DENOMINATIONAL BUDGET
Statement of Treasurer, March 31, 1953

Receipts
March 6 months

Balance on hand Mar. 1 $22.13
Andover Adams
Albion
Alfred, First
Alfred, Second
Andover
Associations and groups
Bart Creek
Berlin
Boulder
Brookfield, First
Brookfield, Second
Chicago
Daytona Beach
Denver
De Ruiter
Dodge Center
Edinburgh
Farina
Fouke
Friendship
Hebron, First
Hopkinson, First
Hopkinson, Second
Independence
Indianapolis
Individuals
Irvington
Little Genesee
Little Prairie
Los Angeles
Lost Creek
Marlboro
Middle Island
Milton
Milton Junction
New Auburn
New York
North Loup
Nortonville
Pawtucket
Philadelphia
Pawtowey
Plainfield
Richburg
Ritchie
Riverside
Rounkla
Rockville
Salem
Salemville
Schenectady
Shilo
Syracuse
Verona
Walworth
Washington
Waterford
Wilton
White Cloud
Totals $3,576.18 $19,783.27

Disbursements
Missionsary Society
Tract Society
Board of Christian Education
Women's Society
Historical Society
Ministerial Retirement
S. D. B. Building
World Fellowship
and Service
General Conference
Bank of Milton
service charge
Balance on hand
Totals

Comparative Figures
Receipts in March:
Budget
Specials
$2,643.55
$6,692.24

1953
1952

1,427.64

Receipts in 6 months:
Budget
Specials
16,370.51
3,412.76

21,079.43
7,745.89

Annual Budget
Percentage of budget
raised to date
35.1%
48.1%

L. M. Van Horn
Treasurer.

Accessions
Baptism: First Alfred
Audry Jean Pierce
Linda Pauline Spaine
Dale Stanley Butts
Theodore Jack Glover
Ernest D. Button
Letter:
Donald E. Richards
Edna Ruth Richards
Testimony:
Rev. and Mrs. T. Denton Lee
Mr. and Mrs. Donald Nohlaker
Letters:
Joy Berry Ross (Mrs. S. J.)

Marriages
Randolph - McClain. - Rex Maine Randolph, son of Ashby and Ruth Randolph of Bristol, W. Va., and Phyllis Lorene McClain, daughter of Mr. and Mrs. Alonzo McClain of Bristol, were united in marriage at the Lost Creek Seventh Day Baptist parsonage on March 27, 1953, by Rev. Rex E. Zwieter, pastor of the grom.

Births
Streich, A son, Keith Edward, to Mr. and Mrs. Morris Streich of Mineral Point, Wis., March 12, 1953.

Myself
One day I looked at myself,
At the self that Christ can see;
I saw the person I am today
And the one I ought to be.

I saw how little I really pray,
How little I really do;
I saw the influence of my life
How little of it was true!

I saw the bundle of faults and fears
I ought to lay on the shelf;
I had given a little bit to God,
But I hadn't given myself.

I came from seeing myself,
With the mind made up to be
The sort of a person that Christ can use
With a heart He may always see.

Author unknown.

"Let us draw near with a true heart in full assurance of faith."
Hebrews 10: 22.

The Sabbath Recorder
APRIL 27, 1953
AFTER EASTER OBSERVATIONS

The Easter season has come and gone. As we turn our thoughts to the future and begin to plan the next big days in our church life it may not be amiss to cast one backward glance. Such a look-back shall be looking at Easter for several weeks yet in these pages. Reports of baptisms and accessions are not all in. We trust that those figures will represent gains in many churches, which will picture a healthy growth in our next Year Book.

There is another after-Easter observation which is important, "when he lifted his little plane into the air to head for Paris in 1927. So says the editor of The Westminster Recorder commenting on the articles currently running in The Saturday Evening Post. Now even as then there are many young men who do not know where they are going. The seeming impossibilities of today lie not in the conquering of oceans and airways, the conquering of the human will and bringing it in subjection to Christ presents many difficulties now as ever. It takes young men of vision and adventure to thrust their single-engine craft into that wild blue yonder. It is the choosing of the way of faith. Young man, are your eyes up, do you know where you are going? Do not waste your gas if you want to reach Paris. There is always room in the realm of the Spirit for new conquests. Nature is pretty well harnessed, but human nature presents the challenge of the future. There is always room for Christian workers.

"Live your life so that whenever you lose, you are ahead." — Will Rogers.

THE SABBATH RECORDER

MEMORY TEXT

And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made. Genesis 2: 3.

HE KNEW WHAT HE WANTED

Sandberg was one young man who "knew where he was going," when he left his little plane into the air to head for Paris in 1927. So says the editor of The Westminster Recorder commenting on the articles currently running in The Saturday Evening Post. Now even as then there are many young men who do not know where they are going. The seeming impossibilities of today lie not in the conquering of oceans and airways, the conquering of the human will and bringing it to subjection to Christ presents many difficulties now as ever. It takes young men of vision and adventure to thrust their single-engine craft into that wild blue yonder. It is the choosing of the way of faith. Young man, are your eyes up, do you know where you are going? Do not waste your gas if you want to reach Paris. There is always room in the realm of the Spirit for new conquests. Nature is pretty well harnessed, but human nature presents the challenge of the future. There is always room for Christian workers.

"Live your life so that whenever you lose, you are ahead." — Will Rogers.

A. BURDET CROFOOT APPOINTED EXECUTIVE SECRETARY

The Conference president has sent a telegram stating that the Commission has appointed Mr. Crofoot as executive secretary of the denomination. For a year and a half they have been seeking, now they have found the man. See next week's Recorder for a picture and more details.
THE SABBATH RECORDER

THE ROANOKE, W. VA., CHURCH

Sermonet: "That Men Might Dwell Together in Peace."

In our religious conceptions are many trains of thought concerning the question of our relationship with God and with each other.

We all realize that our relationships are not perfect with either God or man, and that what we believe to be truth, basically, God does about this is perfect. The manner in which we respond is imperfect, and our understanding of God's way is our imperfection we can come into a satisfying relationship not only with God but with our neighbor as well. This we must believe.

Somewhere in the distance is perfect relationship, but here and now, as men purpose in their hearts by the help of our Father God to have it, is a satisfactorily, word-while, reasonabe, Christlike relationship that can be ours.

Of all the truths we believe this must come first.

If we agree that in the distance, be it near or far, perfect relationship lies, then there remains for us to work for and with the attitudes that we believe are those of the perfect world. Brethren, the ideal of Christlike love can be made both the goal and the dynamic of our lives. If unfettered, Christlike love is the essence of the future life, then let us utilize it in the construction and reconstruction of our lives, our churches, and our communities.

The Roanoke Seventh Day Baptist Church is located about 21 miles south of the Lost Creek Seventh Day Baptist Church.

On December 2, 1871, a preliminary council was called together at the home of Reuben Hevener to discuss the possibility of organizing a Sabbathian Valley. After considerable discussion and prayer all agreed that the time had come "when steps should be taken to organize a Seventh Day Baptist Church in this valley."

Consequently, after due consideration with the Lost Creek Church and with the Southeastern Association, a Roanoke Church was organized during the meeting of the association January 19, 1872, with the formal adopting of the Covenant and Articles of Faith on Sabbath day, January 20, 1872. On the night after the Sabbath a pastor was called, Elder S. C. Davis, and two deacons were chosen, S. D. Bond and S. R. P. The Roanoke Church has nevertheless maintained a faithful witness for God, Jesus Christ, as recorded by man, all the truths we believe this to be true.

Imputed Righteousness Perverted

In the days of John Wesley many people came to that great and holy man and claimed that they could violate any or all of the Ten Commandments without being guilty of sin so long as they maintained faith in Christ. They had a perverted view of the imputed righteousness of Christ. Wesley wrote of such people: "Surely, these are the first-born children of Satan."

been an addition of four members, three of whom are converts to the Sabbath. (The main occupations of our resident members are farming and nursery stock production.)

The aim of our church is to increase in faith and knowledge that the kingdom of God might be established more firmly in our community.

Rex E. Zwiebel.

SABBATH SCHOOL LESSON

for May 9, 1953

Paul as a Christian Thinker
Emphasized portion: Acts 28: 23-31

SABBATH RALLY DAY, MAY 16

The next Sabbath after Mother's Day is Sabbath Rally Day if your church falls in line with the denominational-wide plans of the Tract Society. Letters have gone out to all the churches with suggestions for tracts to write and public Sabbath keeping. Ministers and other church leaders, it is hoped, will do all they can to make the day a success and a blessing. But any rally which is worthy of the name becomes effective only when enthusiastically supported by the people involved.

You can help your church to realize that it is a rally day by doing all within your power to swell the attendance on May 16. If it is impossible for you to attend church, why not use the day to rally your thoughts around the blessings of God's Sabbath. Make a fresh study of the Sabbath in your Bible. Read and distribute some of our good tracts. Write an encouraging letter to the Sunday school and Sabbath articles appearing in current numbers of the Sabbath Recorder.

Impute friends together in your home for a Bible study. Write and suggest that you make a contribution to the work of Sabbath promotion, sending it either to the denominational treasurer or to the American Sabbath Tract Society.

MINISTERS GATHER AT ALFRED FOR CONFERENCE

Our people should know what our ministers are doing as they gather in Alfred from Monday to Thursday, May 4-7. Indications are that a large percentage of the pastors will be present, some from long distances.

The program to be followed is built around the theme, "A Minister's Education," and was arranged by Earl Cruzan, Wendell Stephan, Rex Burdick, and Charles Bond. It is perhaps related somewhat to the work of a special committee of our General Conference but it will emphasize just as strongly the continuing education of our ministers during their service as pastors.

Victor Skaggs will open the conference with an address, "The Works of a Minister," on Monday evening. The next morning Loyal F. Hurley will outline the problems to be considered. During the conference there will be four panel discussions as follows:

One will consider the situation facing us at the present time in the education of our ministers. What do Seventh Day Baptists Expect of a Minister?; the other two will consider the following subjects: "In Service Training," "Sabbath School Articles of the Week," "A theology which Take Over Again"; and "Bible-Centered Preaching," "Radio Ministry," "The Minister's Library," "More Effective Pastoral Care as a Challenge.

There will be morning prayer meetings at 9 o'clock and Bible studies at 11 o'clock presented by Clifford Hansen. Ronald Barr is expected to speak on Tuesday evening. Other evening speakers are not yet announced. Some of the meals are provided by local groups, including a picnic at Camp Harley. The box of the denomination will be given opportunity to present their work at stated times. From the program it appears that this should be a productive conference.
### THE SABBATH RECORDER

#### REMEMBER

Charles H. Bond

Seldom a day goes by that we do not hear the fact of our memories are so treacherous. Over and over again we compute the years. The truth of the matter is that there is nothing, however trivial or important, that we do not tend to forget. We forget each other's names and faces. We forget our responsibilities and our obligations. We forget the things we can see, and we are especially prone to forget the things we cannot see. We even forget the God who made us and who sustains us from day to day.

Because of our proneness to forget, God gave us the Sabbath and asked us to remember it. The All-wise Creator knew that if the Sabbath were truly kept from week to week we would remember Him and the high and holy purpose for which we exist. It is a sad commentary on mankind when we have to admit that man has forgotten the Sabbath and therefore his God.

This one thing is certain, before we can recollect or call to mind, something must have been before remembered. The fourth is the only commandment in the ten that starts with "remember." Remember that in the very beginning "God blessed the seventh day, and sanctified it" (Gen. 2: 3). Recall the history of the children of Israel in the wilderness and how the manna gathered would not keep till the morning (Ex. 16: 26). We need to remember that Jesus went into the temple on the Sabbath in the year 1953 according to the temple minister's recollection.

Let us recall that many keep the seventh day Sabbath in the year 1953 according to the Scripture and even to this day. The Seventh day Sabbath minister says: "We realize, of course, that our sabbath (Sunday) is not the same as that observed by the Jews. Theirs was the seventh day, while ours is the first. The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh to the first." As for me the Sabbath is not to be argued, it is given of God to be accepted and kept holy unto Him. Sometimes we remember to forget. There are certain things in life that are annoying to us and we make our plans to try to forget them. We too today who are annoyed by the Sabbath. Deep within there is a conviction that they are doing wrong not to observe it, yet so many places to forget the Sabbath. Some try to forget while living under the roof of the church but there are the church bell and familiar faces to remind them. Others try to get lost in the big city and remember to forget. Then there comes the Sabbath Recorder or a friendly minister or perhaps they pick up the Bible and there it is. But even if we lose ourselves from men, how can we lose from God?

Perhaps there are those who forget unwillingly. We live at such a fast pace that the things we would like to remember are crowded out. There are so many places to go and things to attend, it seems we cannot get them all in.

The days are packed so full, it seems a waste of time if we go about a day for God. So we make the Sabbath, the catch-up day — go to the bank, have a tooth filled, our eyes examined, clean the lawn, etc. (I always wondered what happened to the individuals who had to go to the bank on Sabbath morning after the doors were locked at all day on Saturdays.) We meant to keep the Sabbath, but we were so busy we forgot to remember. I wonder sometimes if God will forget to say, "Well done on the judgment day."

It isn't just enough to "remember the Sabbath" in the sense of being able to prove from the Bible which day is God's Sabbath. If the Sabbath is to change a life into the likeness of Christ we must "keep it holy." We must remember to lay all work aside and to keep it. "God so loved the world that he gave his only Son." Do we have any love and respect for God, our family and friends, or are we interested primarily in ourselves? Our greatest awakening will come when we begin to realize that the most important things in life are not material but spiritual. The best thing we can give our children is a good name and not an abundance of things. It is more important to be able to live with ourselves and our God than to wish we had. The Sabbath day kept in the spirit of Christ will help us to do just that.

There are several things we need to remember about the Sabbath approaches.

1. The Sabbath starts at sundown. Man, not God, started figuring the day from midnight till midnight. The Bible tells us that there was the evening and morning of the first day, second, etc. (Gen. 1: 5). When the sun sinks behind the hill the Sabbath arrives. We do not need a watch to set or a siren to announce its entrance, but just a heart attuned to God. Many a Sunday minister has said, "Do you realize what a wonderful thing it is that your Sabbath starts at sundown? Your people don't come to church with their eyes half open after playing cards till midnight. A quiet Friday evening spent in preparation or at a prayer service attunes one to the glorious day that has already arrived.

2. Keep the day for God. Then the Sabbath morning dawns with a new beauty and brightness. For me the air always seems sweeter, and the sun has a more restful glow.

3. Remember to look back at the Sabbath. It isn't just enough to have a religious service on Sunday. We must remember to change a heart attitude. The best thing we can give our children is a good name and not an abundance of things. It is more important to be able to live with ourselves and our God than to wish we had. The Sabbath day kept in the spirit of Christ will help us to do just that.

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SALEM AND SOUTH JERSEY

Material gleaned from Salem's "Green and White," the Shiloh Church bulletin, and a verbal report by "Del" Swiger gives us information of an interesting Salem College Day in the community of Marlboro-Shiloh on March 28.

Twenty students and leaders including the president and the choir leader were present. The Shiloh Church in communion service Sabbath morning in the Marlboro Church. The Salem students took charge of the one hour service with the following representative young people giving talks: Herbert Soper, Owen Probasco, Bettie Butler, and Marilyn Osborn.

A social time for college alumni and friends was held in the social rooms of the Shiloh Church under the direction of Charles and Anita Harris and Mrs. Rex Bowen. Enthusiasm is reported to have run high for the speedily establishing of a Salem Alumni chapter in the New Jersey area.

The weekend also featured the wedding of Owen Probasco, a ministerial student, and Ruth Ayars, both of Shiloh.

### RESOLUTION OF SYMPATHY

Whereas God in His infinite wisdom has called home our beloved brother and friend, Mr. Will Tillis, a devoted father, a respected citizen, a Christian gentleman, a faithful member and deacon for many years in the Missionary Baptist Church, an earnest student of the Bible, diligently searching for ten years for its teaching regarding the Sabbath and inquiring into the belief and practice of the Seventh Day Baptist Church, who recently united with the First Seventh Day Baptist Church of God of Putnam County, Carraway, Fla., having been a faithful friend and trustee of the church from the time of its organization in 1942, and recognized as an earnest student of the Bible with it in full fellowship; therefore be it

Resolved, That we express our deepest sympathy to his family of nine surviving children. It is hoped that a copy of this resolution be sent to each of his children, a copy to the Sabbath Recorder, and a copy be spread on our church minutes.

Elizabeth F. Randolph.
IMPRESSIONS GAINED IN SOUTHWEST

Looking back upon the recent visit to the Southwestern Association which covered about two months in time and approximately six thousand miles in distance, the secretary was impressed by many things. One such matter was the great distance separating Seventh Day Baptist churches and fellowships grouped together, making interchurch fellowship too difficult and expensive that it is very limited. Seventh Day Baptists traveling through these areas should make plans to visit one of our churches over the Sabbath. They may be certain of a warm and hospitable welcome.

Another matter that impressed the writer was the number of children in our churches of this area. It is always encouraging to find boys and girls attending church. Brethren, what of these open doors at home! What of our own underpaid pastors! How shall we fill the other fifteen pastorless churches of our denomination? How about pouring more funds through the regular channels of the Denominational Budget and holding a check on these special appeals? If the Missionary Board could be supplied with the funds, a stronger home missions program would be encouraged. These are some of the reactions growing out of the recent weeks spent in the Southwestern Association.

A SUGGESTION FOR ORGANIZATION OF FELLOWSHIPS

The following statement was signed by members of the Little Rock Fellowship of Seventh Day Baptists.

"We, the undersigned, agree to worship and work together as the Little Rock Fellowship of Seventh Day Baptists, it being understood that our present church membership will not be affected thereby. Other believers in Christ are welcome to join this fellowship as associate members. All visits of the latter are without a pastor, as is true also of about one fourth of all our active churches today. This is a matter of deep concern to anyone who has studied the problem.

"Southern hospitality" is no catchword in the homes of our people; it was very real as visits were made in the homes of pastors and laymen who have been in this association. Recently a friend wrote, "I believe the Gospel is preached a little differently down there." The idea is occasionally expressed that a "northerner" is not acceptable in this area. After this visit it is a conviction that the basic spiritual needs of our people are the same everywhere and the Gospel of Christ can fill those needs as He is faithfully preached by His servants in the ministry. The Southwestern Association is a promising, open, and receptive field served by a few devoted, underpaid pastors. Our chief limitation lies in the matter of sufficient financial support. A program of outreach through a full-time evangelist under the direction of the Missionary Board is deeply needed and desired by our people. Student summer evangelistic quartet work is requested. Interchange of pastors in preaching missions is hoped for.

Some of our people are impressed by calls from Brazil, the Philippines, South Africa, and other areas for financial help. Brethren, what of these open doors at home! What of our own underpaid pastors! How shall we fill the other fifteen pastorless churches of our denomination? How about pouring more funds through the regular channels of the Denominational Budget and holding a check on these special appeals? If the Missionary Board could be supplied with the funds, a stronger home missions program would be encouraged. These are some of the reactions growing out of the recent weeks spent in the Southwestern Association.

E. T. H.

MISSIONARY BARRAR'S SCHEDULE ARRANGED

Our Nyasaland missionary arrived in New York April 21. From there he went to Washington, D. C., to get acquainted with members of the Missionary Society and to discuss with Mr. Harrington, the Reverend Professor, the matter of sufficient funds for traveling to Ashaway April 25. He is scheduled to be with the Plainfield Church Thursday, May 8, and from there to the Ministers' Conference at Alfred. It is possible that he will go directly from Alfred to the Pacific Coast.

INVESTMENT POLICIES — BENEFITS

Not long ago Treasurer Stillman was telling something of the benefits accruing from the Missionary Society's investment policies. The president asked that he furnish information that might be passed on to Sabbath Recorder readers for their encouragement and stimulation. Considerable gains have been made in the funds of the society in the past fifteen years. In fact the gains aggregate $51,147.22, of which total $22,963.79 represents profits and accumulating income arising from the society's investment policies.

The Permanent Fund alone, increased by gifts and bequests in the amount of $25,598.09 and security profits in the amount of $6,859.80, has risen from $107,566.29 on July 1, 1938, to $140,024.18 as of March 14, 1953. This is a percentage increase of gifts and bequests of 23.8%, of security profits of 6.4%, making a total of 30.2%.

It is interesting to note that all our various invested funds (Permanent, Associated Trusts, and Second Century) have increased from principal in the case of the Second Century, 24.5% to principal in the case of the Permanent by $25,598.09, an increase of $22,963.79. This is a percentage increase of gifts and bequests of 23.8%, of security profits of 6.4%, making a total of 30.2%.

Income received from the Permanent Fund for the year ending June 30, 1939, was $4,252.12. For the year ending June 30, 1952, this income was $6,595.92, an increase of $2,343.80 — 35.1%. In the same period income from Associated Trust Funds increased from $267.29 to $749.42, an increase of $482.13 — 180.4%. The income from these two funds for the year ending June 30, 1939, was $4,519.41 and at June 30, 1952, $7,345.54, an increase of $2,826.13 — 62.3%.

Another interesting fact tied in with our investment success is the reduction of our debt from $16,343.62 on July 1, 1938, to $11,865.16 on January 31, 1953.

The wise management of funds by our Investment Committee, Treasurer Katterbach and Stillman, chairman, thus proves profitable in increasing the income of the society and making available more money for the work. The society and the denomination owe a debt of gratitude to Mr. Stillman and his committee for constantly rendering such fine service in this matter. It is a debt of gratitude.

H. R. C.

CHANGE OF OFFICE SECRETARIES

Mrs. Horace W. Knowles (Emily Bar­ber) who has been office secretary for the past two and one half years, has gone to Arizona where she will reside with her daughter, Natalie, and will make their home for a time. Mrs. Knowles has had an interest in this office, and has been proficient in her position. It was with regret that we had to lose her service.

We are most fortunate in that Mrs. James G. Waite has been engaged as office secretary in Mrs. Knowles’ place. Mrs. Waite is no stranger to the work since she was the secretary of the late Mr. William L. Burdick for a number of years.

H. R. C.

"If I had a mind to hinder the progress of the Gospel, I say, $56,471.69, of which total $11,144.72 has been made available for approved objects from this source and $45,326.97 from gifts of our people."—George Whitefield.
Christian Family Week - May 3-10, 1955

HOME

"Home is where the heart is," you have often heard it said;
Home is where the songbirds sing their sweetest, overhead;
Home is like the rainbow's end that beckons in the blue;
Home is where your brightest dreams take root and all come true.

And yet it's more than just a place where people sleep and eat;
A home that's real has something indefinable and sweet;
It may be just a cottage or a castle with a dome,
But if God dwells within its walls it really is a home!

—Author unknown.

(For complete worship program see Recorder of April 13, 1953.)

"Joan and Beth Story"

Have you sent in your request for the life story of the missionary nurses, Joan Clement and Beth Severe?

The slides, with tape recordings or script, are ready for your use. You will not want to miss this opportunity to get acquainted with these fine young ladies.

You cannot fail to get an inspiration from the use of this material.

Please send your request now to Mrs. E. E. Thorngate, 51 Blanch, Battle Creek, Mich.

WHAT WE WANT TO HEAR

How Can I Make Prayer More Effective? was the favorite sermon topic selected by laymen from thirty denomination questions who answered the questionnaire sent out by "Guideposts Magazine" in a recently conducted national sermon subject survey, the first of its kind. The two other leading topics requested were: How Can I Make the Greatest Contribution to Life and Ways to Increase Religious Faith.

SEVENTY-FIVE YEARS

Protestant Christians of the Belgian Congo are celebrating the 75th anniversary of the arrival of the first Protestant missionaries in their country. Over 23,000 people participated in a recent ceremony led by the council. The celebration featured a parade of children from the Protestant schools of Leopoldville, which enroll more than 300,000 children. Mrs. Rosa Page Welch, whose ancestors had been carried away as slaves to America, and who is now on a tour, has studied singing tour on behalf of American Protestants, sang at the celebration. High government and church officials participated, citing the history of the seventy-five years of Protestantism in the country, with its many martyrs. Protestantism today in the Belgian Congo numbers 1,200,000 Christians and 1,500 missionaries, as well as 800 native pastors who have all studied in the Belgian Congo. The Protestant Council of the Congo, founded in 1902, has a total of forty-three missionary societies. — W. W. Reid.

The best definition of "foreigner" that I have ever seen in this: "A foreigner is a friend whom I have not yet met." — Hon. Chas. P. Romulo, Philippine Ambassador to the U. S.

THE SABBATH RECORDER

Children's Page

Dear Recorder Children:

Another two weeks have passed and still I have received not one single letter from Recorder children. Dear, dear! Oh, dear! Please, please write, girls and boys, and that very soon. Who will be the first?

Instead of letters here is a fairy story for you.

Robin's Search

Once upon a time, in the deep, cool woods where birds and beasts are free and fearless, there dwelt a dear little brownie. He was called Robin, for he was never quite happy unless he wore a brown coat and a robin-red vest.

He was just the merriest little fellow imaginable, always laughing and frolicking, and he had the kindest little heart in the woods. He was always helping those around him so that all the woods folk loved him.

Now as you know, brownie boys, when they are very young, are quite apt to leave their forest home and go out to seek a new home among human girls and boys, for they are very friendly little creatures. When it became Robin's turn to seek a home among human folks, he said to himself:

"Ho! Ho! My friends, I go to seek a home where boys and girls are kind. I will sing my song. Unless a peaceful home I find.

Where boys and girls love to obey; And thankful, cheery, brave, and true, And help each other day by day, As all good children try to do."

So bidding his family and forest friends good-bye, Robin skipped away on his tiny swift-moving feet, singing a merry little tune as he flew along over hill and dale, as light as a thistle downward. Those who heard his cheery song said, "How happy the little brownie is today," for, being a brownie, of course he was invisible to human eyes.

At last he came in sight of a large white farmhouse, nestled among tall oak trees, which were gay with beautiful autumn colors. Two children were playing happily about the door, and Robin cried gleefully:

"Ha! Ha! I really do believe That this is just the place for me, For surely here I now perceive Kind helpful children, full of glee." Close up to the children he crept and listened to their play with a happy look on his little brown face. But after a while he drew down the corners of his mouth and his face grew very long indeed, for the children began to quarrel, to say unkind things, and to strike each other.

When their dear mother heard their shrill voices and called them in, they were even cross to her.

Then Robin said sorrowfully: "Oh, dear! Oh, dear! I must away.

This surely is no home for me. Not for a good deal would I stay Where such cross children I must see."

Then away he skipped over hills and valleys, across broad fields and sparkling streams, along smooth, dusty roads until he came to a little village. Along a side street he skipped until he came to a school building. Robin clapped his hands gleefully and hurried up the steps, for he saw a host of little children troop through the open door. He caught up with one cheery little fellow, went with him into the first grade room, and cuddled up beside him when he took his seat. Of course the little fellow did not know the brownie was there, but for some reason or other he felt very happy all at once and his face dimpled with a cheery smile.

Then Robin cried out: "Ho! Ho! I've found the mate for me, And where you'll have to go, A fine playfellow you will be; Your home's the one I want, I know." Neither the teacher nor the children heard what he said; they only wondered who was whispering.

When it came time for the little boy to go home to lunch, Robin skipped along beside him so merrily that the little fellow cried, "See how fast I can run. The little brownie almost makes me fly."

Of course he knew it was not the little brownie but the little brownie who was making him so fleet-footed.

Mizpah S. Greene.

(To be continued)
READING EZEKIEL

The commendable work of O. A. Davis of 1046 W. Taylor St., Phoenix, Ariz., has been noted by previous editors of the Recorder. The Lord has laid it on his heart to promote Bible reading among our people by publishing a reading schedule with short introductory comments on the Books suggested. His Chapter-A-Day Meditations are mailed free of charge of his comments on that prophecy:

"Ezekiel, Daniel, and Revelation are part history and part apocalypse (revealed prophecy).

"Ezekiel, in 597 B.C., was carried to Babylon. Daniel had preceded him by 9 years, and had already become famous. Ezekiel had his own God-given prophecy. "The prophesying of Ezekiel was unique in being given by the Lord so clearly, yet so unobtrusively.

"Ezekiel and Jeremiah were both priests, but Ezekiel didn't officiate because of his captivity. Old Jeremiah continued preaching the doom of Jerusalem until its fall 11 years later. They both had the same message . . . certain punishment for the violation of God's people of Judah. The preaching of Ezekiel was unique in its very inspiring. Then, as today, there were many false prophets.

"But Ezekiel had his own God-given methods. He didn't say a word. (Ch. 4.) He set up a tile, scratched a city on it, stuck an iron plate in the ground, and lay on his right side in front of it for 390 days. Then he turned over, and lay on his right side another 40 days. It meant something to stand for the Lord in those days.

"God calls Ezekiel the 'son of man' a hundred times. 'The word of the Lord came . . . ' is repeated 49 times. But the key phrase — 'The glory of God' — is given 12 times in the first 11 chapters. Ezekiel didn't hesitate to follow the Lord's command. It is doubtful that he made many converts.

"Jesus said, 'Herein is My Father glorified that all shall see His glory and be converted.' (John 15:8) He has chosen us to be His disciples that we might witness and bear fruit for Him. Is your witness a glory to the Lord's command. It is doubtful that he made many converts.

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NEWS FROM THE CHURCHES

ALFRED, N. Y. — An event happily anticipated by First Alfred Church people is the annual program by the intermediates in which they take entire charge of the Sabbath morning Bible study reports on the New York State Youth Conference.

This year's conference was held in Rochester, and our delegates conducted the service on March 7, Eleanor Armstrong presiding. Special music was presented by a triple trio consisting of Constance Williams, Patricia Spaine, Merrillyn Campbell, Camille Crofoot, Maryann Battey, Nancy Williams, Gladys Pierce, Meredith Drake, and Roberta Armstrong. Mrs. Juanita Pulos was director.

The following interesting reports were given by the delegates: "Keynote Speech," Miss R. Armstrong; "Communion and Church Services," Joseph Warren; "Christian Citizenship," Miss Sleight; "Christian Faith," Miss Campbell; "Christian Fellowship," Miss Crofoot.

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THE SABBATH RECORDER

THE PROBLEM OF THE CONSCIENTIOUS OBJECTOR

War is evil. This has been the pronouncement of almost every church council that has been called in recent years to consider such a problem. Does God then expect us to do evil in order that good may come of it? Or because there are other evils which seem to us to be more evil than war?

The answer of the conscientious objector is that He who gave the command, "Thou shalt not kill," would not create a world in which mass murder becomes an ever-recurring necessity.

He thus takes a position of trust in God and adherence to the principles of Jesus as stated in Matthew 5: 38-48, believing that only in so doing is there safety for the world. In fact, the revelation of the awful destructiveness of the A-bomb and H-bomb have convinced some that only a pacifist society can survive in the days ahead.

It then becomes a problem for the conscientious objector to decide in what manner he may serve his country and his God without going contrary to the call of conscience.

It also becomes a problem for lawmakers to devise ways in which these young men may be used in work of national importance while still honoring the stand taken on account of conscience.

Our denomination likewise has a duty to see that these young men are informed about the various alternatives under the Selective Service Act. For that reason Conference appointed a committee to confer with those who hold this position, advising them of the various possibilities open to them under the law. The members of this committee are: Rev. Paul S. Burdick, New Enterprise, Pa.; Albyn Mackintosh, 4376 York Boulevard, Los Angeles, Calif.; and Rev. Hurley S. Warren, Alfred, N. Y.

An article from the pen of Mr. Warren in the Recorder of January 5, 1955, outlines the work of this committee and is again called to the attention of all who are interested.

Briefly stated, the facts of the selective service law are these: When the questionnaire comes to the draftee, there is an opportunity to state his position if he is a conscientious objector and to apply for special blanks upon which he will state the reason for his position. It is given a choice of "absolute objection" to any form of military service, or to serve in such noncombatant units as the medical corps.

The "absolute objector" may be assigned to some work of national importance under civilian control such as an attendant in a mental hospital or some form of relief work such as that carried on by the Quakers and other welfare organizations. If you are a conscientious objector, you are urged to read the questionnaire carefully, take advantage of the provisions of the law for your protection, and keep copies of everything you write to your selective service board, always consulting with your pastor or someone else you can trust.

Several of our young men have found themselves wrongly assigned to army units and weapons training because they did not heed the above suggestion.

There is still another class of conscientious objectors — those who feel that it is wrong to make out and sign the questionnaire or to report for induction. These are the ones who have had to suffer the penalties of the law and have had to serve time in federal penitentiaries. They include some Moses, Moseh's Witches, and members of various denominations, including our own.

Paul S. Burdick.

Two American schools are inaugurating a program of "simple journalism." The School of Journalism of Syracuse University has joined with the Kennedy School of Government (Harvard Foundation, Conn.) in training men and women to write leaflets and articles in simple language for people in a score of Communist-controlled countries. They hope to develop a corps of journalists to produce material that can be understood by millions in Asia and Africa, printed at low cost, and given wide distribution. Governments, religious agencies, and private philanthropies are interested. — W. W. Reid.

PETER WOODEN

The following is taken from an article in an old scrapbook found in an attic in South Plainfield, N. J., the date of the paper from which the clipping is taken is not known.

Oldest Inhabitant.

Hail to Uncle Peter, Enured to Every Heart.

He began life with the century, not half a mile from where he has lived ever since — a shining example of modest citizenship and sterling worth — always satisfied to stay at home and be happy with his household — an hour's railroad trip a novelty.

The little white cottage on Somerset Street has been home to Uncle Peter Wooden as far back as any other "oldest inhabitant" can remember, and Uncle Peter himself has been a local landmark the best part of a century.

The life of Uncle Peter's life is one of quiet prosperity. He was born May 24, 1800, within half a mile of his present residence. His father was Ezra Wooden, who operated a rope factory in New Durham, Middlesex County, and settled on a farm at Somerset Street and Greenbrook Avenue, during the latter part of the eighteenth century.

Peter Wooden learned the blacksmith trade, and for 30 years had his shop at Chatham and Somerset Streets, opposite his residence, where the Great Western House now stands. He also ran a farm. The land he acquired was more than the Atlantic, and the site of the farm is now a most interesting part of North Plainfield.

It was to this farm that Uncle Peter brought his bride of 1825, Rachel Randolph of South Plainfield. They had four children, but all died young, except George, who was reached manhood and went to Illinois.

Uncle Peter's second wife, Margaret Cory, was a devoted member of the Plainfield First Baptist church, and a woman of sunny nature and big hearted charity. She was but two years younger than Uncle Peter. She died in 1890, ripe in years of a full and good life.

Uncle Peter's memory is bright, and he enjoys telling of the distant past. He is indeed a relic of old times, and is full of reminiscences of events of those early days which were salve wash we now read and forgotten. He himself clearly recounts the chronicles of the Wooden family. His father, Ezra, he says, had eight children, six boys and two girls, whose names were Gideon, Peter, Ziba, Nathan, Richard, Jeptha, Sarah, and Elizabeth. Ezra Wooden was in the Revolutionary War. Gideon who was known as "Priest" Wooden was a Seventh-Day preacher, and was pastor of the old historical Piscataway church.

So much for the Wooden chronology. There have been generations continually springing up, and good old Uncle Peter has outlived many of the younger blood. He has lived a peaceful, modest, domestic life, of restful tranquility and simplicity. Always a busy worker, he still does all the odd chores about his home, and as a living relic of the old farm life, up to a few months ago kept a horse. Little by little he has parted with his land, thereby adding to the snug fortune which his industry and frugality have accumulated. He has never deviated from his rule of duty — "to go to White House," with Sister Dickinson, was a novel and quite exciting experience. Spectators were intensely interested in the picture of the two quaint characters going off on the holiday jaunt.

Uncle Peter has always been a faithful attendant at church, and is now a regular and devoted member of Dr. Lewis's Seventh-Day Baptist church on Central Avenue. Years ago he used to listen to his brother "Priest" Wooden preach in the Piscataway church near the Half-Moon Hotel below Quibbletown, now New Market.

[It is interesting to note that one of the items in the endowment fund of the Plainfield Church listed by the treasurer is the Peter Wooden bequest — $2,000.]

The Ten Commandments are far more specific than the Atlantic Charter — and much better written. — Hudson News Letter

"Always do right. This will gratify some people, and astonish the rest." — Mark Twain.
ITEMS OF INTEREST

The American Tract Society (N.Y.) has rolled up an impressive record in the publication of Christian literature. Sufficient tracts have been published to circle the globe with a highway of leaflets seven feet wide. During 1952 over ten million tracts were distributed, approximately 1/2 million through the chaplains in the Armed Forces.

We could wish that the American Sabbath Tract Society could boast as many tracts. Our society does have a goodly number of Gospel as well as Sabbath tracts. If you cannot get as many as you would like of the former from the Plainfield society, remember that you cannot get any of the latter type from the New York tracts. If you cannot get any of the latter type from the New York tracts, - A son, Timothy Craig, to Mr. and Mrs. Walter, to Mr. and Mrs. Craig, of Cleveland, Ohio, March 18, 1953.

OBITUARIES

Kennedy. - Gordon, son of Loman J. and Elizabeth Jane Swisher Kennedy, was born at Lost Creek, July 19, 1871, and died at his home October 4, 1952.

He is survived by his wife, Molly, and two brothers: William of West Milford, W. Va., and Stephen of Lost Creek, W. Va. He was a faithful member of the Lost Creek Seventh Day Baptist Church for 68 years. Services were conducted by his pastor, Rev. Rex E. Zwiebel, and burial was in the Brick Church Cemetery.

R. E. Z.

Carpenter. — Edwin Grant, son of George Bradford and Mary Elizabeth (Covey) Carpenter, was born February 9, 1869, in Ashaway, R. I., and died March 19, 1953, in the Wakefield, R. I., Hospital.

For many years he was a member of the First Hopkinton Seventh Day Baptist Church at Ashaway. He had the Ashaway public school and Alfred University. Mr. Carpenter was employed by the Ashaway Line and Twine Co., becoming its president in 1907. For thirty-two years he represented the Ford Gum Machine Co. of Lockport, N. Y.

He is survived by his wife, the former Elizabeth Ann Bassett, Wakefield, R. I., and two sisters: Frances Adele Randolph (Mrs. Curtis F.) and Ruth Marion Carpenter, both of Alfred, N.Y.

Memorial services were held from the Avery Funeral Home in Wakefield, March 18, with burial in the First Hopkinton Cemetery.

R. M. G.

Tillis. — Will C., aged 81, passed away at the home of his daughter, Mrs. Edith Wilkinson, near Palatka, Fla., on Sabbath day, March 7, 1953.

He had lived for over forty years on a farm near Carway. He had been a member, and was ordained as a deacon, in the Missionary Baptist Church; but about ten years ago he became convinced of the Sabbath, and was instrumental in the organization of the Seventh Day Baptist Church at Carway, which he served as a trustee, although he did not unite with it in membership until December, 1952. At that time the church voted to recognize him as its deacon.

He is survived by four daughters: Mrs. Lela Price, Mrs. Edith Wilkinson, Mrs. Lula Swart, of Palatka, and Mrs. Sarah Hall of Georgetown; five sons: Jimmie, Dan, Albert, and Edwin, of Palatka, and Colton, of Ocala; 33 grandchildren, and 11 great-grandchildren.

Funeral services, at the request of members of the family, were held at the Primitive Baptist Church at Burden, Fla., in charge of the Missionary Baptist minister.

C. A. B.

Spring. — Iva Snyder, wife of John Spring, Allegany, N. Y., passed away March 6, 1953, at the home of her daughter, Mrs. Kathyrn E. Nicosis, Cheektowaga, N. Y.; Mrs. Spring was born at Hebron, Pa., March 3, 1904, the daughter of Fred S. and Josephine Dengman Snyder. She was married to John Spring, Allegany, N. Y., June 11, 1925.

Surviving are her husband and three children: Mrs. Kathyrn E. Nicosis, Cheektowaga, N. Y.; Howard, Olenn, N. Y.; Mrs. Marilyn Wetzel, Couersport, Pa.; Joe, U. S. Navy, Judson, James, Jerry, Jay Dennis, and Suzanne at home; her parents, of Couersport, Pa.; her sisters: Mrs. Eva Swift, Mrs. Grace Pepper, and Elizabeth Tauscher of Couersport.

Funeral services were held at the Lennon Funeral Home, March 9, at 1:30 o'clock and at the First Methodist Church at 2 p.m. with Rev. Mr. Draln officiating. Interment was in the family plot in Allegany Cemetery.

— John Greenleaf Whittier.