake Seventh Day Baptist Church, and when that church dissolved she united with the church at Fouke, of which she remained a loyal nonresident member and a faithful Sabbath keeper.

DARK HANDS

Dark hands, grown strong from battling with oppression,
Patient from years of unrequited toil,
Look to your skills; improve your craftsmanship;
Hold fast to honesty.
The troubled world is racked and torn today
By brutal, grasping hands, so disciplined
In ways of treachery and lawlessness
They seek no other course.
When this destruction shall have spent itself,
There'll be a need of clean, strong, patient hands
To cull the broken parts and build again.
Dark hands, keep clean, prepare.
—Nannie M. Travis, Negro poet,
From De Ruyter, N. Y., Church Bulletin.
MINISTERS' CONFERENCE

While this Recorder is being prepared for the press, the fifth annual Conference of Seventh Day Baptist Ministers is being held at Alfred, N. Y., in the Gothic.

This "Most Beautiful Building on the Campus," pictured (111) on our cover, must be newly roofed this summer and the seminary's part of the expense will amount to about $30. The majority of our ministers get their theological training in whole or part in this building, and the middle class and upper class students are much encouraged.

The Ministers' Conference will be held June 8th to 10th, in the Alumni Hall, Alfred University, and the address on Evangelism, given at the Conference, will be an address on Evangelism by the Rev. Erlo E. Sutton, D.D.

Evangelism is important-who said, "Preach the gospel, except the gospel is preached-I, if I be lifted up, will draw all manner of people to myself." This means that we must give our personal testimony to all who will hear it if we are Christ's disciples.

It is the duty of the church to train men to save the lost. This is the most important work we have to do. The work of a church is to bring men to faith in Christ and to Christ a personal and spiritual relationship. We must do the work of Christ, to surrender to God, Christ and the Church; to Christ a personal and King, so that they give themselves to him. "But we are..." (49.) According to Archbishop Temple it is "the winning of men to acknowledge Christ as their Savior and King, so that they give themselves to his service in the fellowship of the Church."

"The majority of our ministers get their theological training in whole or part in this building. One young man, Charles Bond, has just been graduated. Dean Bond reports that only a few regular attendance is possible this year than in any recent year. He writes, "Next year we shall have two seniors, two middleclass students, and two juniors." By all this we are well assured that the work is developing.

The Ministers' Conference will be reported later, but an address on Evangelism given at the conference by Editor Van Horn, appears in the editorial columns of this issue.

EVANGELISM AND ITS METHODS

Evangelism, says Webster (International Dictionary) is "preaching, or promulgation of the gospel," i.e., the bringing of the good news, or message of the Christian dispensation and redemption of mankind. Defined by Bishop Edwin Holt Hughes, in "Are You Fighting Against the Devil?" (211) Evangelism is "the effort to bring men to faith in Christ, and to surrender to him." (p. 49.) According to Dr. Van Horn, it is important to bring men to faith in Christ and to Christ a personal and spiritual relationship. We must do the work of Christ, to surrender to God, Christ and the Church; to Christ a personal and King, so that they give themselves to him. "But we are..." (49.) According to Archbishop Temple it is "the winning of men to acknowledge Christ as their Savior and King, so that they give themselves to his service in the fellowship of the Church."

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Personal Evangelism

Any procedure toward or in evangelism cannot escape the invitation of Jesus in his insistence that his followers be apostles. "Follow me and I will make you fishers of men." Their business henceforth was not concerned with fish or boats or nets—but with the "you" means his followers of all ages, you and me. This personal commission demands that the work of the first-classes apostle and people, and it will be difficult to find a program of evangelism, or workable method.

Andrew W. Blackwood, chairman of the Practical Department of the Theological Department of Promotion in the Church, says, "Evangelism and revivals are not so much matters of method as channels through which the Spirit of God operates with power from on high." (p. 153.) He then shows how well this is illustrated in the Apostolic Church. The followers of Christ fed minds and hearts daily from the Book, enjoyed meeting together for social worship, and "kept their spiritual muscles strong by en" and enthusiasm have abated. The zeal of a vital experience such "woe" of the essence of that gospel for the purpose of

in the personal evangelism program should be taken seriously by the pastor himself. If he is not the way by his own zealous example, how can he inspire others to take it? Along with his many duties in personal back-door and neighbor for the sake of keeping well and hearty, to show their love and gratitude for the gift of his Son. They longed to share with friends and neighbors the joys of redeeming grace. Apostolic evangelism was no spring tonic. Paul, recognizing this, said, "Now is the time for us to assemble of yourselves together." Centuries later the heart of John Wesley was echoed in a few of the personal invitation given by individuals who never knew of God's Christian optimist. Who, alas! can measure the requirements? We may be encouraged, however, by what someone has said, "The Lord can use a crooked stick to do his work." So long as the church is not willing to long life—let him not forget that his first great business is to win men to Christ, and then to build them up in the brotherhood, and make all things new. Eventually he is as challenging Charles E. Jefferson in his "Building the Church." Somewhere I have read that someone who never knew of thinking about a day go by wherein he does not speak to someone about his personal salvation. It is not always easy. But a general experience is that his name is not mentioned. For some this—again quoting Doctor Blackwood, is "that many of us have almost completely ceased trying to win souls." Because the church is too concerned with materialism and religion, and souls experiencing the new birth, we continue to be deeply impressed with the human nature, but as an "impediment to winning. But often the church is complacent and indifferent, like the church at Laodicea, neither cold nor hot, satisfied with goods, as though they have money, and are naked. In their own eyes in "need of nothing," many churches today are unpalatable to God. "As many as I love I rebuke and chasten," says the Lord; "be zealous therefore and repent."
SABBATH Recorder

Sabbath, June 27

Finding God on the Upward Trail.

Have you discovered the real meaning, secret of life, the joyful and peaceful life? (Create in me a clean heart, O God, and renew a right spirit within me. What am I, that thou art mindful of me? O God, thou hast made me a little lower than the angels and hast crowned me with honor and glory. Create in me an understanding heart of the power which thou hast placed on each one of us, and make me conscious of it, so that I may do and become that which, in my meditation, I so yearn for.)

Mark 1: 35.

Call to Prayer—Spend much time in secret, with Jesus alone.

SABBATH SCHOOL LESSON

Monday, June 22


Golden Text—Proverbs 1: 10.

MISSIONS


Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checks and money orders should be drawn to the order of Karl G. Bellm, Westerly, R. I.

YOUNG PEOPLE AND MISSIONS

Rightly understood, missions constitute the real task of the ages. It is one which challenges the best that is in men, as well as their most heroic endeavors. To engage in mission work and to develop hardships, but it thrills the soul and fills life with the highest joy known on earth.

All young people should make up their minds that whatever they do in the line of mission work they will join with Christ in promoting missions. They do not need to wait till they have entered upon their chosen occupation. To do this and set out to begin at once. But what can young people do for missions? There are many things.

The first thing they can do is to become sincere followers of Christ himself. Christ said to his disciples, "Ye shall be witnesses unto me," and this applies to us. We can witness in various ways, but the most effective way to lead others to Christ is by living Christlike lives ourselves. Countless multitudes in all ages since Christ have been won in this way.

Having adopted Christ's way of life and looking to the future, the next thing young people can do to advance the cause of missions is to make every effort possible to prepare themselves to be the best Christian men and women. This includes a thorough general preparation for church and mission work in addition to leading lives which will attract others to Christ, young people can promote missions at home by getting those about them, especially their companions, to become Christians. Often young Christians can do more than anyone else to help other young people make the all important decision. Here is a great opportunity. If a young person has not been active in leading others to Christ your work is not successful, it is a question whether he is justified in taking up the ministry or becoming a missionary.

Young people who can give much. No young person should do is to become a missionary.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R.

Money orders should be drawn to the order of Karl G. Bellm, Westerly, R. I.

The power of prayer in church and mission work is a real one. They are bound to fail without it, and with it to succeed in the face of tremendous odds. Young people may not have large sums to give and they may not be prepared for life's work, but they can aid missions by prayer.

Prayer is communion, aspiration, and submission to the will of God. It is an attitude of the soul. It gives peace, security, and power, and links the life with the divine forces of the uni-
verse. Young people should cultivate the prayer-life and they can use it in advancing missions.

W. L. B.

GOOD NEWS

The “Good News” is not that all of us have gone wrong, however true that may be; it is that God is with us. That is why Swinney says, “By man and by the sectional and local slogans of the day. It is there that our hold is left with a tiny, sectional faith that is not big enough to fit the facts of life. For the very life of the Church depends upon our holding that line.

That line is the one line of good will hold through the world of hate. It says that the answer to life is not hate but love. Some of our green young people will return to sanity. And when they do, it will mean everything if they can see one line holding through the night, firm and unshaken.

Hold that line, for that insignificant looking line will one day hold you!—Taken from Laymen’s Missionary Movement.

THE LIFEBOAT PRAYER MEETING

The bravery and heroism of the three naval airmen, Dixon, Aldrich, and Pastula, who were adrift on the Pacific for thirty-four days in a rubber lifeboat have thrilled the nation. Of their experience Dixon says in part:

All that morning (of the fifth day aboard) we sat there and waited. We were experienced sailors, but that didn’t help. I had been thinking about that, too, but had been almost ashamed to let Christian principles influence my thought. I know that such a hesitation was wrong. We had been brought up in good Christian families, but that didn’t help. We must have the heart from God. Now in the midst of our great trial and terror and struggle, my heart opened up and I knew that Christian principles were the right ones to follow. We were not ashamed to pray and we had the first opportunity to pray, in calmness and with faith that God would answer. God answered us in a way we did not expect — by sending us rain. The deluge lasted five days and we had our first drink in days.

The lesson that Dixon and his comrades learned is one the whole nation needs as well. In these dark days of war let us seek faith and confidence from the God of heaven and earth. He will be heard of us. We have only to come unto him trusting in and pleading the merits of his Son, the Lord Jesus Christ, and he will incline unto us and hear our cry. Pray, and keep praying, America.—Taken from the Home Evangel, White Cloud, Mich., church paper.

THE BUDGET

Do you study Treasurer Swinney’s monthly report on the Denominational Exchequer with care? It is certainly deserved the utmost consideration.

His report for May shows the following situation:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Budget receipts for May, 1942</td>
<td>$2,189.19</td>
</tr>
<tr>
<td>Increase over last May</td>
<td>$882.50</td>
</tr>
<tr>
<td>Budget receipts for 11 months, 1942</td>
<td>$13,897.05</td>
</tr>
<tr>
<td>Budget receipts for 11 months, 1942</td>
<td>$14,576.14</td>
</tr>
<tr>
<td>Short of last year’s giving for 11 mos....</td>
<td>$879.09</td>
</tr>
<tr>
<td>Necessary contributions for June to equal last year giving</td>
<td>$1,160.00</td>
</tr>
<tr>
<td>Budget receipts June last year</td>
<td>$2,461.00</td>
</tr>
<tr>
<td>Necessary contributions in June to meet the Budget adopted by Conference for 1941-42</td>
<td>$4,487.00</td>
</tr>
</tbody>
</table>

Pastors, treasurers, finance committees, and all who are in any way connected with the church should consider these matters carefully. May we each take our denominational responsibility seriously and in prayer and reconsecration meet our obligation generously and cheerfully.

The tithe was given as the Biblical minimun. What is your ratio?

May we each take our denominational responsibility seriously and in prayer and reconsecration meet our obligation generously and cheerfully.

Treasurer Swinney will close the records for his fiscal year July 4.

What will the annual report of your church show?

Ben R. Crandall, Chairman, Finance Committee.

Alfred, N. Y., June 5, 1942.
Christian ways of training children. I have changed my whole attitude toward my chil-
dren.

Another case is a mother. She said, "Since
I studied the ideas of Christian parenthood in
the Mothercraft Club I get more joy out of
playing with my children and telling stories
to them than in playing cards with my neigh-
bors."

A Christian character of a child is more important
and enjoyable task for a mother than anything
else.

Another case is a husband who has an un-
educated wife. He said, "After I heard a talk
about the Christian ways of helping a
wife to graduate to a more important
life, I began to take an interest in her for
her to learn the ideas of motherhood and
marriage.

It has been a long time since
I last heard from
you, but I am glad you
didn't entirely forget to write to me. I
always enjoyed Dortha Lee's letters, too,
and hope she isn't beginning to think
that you lost your little dog and I don't wonder you grieved
over his death. Our little Joyce Ann
is very fond of her little dog, Blackie,
and would shed a good many tears if anything
happened to him. So far he has kept out of
the road. Our little Gretchen and another
little girl ran out into the road with
t heir buggies the other day and
might have been run over by a car if the driver
had not stopped his car just in time. Her
mother tied her to the clothes line
for awhile. The next day she pointed to
the little dog and said, shaking her little head,
"Mee! Tie!"

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:
I have been going to write to you for a
long time and am just getting to it.

I am eleven years old and in the sixth
grade. I go to the Shiloh school. I have
a mother of nine. We have
a little dog named Tiny and we also have
two cats.

I go to Junior Christian Endeavor about
every week. Mrs. Osborn is our superin-
tendent and Mr. Osborn teaches us a lesson
with the flannel board.

We are looking forward to your talking
to us again.

Your friend,
Hannah Scule.

Shiloh, N. J.

Dear Hannah:
I am glad you did "get to" writing to
me at last and hope now you have started
da good work.

I have just been out in the garden
pulling weeds. Usually there are two or three
dogs to keep me company, but this
morning, I was thanking the Lord that
our cherished democracy may
manifest a similar spirit.

In this hour when our youth are being
called to a life of hardship and sacrifice we
appeal to all Christian people to practice the
spirit of devotion, sacrifice, and
cooperation, so that our armed forces to fight for an
opportunity to build a better civilization. They
are prepared to lay down their lives in order that
our cherished ideals of freedom and dem-
ocracy may not be crushed but afforded the
chance for fuller realization.

We can be patient with their sacrifice only as we ourselves
manifest a similar spirit.

When other men are offering their lives we must at least offer our substance. Every
Christian citizen should recognize a personal summons to give, on a truly sacrificial level, for the alleviation of the vast suffering arising from the war and for the maintenance of the great enterprises of mercy and relief which are now afoot.

We call upon Christian citizens to take their full part in the governmental plans for distributing the limited supply of consumers' goods that shall be left to all. We should count it a privilege to share in such self-denials as are required by the rationing of sugar, rubber, gasoline, and other commodities. We should repudiate hoarding as unfair to one's neighbors, breeding resentment and disunity. When a citizen pays more than the ceiling price for something that is scarce, because he wants it and has the money to pay for it, he conveys in a "black market" operation, can carry through a

The PARABLE OF PRODUCTIVENESS

By Rev. T. J. Van Horn

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:8

1. Fruitfulness is the normal function of life. At the appearance of animal life upon the earth, the Creator said, "Let the fruit of the earth be multiply and fulfill." When Jesus came he placed a new and stronger emphasis upon this normal trend of life. "If a branch does not bear fruit, cut it off." was his imaginative way of dealing with unfruitfulness. The grape vine in this fifteenth chapter of John's gospel, and underlines the integrity of all the community. The discipline involved in the rationing program will contribute to the moral and spiritual welfare of the nation if it is accepted generally and cheerfully.

We urge Christian citizens to accept ungrudgingly the greatly increased taxation which will result from the predictions of a needless financial burden shall be left to future generations. Moreover, the economic health of the nation requires us to avoid the disastrous consequences which will result from a blind postponement of the major cost of the war.

We appeal to Christian citizens to effect serious savings in personal expenditure in order to invest the savings in government bonds; we do ask Christians to make voluntary contributions as are required by the rationing of sugar, rubber, gasoline, and other commodities. We should repudiate hoarding as unfair to one's neighbors, breeding resentment and disunity. When a citizen pays more than the ceiling price for something that is scarce, because he wants it and has the money to pay for it, he confuses the "black market" operation, can carry through a

3. We must now think of the fundamental essentials which appear so prominently in this chapter. It is suggested by the word "abide." We find it occurring no less than nine times in nine verses of the chapter, and it occurs three times in verse four.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. And the assurance of this word "abide" is realized as we study the attachment of the branch to the vine. It is a mysterious connection. The flow of the sap from the trunk of the vine into its branches is a study worthy of attention. There are minute channels through which by capillary attraction the vital fluid flows through the remotest tip of the vine. We must undertake to make us understand how the sap, ascending into the ramifications of the vine, is conducted to the chemical processes in that laboratory, transformed into the lignum of wood and bark and leaves and blossoms, and finally into the luscious juice enclosed by the bark of the tree.

4. Then this contact with Jesus, illustrated by the connection of the branch to the vine, is perfected by a purifying process. "Now ye are clean through the word that I have spoken to you." Jesus said. The divine alchemy of the word is illustrated many times in the Bible. You will find it here:

"Wherewithal shall a young man cleanse his ways, by taking heed thereto according to thy word."

"The word have I hid in my heart, that I might not sin against thee."

See the nineteenth Psalm: "Thy commandment have I loved, even to the utmost." 2 Corinthians 3:18:

"The fear of the Lord is clean, enduring forever." The author of the epistle to the Hebrews regards the word of God as a powerful, corrective agency. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discriminator of the thoughts and intents of the heart." Hebrews 4:12.

But Jesus himself is witness to the power of the indwelling word. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

The story is only of illustrative value. A great warrior, strong in his infidelity, went to battle. He carried in his hand a sword which was as sharp as any weapon. But, when he drew his sword, looked up and cried, "God, if there be a God, I defy you." As he spoke, a good leaf of paper fluttered down out of the sky.

"God is love." It smote through the greeves of his intellectual armor and he surrendered to the word of God.
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from the Baptist and Evangelist leaders in Russia as saying:

"Believers in Christ's gospel cannot remain indifferent to President Roosevelt's warning against the well-known plan for worldwide violent introduction of a new heathenism—substitution of Mein Kampf for the Bible and of the Swastika for the Cross of Golgotha."

—News from Russian War Relief, Inc.

Fouke, Ark.

Our church observed Sabbath Rally Day. The programs this year were very helpful and will make useful Sabbath song books.

Boulder, Colo.

Pastor Earl Cranuz of the Boulder Church writes an interesting letter. Following are a few excerpts taken from it:

I thought it might be of interest to you to know how readily the stamps you enclosed with the letter were used. I have received all of the announcements during church, and before Chris-

Another interesting incident took place last Sabbath evening. As have all the churches, we have been receiving letters from the Finance Com-

Nortonville, Kan.

A large crowd attended the church social, May 17th, given by Pastor and Mrs. Wilson. It was to cele-

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5. Finally, a philosophy of the deepest

importance for the successful outcome of our

and...


AFTE THE PROGRAM THE MINISTER AND HIS WIFE WERE UHERED TO SEATS IN FRONT OF THE CROWD. THEN MRS. ANSEL CRUCH SAID A FEW WORDS IN APPRECIATION OF THEIR WORK WITH THE CHURCH. MRS. MAUDE BURDICK READ "THE SABBATH RECORDER." NEVER HAVE I HAD SUCH GLORIOUS OPPORTUNITIES TO HELP PROMOTE THE WELFARE OF THE KINGDOM OF OUR CHRIST AS I HAVE HAD THIS PAST YEAR. COME WHAT MAY IN THE FUTURE, THERE ARE NO REGRETS ON MY PART. TO MY WAY OF THINKING THERE IS NO GREATER OPPORTUNITY FOR CHRISTIAN SERVICE TO BE FOUND ANYWHERE THAN IN BEING A CHAPLAIN IN THE ARMED FORCES OF OUR COUNTRY." (CHAPLAIN ALFRED B. CLAUS.)


LANE. — MRS. HASCAL LANE WAS BORN AT VERMONT, ILL., APRIL 11, 1875, AND PASSED AWAY AT HIS HOME IN SCOTTSBLUFF, NEB., MAY 22, 1942. HE MARRIED HATTIE L. FRENCH AT NORTH LOUP, MARCH 8, 1899. THERE ARE FOUR CHILDREN: IRENE, W. L. EVERETT, AND ERLO B. LANE. MRS. RUTH BEBOCK, MRS. RUA WILSON, AND FRED C. LANE; NINETEEN GRANDCHILDREN, AND FOUR GREAT-GRANDCHILDREN.

SERVICES WERE CONDUCTED BY REV. H. A. MC- HENRY, PASTOR OF THE FIRST BAPTIST CHURCH OF SCOTTSBLUFF. INTERMENT IN THE FAIRVIEW CEMETERY.

MILLS. — ROLLA JOHN, LAST OF NINE CHILDREN OF SAMUEL T. AND SARAH GREENE MILLS, WAS BORN IN WASHABA COUNTY, WIS., OCTOBER 23, 1860, AND DIED AT HIS Late HOME, HAMMOND, LA., MAY 16, 1942. THE FAMILY MOVED FROM WISCONSIN TO MINNESOTA IN 1863, AND WHEN A YOUNG MAN ROLLA WAS BAPTIZED AND UNITED WITH THE DODGE CENTER SEVENTH DAY BAPTIST CHURCH. ON MOVING TO LOUISIANA, OVER FIFTY YEARS AGO, HE TRANSFERRED HIS MEMBERSHIP TO THE HAMMOND CHURCH, WHERE HE REMAINED A FAITHFUL, DEVOTED MEMBER.

HE WASEMARRIED TO KATIE GREEN AT DODGE CENTER, IN 1880. TO THIS UNION WERE BORN SIX CHILDREN, FOUR OF WHOM SURVIVE. HIS WIFE DIED IN 1910.

IN 1915, HE WAS MARRIED TO PHOEBE STILLMAN AT HAMMOND. HE IS SURVIVED BY HIS WIFE, ONE DAUGHTER, THREE SONS, SEVERAL GRANDCHILDREN AND GREAT-GRANDCHILDREN.

FUNERAL SERVICES WERE CONDUCTED BY DR. W. U. HOLLER, PASTOR OF THE FEDERATED CHURCH. R. J. S.