

The Sabbath Recorder

high if all members within the wide parish were present every week.

News like this ought to stir other churches to greater consecration and activity. — Ed.

SHILOH, N. J. — A midsummer vesper service was conducted by the choir under their director Mrs. Charles F. Harris. The theme was "The Lord's Prayer." Scripture was fitted into the program at intervals by Miss Florence B. Bowden. Preceding the choir numbers a piano and organ duo was played by Miss Carol F. Harris and Miss Nathalie A. Davis.

During the month of August the choir took a recess and special numbers were sung in place of the anthem.

South Jersey Camp ended July 25. Rev. Rex Burdick had a class in Genesis and Pastor Lippincott one in Galatians. There were nine new campers this year.

A new church sign has been placed along Highway 49. This replaces a painted board sign which served many years.

The Female Mite Society met in July. The president, Mrs. Bessie Rainear, presided. Mr. Carlton Wilson was the guest speaker. He used Jamaica for his discussion.

Miss Christine Davis was the only young person from our church to attend Pre-Con Retreat. About twelve of our people were Conference delegates.

J. Harold Fogg, Jr., was discharged from the Army in July after serving in Korea for 18 months where much of his time was spent on the front line.

Baptism was held at Rhodo Lake on Friday evening, August 13. Emily Fogg and Mrs. Jane Pettit were the candidates. — Mrs. Percy C. Davis.

The Council and the Kingdom

"Stanley Jones acutely observed that 'the mustard seed (present) kingdom gives us our task; the apocalyptic (future) kingdom gives us our hope.'

"When offering the petition from the Lord's Prayer, 'Thy kingdom come . . . on earth as in heaven,' the Americans tend to emphasize 'on earth'; the Europeans bear down hard on 'in heaven.' But they are both true. The kingdom is here (partially) in the life of every soul fully committed to God, it will come (perfectly) in the future."

—Alabama Christian Advocate.

Annual Meeting of the American Sabbath Tract Society

The annual meeting of the members of the American Sabbath Tract Society, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J., on Sunday, September 12, 1954, at two o'clock in the afternoon.

Franklin A. Langworthy,
President,
Frederik J. Bakker,
Recording Secretary.

Marriages

Maxson - Lane. — Lyle E. Maxson of 3345 So. Dale Court, Englewood, Colo., and Mrs. Hattie P. Lane of Scottsbluff, Neb., were united in marriage August 12 at the home of her son, Erlo Lane, near Scottsbluff, Pastor Knight of the First Baptist Church officiating.

Births

Probasco. — A son, Ronald Owen, to Mr. and Mrs. Owen Probasco of Shiloh, N. J., on May 18, 1954.

Rankin. — A son, Edward Richard, Jr., to Mr. and Mrs. Richard Rankin of Shiloh, N. J., on Feb. 25, 1954.

Blackmon. — A daughter, Sandra May, to Mr. and Mrs. Charles Blackmon, Jr., of Shiloh, N. J., on July 10, 1954.

Bowen. — A son, William Edwin, Jr., to Mr. and Mrs. William Bowen of Bridgeton, N. J., on June 15, 1954.

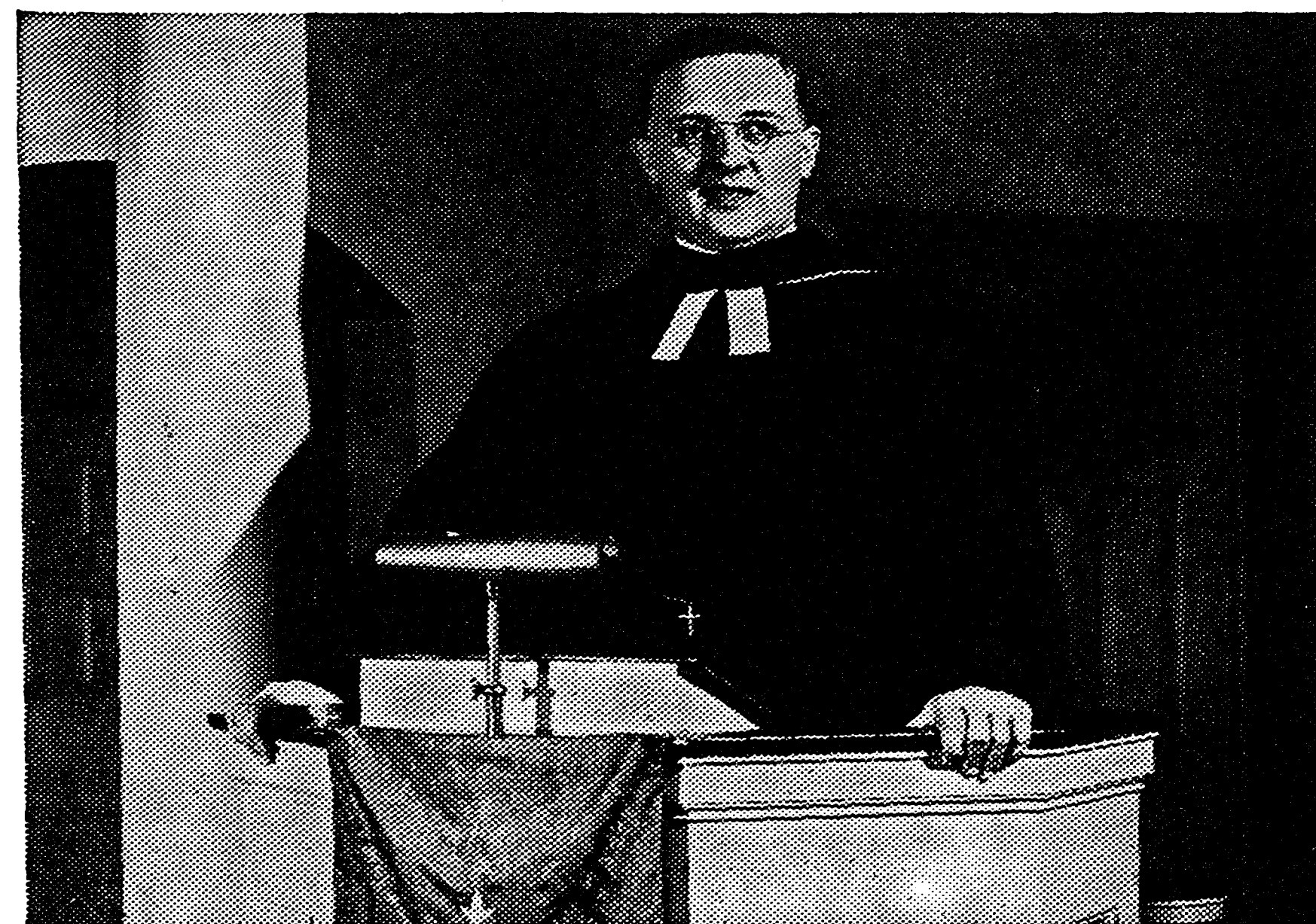
Ferguson. — A son, Dale, to Mr. and Mrs. Gilbert Ferguson of Salem, N. J., on March 7, 1954.

Obituaries

Scouten. — R. Gertrude, daughter of Joel B. and Susan Lippincott Babcock was born at Western, Neb., Oct. 26, 1872, and died at Texarkana, Ark., Aug. 9, 1954.

She was the wife of Elias G. Scouten who died Jan. 20, 1936. They were members of the Long Branch Seventh Day Baptist Church at Humboldt, Neb., later moving to Fouke in 1904 to be near that church and its mission school. Mrs. Scouten is survived by four daughters, Mrs. Ethel Davis and Mrs. Hazel Robertson of Fouke, Ark., Mrs. Neva Jensen of Topeka, Kan., and Mrs. Pansy Green, Milton Junction, Wis.; 13 grandchildren and 13 great-grandchildren.

Farewell services were conducted from the Fouke Seventh Day Baptist Church with burial in Fouke Cemetery, Rev. Howard L. Wilson officiating. — Hazel Robertson.



SPIRITUAL INTEREST in the U.S. is growing fast. Membership in religious congregations has increased at *twice* the rate of our population growth. Our religious gains will help us make the most of our material gains.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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IN THIS ISSUE

Editorials: Emotionalism in Meetings	106
Thoughts on Worship	107
Child Baptism	108
Features: Pertinent Facts Concerning the Publishing House	108
Death of Rev. Alva L. Davis.—	
Addison Appel Ordained	110
Denominational Budget as Adopted	111
Report of Commission	112
New Ministers Accredited	113
Representation at Conference	116
Marlboro Church Makes a Name	119
Salem College Library	Back Cover
Missions: New Mission Couple to Nyasaland.— Nyasaland News.—Corresponding Secretary's Annual Report	114
Women's Work: September Devotional	116
Christian Education: Junior Conference Report.— Forward Steps in Making Him Known	117
Children's Page: Our Letter Exchange	118
News from the Churches	Back Cover
Marriages.—Births.—Obituaries.....	Back Cover

EMOTIONALISM IN MEETINGS

Because emotionalism has sometimes gone to extremes in revival meetings we have tended to push the pendulum far to the other side in our public statements and in our plans for special meetings. Fearing that emotional experiences with Christ might not be lasting, perhaps we have been guilty of disobeying the Scripture which says, "Quench not the Spirit." It is no more reasonable to put religious emotional experiences under the ban of suspicion than to deny the lasting qualities of the emotional aspects of courtship and marriage.

Religious leaders can insist that there be no emotion displayed in securing decisions for Christ, but they cannot change the emotional nature of mankind. They err when they attempt to compartmentalize religion by shutting the doors between intellect, emotion, and action. God wants all of man including his emotions and if he is not allowed to use the emotions to His glory they are likely to be used to man's shame.

We have previously written that we believed that the recent General Conference at Milton was a spiritual success. After it is all over we can look back at the whole sweep of it — at its cumulative effect — and we can see that unknown to some of us, religious experiences — emotional experiences — were in the making all through the Conference, particularly among the children and young people. We who were concerned with the adult program and the business could only see results as they were gathered together at the end. We can be sure that those who accepted Christ as their personal Saviour and those who committed their lives to Him for full-time service did not do so without some inner emotional upheaval. Whatever the outward evidences at those crucial moments they were, we believe, Spirit-guided.

We were a bit disappointed that there was no visible response to the three messages of Dr. Koller which always ended on an evangelistic note. Other messages by our own ministers could well have produced an emotional response accompanied by the convicting influence of the Holy Spirit. Again, the Sabbath eve testimony meeting did not this time show much outward evidence of pent-up feelings which with difficulty found voice.

SEPTEMBER 13, 1954

107

We would not be made so aware of this lack of holy emotion if we had not seen some evidences of tension and unholy emotionalism in the business meetings when one or two issues were being discussed. We ought to hold our heads in shame if we have insisted on controlled emotions in a revival and have allowed ourselves uncontrolled emotions when discussing the business of the church.

It is not easy to become a Christian for the simple reason that it is hard to turn over our most prized possession, self, to another, Christ. It is also very difficult to always live up to the profession of having done that. Few, if any, are above reproach in the control of tongue and tone of voice. Some fail at one time and some at another, to our shame. If it is brought to our attention, possibly we can channel our emotions, under Christ, to the meetings and the occasions where they give glory to the Lord.

THOUGHTS ON WORSHIP

How necessary to true worship are the various aids to worship which we build into our modern churches? There is a tendency for the traditionally nonritualistic Protestant denominations to pattern their new church buildings (when they can afford it) after the cathedrals of the high churches. The ornate chapel at Princeton University is one of many examples of this tendency. The less imposing Sigma Alpha Epsilon Temple Chapel at Northwestern University at Evanston is another. The stained glass windows of these chapels are so dark that almost no light is admitted.

We may well question whether the costly construction greatly attracts worshipers, or having attracted them, produces within them much more of true worship than is evidenced by hushed voices and quiet tread. The reverent feeling of the visitor may be almost as much awe at the handiwork of man as thanksgiving for the salvation wrought by God.

We would be the last to assert that churches should be devoid of outward beauty or bereft of the time-honored symbolism of worship that can be built into windows and furnishings. A church is more than a lecture hall. It is a place

to hear the finest of religious music. Our good brethren of the Church of Christ who ban musical instruments from the house of God and make every sermon a debate have missed something vital in the experience of worship.

A new thought on worship forced itself upon your editor as he sat in the beautiful church at Milton, Wis., during the recent Conference. This relatively new church has a very worshipful atmosphere. It follows the popular trend of a lectern on one side and pulpit on the other with the center of the platform open to reveal a simple altar at the back. The decorations were simple but highly pleasing and adequate. Two golden vases of long-stemmed gladioli stood on either side of a curiously illuminated metal cross on the altar. Looking through the high arches that rise from the front of the platform and partially hide the choir from the audience one sees the high, narrow windows in which dark blues predominate. The outside light streams through in two bright spots, one an open Bible and the other a representation of the Ten Commandments. These are valuable symbols and helpful aids to worship.

Another aid to worship of a very practical sort is the sound amplifying equipment or P.A. system as it is popularly called. With three microphones and speakers throughout the building it carries the voice of the speaker and the music to balcony and basement as well as the far corners of the auditorium. Every day during Conference and especially on the Sabbath people entered into the experience of worship who were not surrounded with stained glass windows or any of the other visible aids to worship. On Sabbath morning the ushers counted over 850 people emerging from the doors after the service. Nearly two thirds of these folks were not seated in the comfortable pews. Probably one third of them were in the basement. We venture to say that most of those surrounded only by bare walls were still able to worship. They were in the company of a throng of fellow worshipers, they heard the leaders' voices distinctly, and they bowed reverently in prayer.

Sobering is the thought that we spend thousands of dollars to create a worshipful

MEMORY TEXT

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 1 Peter 2: 24.

atmosphere and then upon occasion we expect half our audience to truly worship without it. We should not be surprised to find that such an adjustment is so easily made. Long ago the Jews insisted that Jerusalem with its temple was the only place where men ought to worship. Our Lord rebuked both the Jews and the Samaritans when He said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4: 23. Let us strive for that spiritual maturity.

Child Baptism

Your editor attending a banquet recently in Riverside Church, New York, happened to be seated at a table with four Lutheran editors. One of them expressed great surprise when he found he was sitting next to a Seventh Day Baptist. He was even talking about it the next day. He was quite insistent for a moment that we had not correctly stated our denomination. (To the credit of the Lutherans let it be said that the president of the Associated Church Press was perfectly familiar with our position and our paper.)

Another Lutheran minister-editor had a strong objection to baptism as practiced by many Baptists of his acquaintance. He accused us of violating the very principle on which we stand, baptism of believers only. He pointed out that Lutherans wait until their children are old enough to understand and then only after considerable instruction are they confirmed. Baptists are frequently pedobaptist in practice — they baptize and receive into membership children of 6 to 10 years of age. It is something for pastors and parents to consider seriously. Do we want to become the laughing stock of other denominations by baptizing children before they are capable of a full experience?

PERTINENT FACTS CONCERNING THE PUBLISHING HOUSE

Mrs. Abbie B. Van Horn

A message given as part of the Tract Board program at General Conference

Do you realize that the most of you are in the publishing business? that you are part owners of the print shop known as the Recorder Press? Perhaps you do not know how this happens. Well, the Recorder Press is owned by the American Sabbath Tract Society of which every delegate from a Seventh Day Baptist church attending this Conference is a member for the current year. There are other ways by which one may become a member of the Tract Society, but those we do not consider today.

We find that in the minds of some, the denominational building and the publishing house are one and the same. This is an error. The building which houses the print shop was built first and is on the back of the lot which you and I and a few hundred other Seventh Day Baptists own in the City of Plainfield, N. J. The Seventh Day Baptist Building was later built in front of it, and the two buildings are joined by a small connecting link and heated by the same heating plant. We own the denominational building, too, but in a different way. The denominational building is owned by the Seventh Day Baptist General Conference, a corporate body, and the publishing house is owned by the American Sabbath Tract Society, a corporate body. We belong to these corporations, and are joint owners of both buildings.

After deducting depreciation on the property according to prescribed rules, the present worth of the printing establishment is listed as \$128,000, while its real worth is more. If there are 1000 who qualify as members of the Tract Society, the share of each is worth \$128. If every member of a Seventh Day Baptist church could qualify, his share would be roughly \$22.

Ours is a large, well-equipped shop. We have 3 linotype machines, two 25x38 Miehle presses (upon which the Sabbath Recorder is usually printed), a Miehle press of another type, 2 Kelly presses, 2 other job presses, a bindery, an entirely

automatic Cleveland folder, another automatic folder, a 40-inch power paper cutter, etc. I do know that the shop has a reputation for fine workmanship, and we, its owners, may be proud of the work it does.

We may suitably call our plant a "publishing house" as it publishes books, periodicals, catalogues, and does many types of job printing besides what it does for Seventh Day Baptists.

I now call your attention to excerpts from the report of the publishing house, found on page 8 of the Tract Society's report which will later be found in the 1954 Year Book.

SALES:	
Tract Society and	
denominational	\$ 18,028.62
Commercial	217,913.77
	<hr/>
	\$235,942.39
FACTORY COST OF SALES:	
Tract Society and	
denominational	\$ 17,135.38
Commercial	167,270.36
	<hr/>
	184,405.74

Gross operating profit ..	\$ 51,536.65
Net profit on sales	\$ 14,108.62

Please notice that of the total sales made, only \$18,028, or about 7½% was denominational. As always, these denominational sales were billed at 12½% less than commercial sales.

This report begins with a very interesting statement by Manager L. Harrison North concerning his stewardship of the last thirty years.

"There were seven years during the so-called depression when there were losses totaling approximately \$17,000. The remaining 23 years produced a profit of \$135,728.63. The smallest year's business was \$37,339.72 for the year ending June 30, 1934. The largest, was \$234,942.39, for the year just closed.

"The net worth has grown from about \$16,500 to \$128,052.69, and in addition, profits of approximately \$18,500 have been turned over to the Tract Society for religious work as well as \$5,000 from the Maintenance Fund to help retire the original equipment notes and \$5,000 to the Memorial Fund, the income to be used to help defray the expense of maintaining the Seventh Day Baptist Building. Aside from the original investment no financial

aid has ever been received from the Tract Society or denomination.

"Our plant inventory has grown from year to year as we have had funds to buy new type and equipment. It is only through these purchases that we are able to convert labor at present scales into a product that we can sell competitively."

Seventh Day Baptists were first led into the commercial printing business in order to furnish full-time employment to a force necessary to publish tracts, a weekly Recorder, and do other printing as needed. That business could not and would not have grown to its present proportions in any but a large, congested metropolitan area.

In any consideration of our publishing interests we come inevitably to the consideration of the Sabbath Recorder; a religious journal now 110 years old. It was published under various auspices until 1872 when it was purchased by the Tract Society for \$15,000. Perhaps it is not too much to say that for more than the lifetime of the most of us, one of the major problems of the society has been to publish this periodical in such a way as to promote the interests of the denomination in all its various activities, to inspire to better Sabbathkeeping and Christian living, and to bring to our people knowledge of the great ecumenical movements of our time. It is to our credit that so small a people has been able to provide such able editorship through all these years. Our editors have been respected by their contemporaries in the religious press.

Now let us consider Recorder costs. It is a matter of grave concern to all that the paper is maintained by means of so large a subsidy. This has led to different ideas as to how to reduce the cost of production. It is my thesis that our greatest concern should be not so much how to decrease cost of production as how to increase income by means of an enlarged subscription list.

Let us look at some facts. At the close of our year we had 1,198 paid subscriptions, and not all of those were at the full rate of \$3.00 which means roughly one Recorder for every five church members. Now we should be happy if there were five church members in every family, but we know that isn't true. If there were

on an average three church members in every family, than the Recorder goes to only half of our families, and if the average is two members to a family, then only one third of our families have the Recorder. Is it any wonder that so many are uninterested in denominational projects, and that budget giving is far below what it should be? It takes no mathematician to see that if our subscription list were doubled, our subsidy would be greatly reduced, and if we could triple it, we would not have much subsidy to worry about.

It is a matter of great encouragement that the Woman's Board has become so interested in the problem.

There is no time to present methods to promote enlarged subscription lists except to say that active and interested Recorder agents are a great means to this end. We appeal to pastors, especially to the pastors of our larger churches, to study means to enlist greater interest in the Recorder, not only that there may be an enlarged support of the Recorder itself, but that there may be an enlarged spiritual vision and more substantial support of the denominational program.

We who carry on your work of publication are your servants. We have no other aim than to promote the work of Seventh Day Baptists as they serve in the kingdom of God. We welcome informed, intelligent, constructive criticism. We ask for your support. We promise to seek divine guidance, and to consecrate our best abilities to the task you have entrusted to us as your representatives.

REV. ALVA L. DAVIS

A telegram received as this Recorder was going to press informs us of the death of another of our veteran ministers, Alva L. Davis, Monday night, Sept. 6, and of the plan to hold the funeral from the Verona, N. Y., Church Thursday, Sept. 9. Doctor Davis during the past several years of his retirement has been living near his son, Alfred, at Rochester, N. Y. He was a man of God, valiant in faith, mighty in the proclamation of the Word of God.

ADDISON APPEL ORDAINED

Rev. A. N. Rogers

A. Addison Appel was ordained to the Christian ministry, August 14, 1954, at Farina, Ill., by a council representing the Seventh Day Baptist Churches of the North Central Association.

Baptized by Rev. Claude L. Hill after reaching adult years, Mr. Appel served the Stone Fort Church as pastor for two terms before accepting the call to the Farina Church one year ago. He is also employed as an elementary schoolteacher there.

Rev. Loyal F. Hurley, professor of the Alfred University School of Theology, gave the ordination sermon from Matthew 24: 14, using the theme, "The Universal Gospel." Deacon Arthur Burdick of Farina and Rev. Kenneth B. Van Horn of Dodge Center, Minn., assisted in the morning service.

The candidate gave a statement of his Christian experience and beliefs in the afternoon session. Rev. Albert N. Rogers, acting dean of the School of Theology, had been chosen chairman of the council and conducted the examination. Pastor Appel studied three weeks at the School of Theology this summer.

Dr. Lloyd Seager of Little Rock, Ark., a member of the Farina Church, gave the charge to the candidate and brought greetings from the Commission of General Conference, having just come from its pre-Conference session at Albion, Wis. It was pointed out that he was the denomination's delegate to the First Assembly of the World Council of Churches six years ago at Amsterdam.

The charge to the church was given by Rev. Kenneth B. Van Horn. Deacon Mark Wiley represented the Chicago Church, and Mr. and Mrs. Elston Shaw were delegates from the Milton Church. The delegation from the Stone Fort Church headed by its pastor, Carlos McSparin, included the candidate's mother, Mrs. Sally Appel. The deacons present led in a season of prayer for the church and its ministry. Kenneth Crandall, Farina businessman, served as clerk of the council.

Should our pulpits lead our thinking or support our prejudices. — Westerly Sun.

DENOMINATIONAL BUDGET AS ADOPTED BY CONFERENCE

1955 Budget Askings for the year Oct. 1, 1954 - Sept. 30, 1955

Missionary Society:			
Toward a budget of \$44,876.00			
Foreign Missions	\$ 14,970.00		
Home Missions	6,281.00		
Administration	5,891.00		
National Council	231.00		
			\$ 27,373.00
Tract Society:			
Toward a budget of \$21,350.00			
Sabbath Recorder	\$ 4,380.00		
Literature	680.00		
Administration	1,190.00		
Light and Janitor Service	150.00		
			6,400.00
Board of Christian Education:			
Toward a budget of \$13,790.00			
School of Theology	\$ 6,543.00		
Administration	3,300.00		
Retirement	600.00		
Publications	1,790.00		
Youth	50.00		
National Council	165.00		
Misc. (Literature, etc.)	72.00		
			12,520.00
Women's Society:			
Toward a budget of \$4,660.00			
Committee work	\$ 270.00		
Booklets	250.00		
Society Projects	2,220.00		
Administration	360.00		
			3,100.00
Historical Society:			
Toward a budget of \$2,715.00			
Salary, Assistant Librarian	\$ 500.00		
Books and supplies	190.00		
Accessions, etc.	300.00		
Light and Janitor Service	150.00		
			1,140.00
Ministerial Retirement:			8,817.00
Toward a budget of \$16,217.00			
Seventh Day Baptist Building:			1,225.00
Toward a budget of \$2,061.75			
World Fellowship and Service:			250.00
General Conference:			
Toward a budget of of \$9,925.00			
Expenses of Officers	\$ 600.00		
Expenses of Commission	1,200.00		
Year Book	750.00		
Executive Secretary salary	4,200.00		
Executive Secretary expenses	1,500.00		
Vocational Committee	50.00		
Budget Promotion	400.00		
Printing and stationery	300.00		
Contingent Fund	625.00		
Local Conference Expense	300.00		
			9,925.00
Total Budget			\$ 70,750.00

A further breakdown of the askings for specific items in the work of the various boards is available but omitted here for lack of space.

REPORT OF COMMISSION

TO THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
IN SESSION IN MILTON, WISCONSIN, AUGUST 17 - 22, 1954

(Continued from Recorder, August 30, 1954, issue.)

As an outgrowth of our discussions and deliberations during the past year, your Commission presents the following recommendations for the consideration of General Conference:

(1) That Conference accept the invitation of the churches of the Southwestern Association, supplemented by the proposal of the Salem Church, to hold its 1955 sessions at the Western Methodist Assembly grounds at Mount Sequoyah, Fayetteville, Ark.

(Because of the unusual nature of the invitation received from the association that the 1955 Conference be held at Fayetteville, Commission departs from its usual procedure by recommending that Conference accept this invitation.)

(2) We recommend that Conference ask each of the associations to name a Vocational Committee, which will serve as an exchange point for vocational information within its geographical area.

(3) We recommend that Conference ask the various societies to consider the possibility of holding their annual meetings and board elections at the time of their individual programs in the Conference session. It is hoped in this way that the members of Conference can be brought to a more complete realization of their individual responsibility for the decisions and policies of our various agencies.

(4) We commend the Board of Christian Education for studying possible ways of meeting the need of lesson helps for our children and young people. We recommend that Conference urge the Board of Christian Education to consider publishing children's (Primary and/or Junior) and young people's (Intermediate and/or Young People) helps for Sabbath school lessons with the hope that these children's helps may be ready for use by October, 1955, and the young people's helps may be ready for use by October, 1957.

(5) Whereas there is a growing number of publications being produced by Seventh Day Baptists, and considerable concern relative to our publishing interests, their costs and effectiveness, we recommend that General Conference, through its Nominating Committee, set up a committee of five persons to study our church and denominational needs, practices, and policies with reference to publications, to make recommendations at the next General Conference.

(6) We recommend that there be no change in the By-Laws concerning Commission this year.

(7) Whereas there is a felt need that the people be more widely represented in the operation of General Conference, and we feel that this can be obtained in the selection of Commission, committees, and agencies, we recommend that the Nominating Committee of General Conference shall consist of two persons elected by each association prior to the General Conference meeting, and that the chairman shall be selected from among them by the president of General Conference.

(8) In accord with Article 2 of the By-Laws of the Seventh Day Baptist General Conference, we recommend that each church applying for membership in this Conference present the following credentials to the Commission: (a) a statement of the factors leading to the organization of the church; (b) a copy of the minutes of the organization meeting; (c) a list of the officers and constituent members; (d) a copy of the constitution and by-laws; (e) a copy of the Covenant and Articles of Faith; (f) evidence that Sabbath services have been held regularly for the last year; and (g) recommendation by a member church.

(9) We recommend that the executive secretary of the Conference shall carry out the work of ministerial relations in place of the Committee on Ministerial Relations, which committee shall be discontinued.

Your Commission recognizes that no program can produce growth except as divine guidance is sought when plans are made and as they are received by a people who are consecrated to the Christian way of life.

In recognition of this need, your Commission began its sessions with prayer and would ask that this report be received in the same recognition

of need; that we, as a denomination, seek both a deepening spiritual life and a program of increasing effectiveness in Kingdom tasks.

Lloyd D. Seager, Chairman,
Earl Cruzan,
Albyn Mackintosh,

Lester G. Osborn,
Elmo F. Randolph,
Clarence M. Rogers.

EDITOR'S NOTE: The Commission had included a recommendation that, beginning next year, Conference meet biennially instead of annually, which recommendation, at the suggestion of the Committee on Reference and Counsel, was not adopted.

Recommendation No. 4 as it appears above is the wording of the Committee to Consider the Report of the Board of Christian Education, rather than that of the Commission which had urged the board to "seriously consider giving precedence to children's and young people's helps for Sabbath school lessons as compared with the adult quarterly now being published." The committee's statement says: "In a long discussion no sentiment developed for abandoning the Helping Hand but many suggestions were advanced for possible development of a program of preparing a series of children's lesson helps. Financial 'ways and means' were discussed but no suggestions as to the source of additional revenue were made."

Recommendation No. 9 quoted above is a substitute suggested by the Committee on Reference and Counsel for the Commission recommendation "that the Committee on Ministerial Relations consist of nine members, one from each association (the chairman to be a layman from the committee), charged with the duty to concern itself with the effectiveness of our ministry and to counsel with ministers and churches on ministerial relations."

NEW MINISTERS ACCREDITED

We have previously reported that the following six recently ordained ministers were voted accreditation at the Seventh Day Baptist General Conference: A. Addison Appel, Duane L. Davis, Paul B. Osborn, David C. Pearson, John G. Schmid, and Edgar F. Wheeler. This is how it is now done in our denomination. The credentials from the church and ordination council are reviewed by the Commission at its pre-Conference meeting to see if the papers are in order. The petitions of the churches for recognition of their pastors are then turned over to the Conference Committee on Petitions which considers each case on its merits. The report of the committee with its recommended action is later taken up on the floor with opportunity for discussion.

This year no petitions were turned down although the committee felt that some explanation should be entered on the record. In regard to John G. Schmid, pastor of the German-speaking Seventh Day Baptist Church of Irvington, N. J., the committee said:

"Recognizing that his experience, organizing ability, and leadership in his local community, as well as his service to the denomination in this country and to the European churches and public, and his scholarly presentation of his statement of

belief and experience justify us in waiving the academic requirements in granting this request for accreditation, we recommend that the request . . . be granted."

For the whole group the following statement was presented and accepted with the recommendations of the committee:

"Inasmuch as the most recent ruling respecting the requirements for the accreditation of ministers by the Seventh Day Baptist General Conference was made only last year, and

"Inasmuch as each of these foregoing candidates lack in some measure the attainment of the standard set up by the 1953 session of said Conference, and

"Inasmuch as members of the Commission of said General Conference suggested that the Commission favored a liberal interpretation of the requirements for this year,

"Therefore your committee has made the above recommendations though logically anticipating a more rigid interpretation of the ruling hereafter by both the churches and the Commission."

SABBATH SCHOOL LESSON for September 25, 1954

Living Witnesses

The Lesson Scripture: Matthew 5: 13-16;
Acts 8: 4-6; 2 Corinthians 5: 14-20.

Missions

New Mission Couple to Nyasaland

The call of the Board of Managers of the Missionary Society to Rev. and Mrs. David Pearson to serve as our missionaries in Nyasaland, Africa, was accepted by them in time for their presentation at General Conference.

Plans have now been made for a consecration and farewell service for the Pearsons to be held at the Pawcatuck Seventh Day Baptist Church, Sabbath afternoon, September 18. It is expected that Pastor Pearson will preach at the Sabbath morning service that day.

The Berea and Middle Island Churches have been most considerate in releasing their pastor to go to this field of labor. His services as their pastor have been praised by the two churches. They state, "Our loss will be Nyasaland's gain we hope and pray. We feel (their going is) quite a loss to us and the neighborhood."

All who would like to attend the Sabbath day services on September 18 are most cordially invited to meet with the Pawcatuck Seventh Day Baptist Church. The morning services will begin at 10:45 and the afternoon service at 2:30 o'clock.

CORRESPONDING SECRETARY'S ANNUAL REPORT

Taken from Annual Report of Missionary Society

A. Pilot Projects

Upon the urging of the 1953 General Conference and with board approval the secretary made arrangements to assist in special visitation and preaching services at the following Seventh Day Baptist churches: Nortonville, Kansas; Little Genesee, New York; and Brookfield, New York.

As these visits to the churches were designated "pilot projects," several suggestions were made to the board regarding future plans and were approved at the April 25, 1954, meeting. They are as follows:

1. The secretary feels that he can be of most service to the Missionary Society by concentrating his speaking appointments into "long" weekends, thus enabling him to return to the office for most of the weekdays.

2. A full-time field worker free from worry of denominational and board problems should be placed on the field for extended evangelistic programs in the churches. It is believed that such a worker will be welcome in our churches if the emphasis is upon the ongoing program of the local church and if the evangelist will fit his message and techniques to strengthening the work of our pastors and devoted laymen.

3. Pastors should be asked and expected to prepare for the coming of the field worker in specific ways such as: publicity, enlisting lay visitation workers, preparing special music, and other acceptable ways.

During the secretary's absence conducting the pilot projects the office work was efficiently carried forward by President Harold R. Crandall,

Nyasaland News

A cablegram from Miss Beth Severe was received on August 9 stating that a property settlement had been made with Rev. Ronald Barrar in regard to purchasing the Makapwa Mission land, buildings, and equipment.

A letter giving further details was received while at Conference at Milton. A reliable lawyer firm, Lilley, Wills and Company, is acting on behalf of the Missionary Society.

Miss Joan Clement writes, "Our precious native pastor's time of service on the mission is up at the end of this month but he has graciously consented to stay on and help assume the responsibility for the work until the new family arrives and to help them to become oriented to the place."

Miss Clement's letter states, "A matter of utmost importance is the sending of the new people as soon as possible. The members in the north have waited all this time now without seeing us, and we did so want to travel to the north with the new couple before the rain starts. If their arrival is delayed the entire work will be set back considerably for we shall have to cut down some of the school classes which would put our students back a whole year."

serving as co-secretary under the same arrangements as last year. Appreciation is expressed to Mr. Crandall for his effort to shield the secretary from the burden of perplexing problems that demanded constant attention during his absence.

B. Field Worker

At the request of Commission a "job analysis" for the proposed field worker was prepared early in the year. This included the following suggestions:

(1) That the field worker should be a tried and successful evangelistic speaker to be made available for scheduling in churches that request his services.

(2) Among his duties would be a systematic survey of the churches and communities in which the churches are situated, including in the survey not only the physical and numerical assets of that church but also an estimate of the receptivity of the people and recommendations as to the best way to proceed to build up that church; that is, it might be lay visitation or evangelistic services which he could follow up or it might be teacher training or work with young people which he might refer to some other specially trained leader. Since files of surveys made in former years are available on many churches, such files could be used to check with present-day findings.

(3) As to how long this plan would operate, it is suggested that three years be set as a minimum expectation. It seems hardly fair to expect a pastor or leader to give up his present work for less time. Nevertheless, it is felt that it might be well to have an understanding as to a possible terminal point where we could reconsider this whole matter.

(4) It has been said that there might come intervals when no church would have requested the services of our field worker and what would he be doing then. It is suggested that at such intervals he be assigned to one of the missionary churches or to the area of one of the Seventh Day Baptist Fellowships or to a pastorless church (with consent of that church) for the conducting of a survey and the following through of the suggested plans as approved by those who study the recommendations of the field worker. It is believed that within the limitations of his strength we can employ a field worker for three years at least without duplicating the locality of his services.

C. Other Activities of the Secretary

Extensive correspondence of the office has been carried on pertaining to the home field and abroad. Nyasaland Mission problems have called for much additional effort and expense. On the home field there has been an effort to carry out certain forward-looking suggestions made in last year's report which were approved by Conference and the board. They are as follows: Encouraging the formation of Associational Missions Committees and guiding their activities and urging missionary churches to accept the "across the board" increase to pastors by matching one half the amount of increase and agreeing to cover a proportionate amount of decrease during coming years looking toward their ultimate financial independence. All churches responded favorably except Edinburg which discontinued their request for assistance.

The Salem College student quartet including Herbert Soper, Doyle Zwiebel, Mynor Soper, and Tom Bond accompanied by Evangelist Loyal Hurley spent a profitable six weeks on the Southwest Field. Plans are being made for similar services next summer in another area to be selected in consultation with the churches.

Communications have also been sent and received from the two churches recognized by the last General Conference, the Copenhagen Seventh Day Baptist Church at Gentofte, Denmark, and the Nazareth Seventh Day Baptist Church at Nazareth, South India.

Letters have been received from Nigerian Sabbathkeeping leaders. These have been acknowledged and referred to the Salem, West Virginia, Church as the "point of present contact" voted by the 1953 General Conference. Letters have also been received and contacts kept open with Sabbathkeepers of Zamboanga del Sur, Philippine Islands; Curitiba, Parana, Brazil; Nova Europa, Santa Paulo, Brazil; Charata (Chaco), Argentina; Maracay, Edv. Aragna, Venezuela; Johannesburg, Transvaal, South Africa.

D. Conclusion

It is hoped that during the coming year a missionary evangelist or field worker may be secured and may begin work. It is hoped that the General Conference will approve plans submitted and will provide the means for putting them into effect.

Plans for the coming year also include encouraging pastors to help other church leaders in conducting special services, with churches being requested to release their pastors thus to do. Various methods may be proposed to the churches soon after General Conference so that plans for the coming months may be made early this fall.

That which is being sought is not a whitewashing of neglect or the mistakes of the past but a washing white of our souls through Christ that we may better love and serve Him.

Our needs and the needs of those around us are as great as ever. They include earnest prayer until we become spirit-filled and directed, then careful planning in order to secure an organization of forces to produce a united action on the part of the local church. Bickering and scolding do not unite a church — only love, patience, and forbearance can do it. Every plan will fail unless Christ's followers are animated by a holy love for people as individuals worthy of our best efforts. We must work the works of Him who sent Jesus to be our Saviour and who calls us to be His followers. And we must do this "while it is day, for the night cometh when no man can work."

In behalf of and approved by the Board of Managers,

Everett T. Harris.

SEPTEMBER DEVOTIONAL

Theme: Doers of the Word

Scripture: James 2: 14-20

THE LAWD, HE HAD A JOB

The Lawd, he had a job fo' me,
 But I had too much to do;
 I said yo' git somebody else,
 Or wait till I git thoo.
 I don't know how th' Lawd came out,
 But he seemed to git along;
 But I felt kinda sneakin' like.
 'Cause I knowd I'd done God wrong.
 One day I needed the Lawd,
 And I needed him right away;
 But he neva heard me at all,
 An' I could hear him say
 Down in my accusin' heart;
 "Niggah, I'se got too much to do;
 Yo' git someone else, or
 Wait till I git thoo."
 Now when the Lawd has a job fo' me
 I neva tries to shirk;
 I draps what I has on hand
 An' does th' good Lawd's work.
 An' my affairs can run along,
 Or wait till I git thoo;
 Fo' no one else can do the wo'k
 That God wants me to do.

Representation at Conference

The Credentials Committee read by Rev. Duane Davis reports the following statistics for the one hundred forty-second session of the General Conference:

Number of registered delegates	429
Number of delegates, less duplicates	419
Number of registered visitors and local people	427
Total number, less duplicates, registered	856
Number of official churches represented	57
Number of foreign churches represented	2
Number of new churches and fellowships	3
Total churches represented	62
Number of ministers and pastors registered ..	51
Number of Pre-Conference Retreat campers ..	70
Number of Pre-Conference Staff	20
Total at Pre-Conference Retreat	90

The committee submitted the following recommendation which was adopted:

"We recommend that the newly elected Conference president be authorized to appoint a registrar for the 1955 session of General Conference, who will be the chairman of the Credentials Committee. The Credentials Committee would act as the Committee of Registration for the sessions of Conference."

Junior Conference Report

Ellen Swinney, Director

While General Conference was in session in Milton, the children attended their own Junior Conference. An average of seventy children gathered each morning at the Congregational Church at 9:45 at which time they had a worship service under the leadership of Rev. Duane Davis. Then the children divided into three groups for a Bible study-handwork hour. Miss Marcia Madsen directed the beginners, Miss Nancy Husselkee and Miss Barbara Smith the primary group, and Mrs. Arlie Davis and Miss Marilyn Osborn the juniors. The morning closed with a missionary story told to the entire group by Mrs. Davis.

At 1:30 p.m. the children again met for a music-story hour when the beginners under the direction of Mrs. David Pearson and Miss Madsen sang and heard stories, and the primary and junior groups under Miss Emma Burdick's leadership learned some new songs and listened to stories. This older group sang at Conference during the youth sing Sabbath night. Each afternoon at 2:30 the children enjoyed a recreational period under the leadership of Miss Emelyn Burdick and her helpers.

To date twenty-one churches have reported their Christian education activities for the year. They report eleven Daily Vacation Schools conducted which were attended by 293 Seventh Day Baptist children and 518 others. The significance of that work for the kingdom can only be imagined, likewise the regular year-round work of the Sabbath schools. But this is only a partial report. What will be the total when all the churches have reported? Don't let your church be the last. If your report blanks have been mislaid, write to Secretary Neal D. Mills, Alfred, N. Y., for more. We need the total figures in planning our work for the year before us.

Eight camps have been reported. They served 193 campers from twenty churches. How many other camps were held and what happened in them to build up the faith, Christian experience, and fellowship of our young folks is something all of our people can learn through these reports.

N. D. M.

FORWARD STEPS IN MAKING HIM KNOWN

Secretary Neal D. Mills

Address given on Board of Christian Education program at General Conference, Aug. 18, 1954

Let me share very briefly my plans for the coming year, which I mean to carry out as far as possible financially and otherwise. First, I want to visit as many churches as possible in an effort to encourage and inspire them to more efficient and consecrated Christian service, and to counsel with their leaders concerning possible improvements in organization and teaching and in setting up leadership training classes, young people's activities, etc.

Second, I plan to provide study courses emphasizing our own history and beliefs for use in Daily Vacation Church Schools, camps, and church membership classes. Several of our pastors have outlined such courses which could well be adapted for wider use over the denomination.

Third, I shall seek diligently to find a way to provide Sabbath school lesson helps for children and young people. The need for such has been urged upon me and many suggestions have been made as to how to make them, but no one has answered my question: Where do we find the money to publish them? However, I have the faith that a way can be found. For the venture to be successful it would be necessary for all our churches to use these helps.

Fourth, I plan to provide helpful ideas and materials through the Sabbath Recorder, by correspondence and by personal conversation with teachers, leaders, and parents from whom I also expect to learn a great deal.

Now for some plans, some forward steps, for our churches. Can you imagine a large factory where all the work is done by the superintendent, the manager, and the foreman, while all the rest of the employees simply watch, criticize, or make suggestions? I'm afraid many of our churches are more or less like that. "Faith without works is dead," moreover, work often helps to build faith. Here are five steps in an "everybody work" program for our churches; or if you wish a more dignified title with alliteration, we may

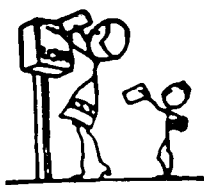
call it a Project Program of Progress. Perhaps you can get punch into it, too; I hope so. Anyway I believe that these five steps will mean progress for any church that will take them seriously. An active Committee on Christian Education or some other committee is needed to plan and promote the program.

Step 1. Give every member of the congregation an enlistment sheet, or card, or self-rating scale. This may be done at a special meeting, perhaps a supper meeting, but all those not in attendance should also be reached. Each one is to check the activities he can or would like to do, adding to the list if necessary. Using the list of projects on the program chart, he may also list projects which he thinks ought to be undertaken in the church.

Step 2. Collect and tabulate results of Step 1, i.e., make lists of (a) prospects for jobs in the church, Sabbath school, young people's society, women's society, etc.; (b) prospects for training classes to prepare for leadership in various fields; (c) prospects for work not now being done.

Step 3. Set everybody to work. Give to the pastor, Sabbath school superintendent, choir director, etc., a list of those upon whom he may call for service, and urge him to do so. Using the list of projects on the back of the program chart and the suggestions coming from the members (Step 1), the pastor and Advisory Committee or the Committee on Christian Education should select a few, not too many, projects to be undertaken during the next three months. List these projects on the chart as directed on the chart and post in a prominent place in the church.

Step 4. Provide for the constant improvement of Christian service in the church through training for all who will take it. Arrange for Leadership Training classes, securing the best possible instructors. Co-operate with other churches in community classes. Appoint a counselor, perhaps a successful public school teacher, to help Sabbath school teachers to improve by sharing the experience of others. Provide helpful books and magazines on all phases of Christian work for the church library and frequently call attention to them.



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Jean:

I was very much pleased to receive your letter and I sincerely hope you will write more often after this. So far I have received no other children's letters since your letter came; but I'm hoping to find at least two more when I next visit the post office.

Does your school start September 8, two days after Labor Day, as it does in Andover? I feel pretty sure you can hardly wait to begin your next school year in the new school building.

I am so glad you sent me the poem, "A Good Sabbath." I hope you and other Recorder children will commit it to memory. The Sabbath should be to all of us the most precious day of the week.

Now don't forget that I'm expecting another good letter from you soon telling how much you are enjoying the new school.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

This true story of a pet crow near Potsdam came in the Potsdam Daily Times last night, and I thought of you and the children's corner or Sabbath Visitor. Louise Blake writes each week about birds, flowers, and outdoor things of interest.

Our young folks and their two boys leave for Michigan in the morning, and fall is just around the corner.

We enjoy hearing from you via the Recorder.

Truly yours,
Janie Whitford Bakker.
Adams Center, N. Y.

Dear Mrs. Bakker:

Thank you for your letter and the interesting article about the pet crow. I was especially pleased to receive it as no children's letters have reached me this week.

In Christian love,
Mizpah S. Greene.

Corky, Pet Crow of Norfolk Family

When you drive to the home of Mr. and Mrs. Henry Wagstaff in the rural section of Norfolk chances are that you will hear someone yell, "Don't drive that car," or "Slow down — don't drive so fast." But do not be concerned too much, it will probably be Corky, the pet crow.

Corky, the pet of the household, has a vocabulary that nearly equals that of a human, and the strangest part of it is that he apparently knows what he is saying most of the time, as he has proved on many occasions.

Corky has been the Wagstaff pet for two years. He was brought home by their son, Kenneth, shortly after he returned from army duty in Korea. When he found Corky, the crow was quiet and timid. But a lot of attention and affection from the entire family convinced Corky that he had the promise of a most pleasant life, of which he is making the most. It was not until several months after he became a member of the family that they discovered he was learning to talk. One morning Mrs. Wagstaff went to the shed to give him his breakfast. He suddenly greeted her with a loud "Hello." From then on his vocabulary expanded until now, one never knows what Corky may say.

Corky has a distinct aversion to dogs and cats, except the family dog, with whom he is friends. When he sees a cat in the yard, he will yell "Cat! Cat!" over and over, or if he sees a strange dog, he yells "Dog!" At any of his distress signals, including these two, the family dog rushes to the door to go to the rescue of his friend, and drives them away.

Strangely, Corky does not like crows either, and whenever one or more of his own species comes near, he will fight them and drive them away. He will have nothing to do with them.

Corky has his entire freedom and wanders around the premises from day to day, but never goes far away. He loves bright, shiny, or colorful things to play with, which seems to be the nature of his kind. Some of his choicest playthings are the colorful plastic toy cars and other toys.

Louise C. Blake.
(To be continued)

MARLBORO CHURCH MAKES A NAME

Not all of our readers are aware that our Marlboro Church has no name on the map of New Jersey. It has no relation to the little town in Monmouth County bearing that name. There is, however, a growing community around the church on the highway between Bridgeton and Salem about two miles from Shiloh. Most of the members of this thriving, rural Seventh Day Baptist Church have a Bridgeton mailing address. The total membership is given as 142.

From a letter to the editor from one of the oldest and most energetic members of the church we learn that the church has made a name for itself recently in denominational giving. Their regular pledge to the Denominational Budget is \$125 per month and in nine months they had given \$1,486. Our executive secretary, A. Burdet Crofoot, asked that August 14 be set aside as a special budget day. Marlboro was accordingly planning to devote their entire offering (not otherwise designated) to that cause. However, they had already taken a special offering on July 24. This amounted to \$125, later raised to \$325 by an unnamed individual. Mrs. Davis hoped that these figures might be an indication that our full budget could be met and that thereby a "boost" could be given to the morale of missionaries, pastors, and laymen instead of having the drag of a deficit.

We cannot help but feel that the fervent, consistent preaching and practicing of tithing by Deacon and Mrs. Luther Davis during the years has considerable bearing on the financial response of the sturdy farmers who make up the bulk of the congregation. We quote Mrs. Davis:

"Should we not stress tithing consistently year after year? I would not, I think, care to see it made obligatory — in fact no person has the authority to do so — but as a 'desideratum' (thing desired) it certainly needs to be held up year in and year out."

To this we would say a hearty amen.

In concluding her letter she asks to be pardoned for writing her thoughts on this and other matters. She says she writes

The Sabbath Recorder

because her time is short and her love for the denomination is great.

If we have not tithed our incomes we should feel uncomfortable in the presence of such Christians as Elizabeth Fisher Davis. More than that, we are likely to someday have our joy in heaven dimmed when we stand in the presence of the Son of Man who gave His all for us.

SALEM COLLEGE LIBRARY

Salem College President K. Duane Hurley recently announced that the college has received a \$5,000 gift from a board member to underwrite the beginning phase of a library extension program, previously announced.

The board member, Miss L. V. Miles, well-known garment manufacturer of New York City, made the gift to the college to initiate the library building program, which was voted at the May 31 meeting of the board of directors.

Following recommendation of its buildings and grounds committee, the executive committee of the Salem College board of directors has ordered construction to begin on an extensive library expansion. They voted to proceed with a plan to build an addition onto the rear of the Administration Building which houses the present library.

The 35 x 75 contemplated addition will provide space for storing 30,000 volumes, adequate reading rooms, an additional class room and other storage rooms for documents and library possessions.

The new addition will be constructed of building blocks with brick veneer.

President Hurley stated that the college expects the major part of the construction to be completed and ready for use sometime during the first semester of the coming school year.

NEWS FROM THE CHURCHES

MILTON, WIS. — A publicity release from Milton College announcing its completed faculty for the year about to begin calls attention to the fact that 15 of the faculty members regularly attend Seventh Day Baptist services, most of them supposedly being members of the Milton Church. The names checked are: L. M. Van Horn, L. W. Hulett, Ivan Fitz Randolph, Arthur Lamberg, Zea Zinn, Leland Shaw, Mabel Maxson, John N. Daland, A. P. Loomer, J. Leland Skaggs,

Gladys Randolph, Kenneth Babcock, E. J. Rood, Rev. Elmo Fitz Randolph, Herbert Crouch.

Marriages

Norwood - Degen. — At the home of Rev. A. J. C. Bond, Alfred, N. Y., on Sabbath Day, Aug 28, 1954, J. Nelson Norwood and Dora Kenyon Degen were united in marriage, Rev. A. J. C. Bond officiating. Both the bride and groom, well known in educational circles, are residents of Alfred.

Births

Wheeler. — A son, Leon Ashby, to Rev. and Mrs. Edgar Wheeler of DeRuyter, N. Y., on August 15, 1954.

Obituaries

Ling. — Martin, son of Andrew and Caroline Ling, was born March 2, 1872, in Jamestown, N. Y., and died May 28, 1954, in Battle Creek, Mich.

On November 29, 1898, he married Coral Tappan in Dodge Center, Minn. Mr. and Mrs. Ling came to Battle Creek in 1925 from New Auburn, Wis. He retired in 1949 after nearly 25 years with the Battle Creek Food Company. He was a faithful and active member in the Seventh Day Baptist Church.

He is survived by his wife; a daughter, Mrs. Gladys M. Hanke, Battle Creek; four sons: Fred E. of South Bend, Ind., Everett E., Dayln, and Lloyd, all of Battle Creek; two brothers, Joe E. of Salem, W. Va., and Philip B. of New Auburn, Wis.; 13 grandchildren; 9 great-grandchildren; and several nieces and nephews.

Farewell services were held at Farley's Funeral Home on June 1, 1954, with Rev. Leland E. Davis officiating. Burial was in the Hicks Cemetery. L. E. D.

Burdick. — Carroll R., son of George W. and Eleanor Clarke Burdick, was born at Verona, N. Y., July 21, 1889, and passed away at DeRuyter, N. Y., on Aug. 11, 1954.

He married Isabel Smith on March 29, 1911. Except for five years during which they lived at Boulder, Colo., he spent most of his life in or near DeRuyter. He was a farmer until the last few years when he moved into the village and worked for the Textile Manufacturing Co.

He was a member of the local Seventh Day Baptist Church having joined in 1904.

Survivors are his wife; six sons: Wendell and Willard of DeRuyter; Rev. Rex Burdick of Marlboro, N. J.; Wayne of Syracuse, N. Y.; Eugene of New Woodstock, N. Y.; and Gordon of the U.S. Navy, stationed at Norfolk, Va.; and eleven grandchildren.

Funeral services were conducted from the DeRuyter Seventh Day Baptist Church on Sabbath, Aug. 14, with his pastor, Rev. Edgar F. Wheeler, officiating. Burial was in Hillcrest Cemetery, DeRuyter. E. F. W.



Rev. David C. Pearson and his wife, Bettie Butler Pearson, newly appointed Seventh Day Baptist missionaries to Nyasaland who fly from New York to their new field of labor September 21. Pray for these new representatives.