

# The Sabbath Recorder

ing with members of eleven of the couples in the group participating. — Leila Wright Maxson, Milton Correspondent.

**NORTH LOUP, NEB.** — Youth Week was observed by having the young people take part in the Sabbath morning service, Feb. 5. Katherine Severance presided and gave the invocation. Others acceptably carried on the other parts of the service. The youth choir sang the anthem. Eulala Davis gave the children's sermon. Pastor Saunders made the announcements, gave the sermon and benediction.

The Brotherhood has sponsored the installation of a gas heater. Good for the Brotherhood! — and all of us.

The church people are glad to have Mr. and Mrs. Ronald Goodrich, their baby son and Joe Babcock among the attendants. Ronald and Joe are released from military duties. Their plans are unsettled until they find employment. Mrs. Clare Clement has returned from California. Mrs. George Maxson and her son, George, are also back from their western trip on which they visited a number of friends and relatives formerly from this church. They showed pictures at the church supper, February 13. — Mrs. Hugh Whitford.

## Accessions

Battle Creek, Mich.

By Testimony:  
Earl Harrington  
Mrs. Earl Harrington

## Marriages

**Stiede-Monroe.** — Berwin Monroe and Winifred Stiede were united in marriage on Sept. 4, 1954, in the Battle Creek Seventh Day Baptist Church with Rev. Leland E. Davis officiating. Mr. and Mrs. Monroe are making their home at Salem, W. Va., where both are attending college.

## Obituaries

**Clarke.** — Beatrice Lowther was born Feb. 14, 1877, at Salem, W. Va., the eldest child of Stillman F. and Sarah Davis Lowther. She died Nov. 30, 1954, from injuries sustained in a fall in her Milton, Wis., home.

Educated at Salem College and Alfred University, she served as head of the Music Department at Salem College until her marriage to J. Dwight Clarke Oct. 12, 1904. From that date her life was spent at, or near, Milton. She was an active member of the Seventh Day Baptist Church. For several years she served

as manager of the college cafeteria and had managed the preparation and service of food for Seventh Day Baptist midwest youth camps several years.

Survivors include a son, Professor Walton D. Clarke, Kent, Ohio; three sisters, Miss Mildred Lowther, Salem, W. Va., Mrs. Mabel Bond, Kent, Ohio, and Mrs. Clellie Sutton, Winchester, Va., and two granddaughters. Her husband died in 1953.

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

**Ford.** — Addelaide Vincent Furrow, daughter of Jacob Babcock and Elizabeth Davis Knight Furrow, was born in Jackson Center, Ohio, March 25, 1860, and died at the home of her daughter, Mrs. Gertrude Bennehoff, Alfred, N. Y., Dec. 23, 1954.

She was baptized at the age of thirteen by Rev. Hiram P. Burdick, and joined the Carlton Seventh Day Baptist Church at Garwin, Iowa. She united by letter with the First Seventh Day Baptist Church of Alfred in 1952.

She was married to Milton E. Ford on Sept. 23, 1883.

Survivors include three daughters: Mrs. Bessie Stewart, Raymond, Ill.; Mrs. Lennora Winter, Dysart, Iowa; and Mrs. Bennehoff; two sons: B. H. Ford, Marion, Iowa; and Richard Ford, El Monte, Calif.; 22 grandchildren and 40 great-grandchildren.

Farewell services were held December 24, at the Crandall Funeral Home, Hornell, with her pastor, Rev. Hurley S. Warren, and her cousin, Rev. Loyal F. Hurley, officiating. On December 27, services were held at the Miller Funeral Home, Garwin, Iowa, with Rev. Glenn Holthaus, United Brethren minister, Garwin, officiating. Burial was in the Garwin Cemetery. H. S. W.

**Post.** — Jessie Crandall, daughter of Almond E. and Elizabeth Sisson Crandall, was born at Alfred, N. Y., Aug. 24, 1873, and died at St. James Mercy Hospital, Hornell, Dec. 3, 1954.

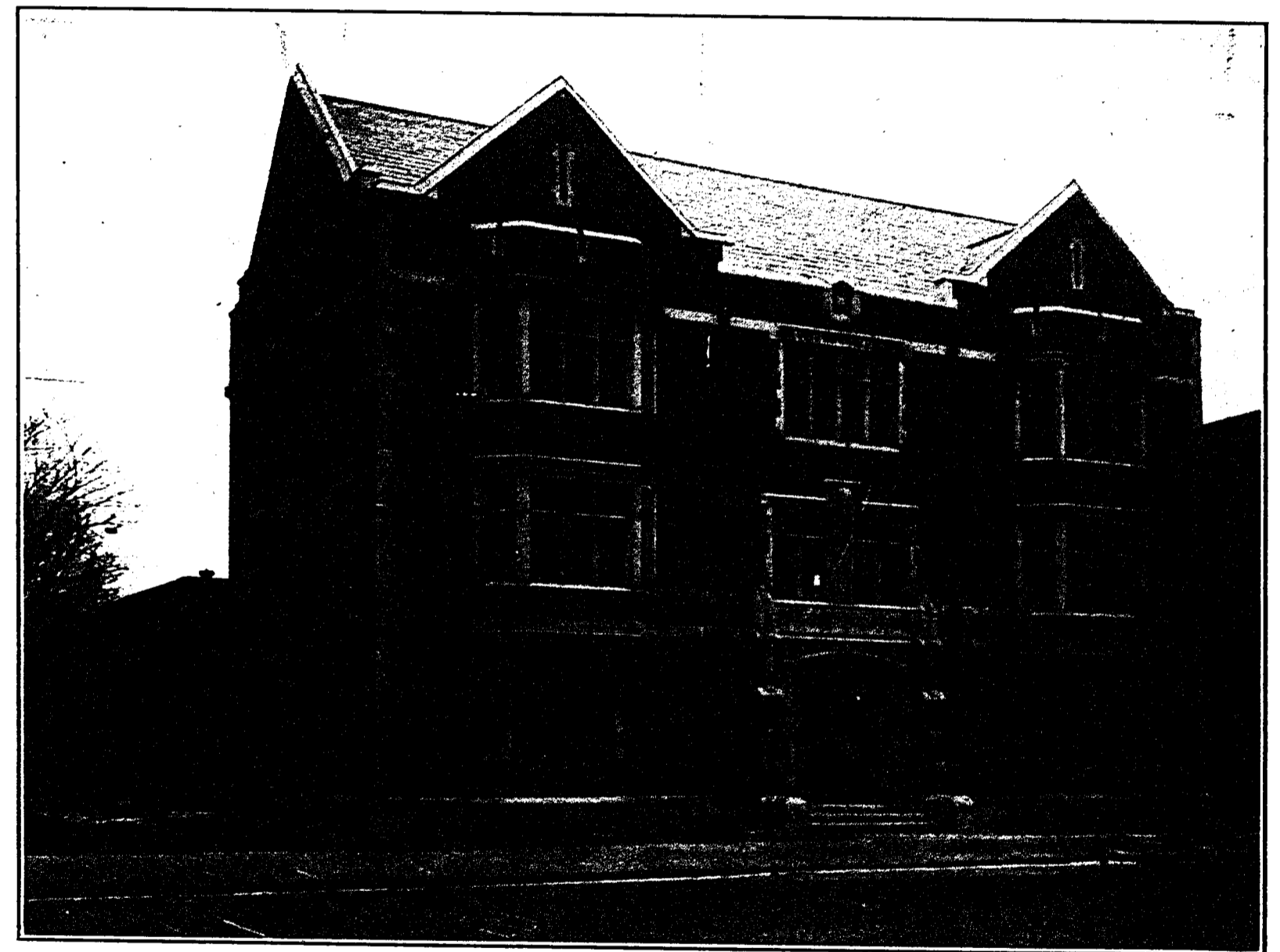
She joined the First Seventh Day Baptist Church of Alfred in 1886.

She was married March 31, 1904, to the local doctor of Alfred, Charles Post, who died in 1908.

Survivors include two sons, Charles and Phillip, and four grandchildren, all of Alfred; a stepson, Robert Post, Barron, Wis.; a step-daughter, Mrs. Helen Place, San Diego, Calif.; several step-grandchildren and step-great-grandchildren.

Farewell services were held at First Alfred Church, December 6, with her pastor, Rev. Hurley S. Warren, officiating. Burial was in Alfred Rural Cemetery. H. S. W.

If our preaching does not probe the sore of sin and offer a divine remedy, we preach a spurious gospel. Our age seeks to minimize sin, deify man, and humanize God. — Sylvester Horne.



**SEVENTH DAY BAPTIST BUILDING**  
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This imposing building with the fully-equipped Publishing House of the American Sabbath Tract Society in the rear, located across the street from the City Hall, has long been recognized in this country and in all our mission lands as the hub and center of the world-wide ministry of Seventh Day Baptists.

# 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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Terms of Subscription

Per Year ..... \$3.00      Single Copies ..... 10 cents

Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per  
year additional. Gift and newlywed subscriptions will  
be discontinued at date of expiration unless renewed.  
All subscriptions will be discontinued six months after  
date to which payment is made unless renewed.

Published weekly (except August when it is pub-  
lished biweekly) for Seventh Day Baptists by  
the American Sabbath Tract Society.

Entered at the post office in Plainfield, N. J., as second  
class matter. The Sabbath Recorder does not necessarily  
endorse signed articles. All communications should be  
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., MARCH 7, 1955

Vol. 158, No. 10

Whole No. 5,633

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## Interesting Renewal

Gift subscriptions are not usually counted as excellent prospects for regular subscribers. A loyal tract and Recorder distributor sent our paper to a friend in a city where we have no church. The donor did not feel that he could continue the gift a second year, so the new reader was billed direct. Recently our office received an airmail letter from him with \$3 enclosed. He had evidently found that the Sabbath Recorder satisfied a need in his life.

## EARTHEN VESSELS AND ICICLES

In the Word of God men are several times compared with earthen vessels in some of the most powerfully dramatic passages of the prophets and the apostles. Perhaps the illustration comes largely from creation. Man was created from the dust of the earth, as is every piece of china or flowerpot. Until touched by the divine hand there is no form or beauty in the lump of clay.

We need not go back to creation to see that the natural man is of the earth — earthy, as the Scripture says. Physical beauty, muscular perfection, well-formed bodies are still in the realm of earth until the hand of God works from within to change the eternal destiny of these half-formed lumps of clay by the process of regeneration.

Earthen vessels are fragile. That is the more common lesson found in the Bible. The prophet, Jeremiah, was sent on a little trip to the potter's house to get a message from the Lord for the house of Israel. There he saw an earthen vessel brought almost to perfection, only to break. In that instance the clay was still soft and could be remolded. Isaiah speaks of the sin of Israel as resulting in such divine displeasure that the nation is to be "as the breaking of the potters' vessel that is broken in pieces." Isaiah 30: 14. The New Testament picks up the figure in the sublime and humbling passage of 2 Corinthians 4: 7, as well as in other places. There we read of the glorious Gospel of Christ which has shined in the hearts of apostles and impelled them to preach, not themselves, but Christ Jesus the Lord. It is then that the apostle says, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Any comment of our own would be superfluous.

The editor was asked recently to give a missionary message at the Shiloh, N. J., Church. The trip was made on February 12, one of the coldest days of the year and over roads that were very icy. Returning the next day after a profitable Sabbath we were reminded of the passages of Scripture quoted above. The weather was still cold and icicles were forming on the under-surfaces of all cars and trucks. It was an interesting phenomenon. Driving

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abreast of a ten-ton truck on the turnpike we saw hundreds of 4- to 6-inch icicles hanging from the bed of the truck. Although they were very small and needle-pointed not one of them was broken. How could cars and trucks travel at 50 miles an hour without breaking this fragile cargo with which nature had entrusted them?

On the other hand, how can God entrust His precious Gospel to such earthen vessels, as are all preachers, and expect that message to reach its destination without damage? That was what caused the Apostle Paul to marvel. It made him humble. It ought to make us strive for purity and should encourage us to hope that with God it is possible to avoid the mistakes that would break the earthen vessels — or the icicles. God has enlightened us in order that we may "give the light of the knowledge of the glory of God in the face of Jesus Christ." If we, as earthen vessels, succeed, the power is of God.

## RELIGIOUS LIBERTY ENDANGERED

In a previous editorial we expressed disappointment that up to the present the National Council of Churches has elected not to take any action on the proposed World Calendar, saying they would not until requested to do so by a group of member denominations. We still feel that principles are involved that are bigger than denominations and on which there would not be uniformity of opinion within major bodies. We could hope that the great interdenominational body would speak out for these principles.

We are glad to observe that officials of the NCC have taken appropriate and commendable action in regard to another question of international concern — American marriages in Spain. The extreme difficulty of mixed marriages involving American military personnel has been a sore spot for months. Identical telegrams were sent on December 28 to the Secretary of State and the Secretary of Defense containing these words: "Even aside from considerations of principle, surrender of religious liberty in Spain would certainly stultify our influence for religious liberty

in other countries." The article on this subject in the National Council Outlook for February states the issues as clearly, perhaps, as articles in the Converted Catholic.

## Papering the World

It is with a certain amount of justifiable pride that the American Tract Society boasts that it has in its 130-year history printed enough tracts to girdle the world eight times. That means over one billion tracts in 168 languages. Conversions have been known to result from tracts picked up by divers on the floor of the ocean. It is another reminder that we should be faithful in our tract ministry. Quoting a Tract Society release, "No other agency can penetrate so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the printed page."

So much for papering the world with religious tracts. This gigantic work is dwarfed by the secular press. It is reported that the daily papers of this country unroll enough newsprint every day to run three strips around the world. In other words, counting the width as being much greater than that of tracts, our newspapers print more paper in one day than the largest tract publishers have printed in 130 years. That should make us ashamed. There is some satisfaction, however, in remembering that nothing ages and becomes obsolete as fast as a newspaper. In contrast, the message of the tract is not temporal but eternal.

## Signed Articles

Many of the signed articles in our paper are selected by the editor because he thinks they will add to the impact of the magazine. A few articles are printed as a matter of privilege — because the authors have a right to be heard or because our readers should know what some of our denominational leaders are thinking. We are glad to print, for instance, the substance or the complete text of the statements of belief of our newly ordained ministers. Such statements are an indication of training, an index of the ability to organize thoughts, and perhaps an insight into the future development of the minister.

## President's Column

### Conference is Coming

Before long our 1955 Conference will be upon us. No one is more conscious of that than your Conference president as he works to prepare a program.

This year a departure from the regular Conference is in the making. Your president is attempting to combine many of the fine features of our usual Conferences with factors which he feels will add materially to your appreciation of and benefit from this year's Conference at Camp Sequoyah in Arkansas.

One aspect of this year's planning which is somewhat new is the use of workshops in the following areas of church work: (1) Missions, with emphasis upon evangelism in the United States; (2) Religious Education; (3) Public Relations; (4) Church Stewardship and Financing; (5) Ecumenical Relationships; and (6) Music, Art and Drama in the Church.

A workshop in pastoral psychology was contemplated but because the leadership of that workshop could not be obtained this year it seemed wise not to undertake it.

Leaders for all of the other workshops have been selected and have indicated their willingness to serve. The chairmen will be announced at a later time.

Registration for this Conference will be directed by Mrs. A. G. Fisher, Route 4, Box 202, Conway, Ark. Registration blanks to be sent to Mrs. Fisher will be forwarded to your church clerk and pastor within a few days. If you do not see them and if your pastor has not yet received his supply, a blank may be secured from either Mrs. Fisher, your Conference president, or the executive secretary.

Registration for Conference, as early as you can see fit to make such registration, is highly desirable. This will permit those persons attending the opportunity to receive workshop material early for pre-conference study, and will permit workshop chairmen and board secretaries to know of the interest which each has in their workshop or in that part of the work of the denomination. A registration fee of \$2 is being charged to cover the fee for use of the camp and a \$.50 insurance fee.

Make your reservation early. Should you finally be unable to attend Conference, your fee will be refunded of course.

### LEGALIZED BINGO

Last year bingo for charitable causes was legalized by popular vote in the strongly-Catholic State of New Jersey. This year the new governor of New York is pushing for similar legislation in that state. Some other states are also considering it. The TV program, "See It Now," set forth clearly the position of the Catholic Church on supporting its work on gambling profits at Las Vegas, Nev. The Catholic dignitary interviewed in that notorious city took the position that gambling is not a moral question because it is legal. We cannot accept such reasoning.

The position of many Protestants on the question of legalization of bingo for churches and charitable purposes was summarized well in a statement made by Protestant Episcopal Bishop Horace W. B. Donegan of New York. Quoting from Religious News Service:

"The Church," he said, "has no business seeking a special privilege to promote gambling, and the state has no business, under our doctrine of separation of Church and State, offering to the Church a special exemption from moral restrictions imposed on the citizen generally."

"The bishop declared that 'regardless of what the conscience of some other Churches may dictate in this matter, the long-standing policy in this diocese of the Episcopal Church will remain unchanged."

"We will not sanction the use of bingo or any other gambling devices by our parishes," he said. "We will continue to raise our support in one way only, through the practice of Christian stewardship, through gifts and offerings and through the work, sacrifice and generosity of our people."

"Only so can the Church maintain its moral leadership."

We note with interest that Rev. Charles H. Bond of Westerly, R. I., preached a sermon on "What's Wrong with Gambling" on Feb. 19, and had a whole page on "Bingo in New York State" in his printed bulletin.

## Secretary's Column

If we have a truth worth holding, it is worth sharing. If it is properly shared, others should be led to accept it. We Seventh Day Baptists have a truth in which we believe sufficiently to court the stigma of being "different." To what extent do we share this truth?

Positive sharing involves more than merely saying, "You are welcome" if somebody comes and asks, "May I have some?" Salvation is free and we are not really sharing if we merely welcome the person who comes and asks about it. To justify our continued existence, we must share more positively.

We have repeatedly demonstrated our willingness to contribute financially (however inadequately) to enable someone else to carry the truth abroad. Such willingness is to be commended and, in fact, encouraged. But is it enough? Aren't our next-door neighbors who may be either without any church affiliation or maybe nominal supporters of some other church also to be considered as souls worth sharing in the truth we hold important? Commission is concerned that we have not demonstrated a sufficient spirit of evangelism. The Missionary Board has encouraged evangelistic programs largely to be operated by or through association evangelistic committees. It seems important that each church and each individual take upon themselves the responsibility for sharing our truth with our neighbors.

It has been suggested that three preparatory steps should be taken in launching more active evangelistic work. The first would be to find a group, or a field that is ripe for receiving our message; the second step would be to determine how this particular group should best be approached; and the third is to consider the mechanics of conducting an active sharing campaign with the group selected.

The program of the North Central Association in assisting with the organization of a church in Minneapolis - St. Paul illustrates what can be done. If, like the churches at Dodge Center and New Auburn, we, too, look near at home, there

### THE LIVING WORD



Second in a series of articles by this noted man.

**When "prevent" means "precede"**

Dr. Luther A. Weigle

The word "prevent" is used fifteen times in the King James Version of the Old Testa-

ment and twice in the New Testament, but always in the now obsolete sense of go before, anticipate, or precede (a meaning immediately derived from the Latin *prae* before + *venire* to come). When the Psalmist says (119: 147), "I prevented the dawning of the morning," the present-day reader of the King James Version is mystified. He may then consult the Revised Version of 1901, where he will read, "I anticipated the dawning of the morning" — by which he will probably understand that the writer eagerly looked forward to the dawn. The Revised Standard Version expresses the meaning of the Hebrew clearly, "I rise before dawn." This is a part of the description of the devotional habits of a pious Hebrew who rises before the dawn to begin the day with meditation and prayer. In the following verse, 148, "Mine eyes prevent the night watches" is now translated "My eyes are awake before the watches of the night."

When Peter came to Jesus to report that they were asked to pay the half-shekel tax (Matthew 17: 25), the King James Version says that Jesus "prevented him." That does not mean that He kept Peter from speaking; it means simply that Jesus spoke to him first. When Paul tells the Thessalonians, anxious to know what will happen on the last great day, that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (1 Thessalonians 4: 15; KJ), he is not thinking of a possible

is no doubt that we could find similar groups to bring into our own community and fellowship. Let's think it over.

## MEMORY VERSE

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 1 Cor. 1: 18.

attempt to keep the dead in their tombs; he is saying simply that those who are alive will not precede the dead to the triumphant meeting with the Lord.

In the other cases the Revised Standard Version replaces "prevent" with "meet" (Psalm 21: 3; 59: 10; Isaiah 21: 14; Amos 9: 10), "come to meet" (Job 30: 27; Psalm 79: 8), "come before" (Psalm 88: 13), "come upon" (2 Samuel 22: 19 = Psalm 18: 18), "confront" (2 Samuel 22: 6 = Psalm 18: 5), "receive" (Job 3: 12), "has given to" (Job 41: 11). The Hebrew word thus translated is *qadam*, the basic idea of which is to come or be in front or beforehand. The appropriate English word therefore depends upon the context. The King James Version translated *qadam*, in eleven other instances, by "meet," "come before," "go before," "disappoint," and "before." I will send a list of these instances, with chapter and verse numbers, to anyone who requests it.

Calendar reform is called deforming the calendar. — When the proposed World Calendar was being debated last July at Geneva by the Economic and Social Council of the UN, the representative from Pakistan was the most outstanding speaker against it. "My government," he said, "will never accept a calendar reform adopted by a simple majority. A reform of this kind, to be applicable, must have the unanimous support of the United Nations, if it is to avoid causing confusion." He later stated that the so-called "reform" of the calendar was actually a "deformation" and that his country would never vote such a reform.

SABBATH SCHOOL LESSON  
for March 19, 1955

Christian Living (Temperance)

Lesson Scripture:

Col. 3: 5-10; 1 Tim. 4: 12; 1 John 2: 1-6.

CHRISTIAN BELIEFS  
OF REV. OSCAR BURDICK

(Given on the day of his examination and ordination to the Gospel ministry at Daytona Beach, Fla., January 29, 1955.)

## Introduction

This is a statement of some of the most important of my Christian beliefs. It is very likely that when I am older I will regard as inadequate this statement which I am making today. I have attempted to set down beliefs which I believe are dependable and defensible. Yet I know that various people by various reasons are convinced of the truth of Christianity. Furthermore, I believe that we must give every person the opportunity to find out for himself what is his mature Christian belief. It is unfitting if Christian brothers are so self-centered as to think that they have all of the truth concerning God and Christianity.

## God

I have found myself confronted with the Christian tradition and the Christian Church. I have become convinced of the value and wholesomeness of Christian virtue and Christian living. I am also convinced that Christianity has within it the genius, though often unused, which is needed to work with the social and political problems of our communities and world.

I also believe that there is a God. To me, the most convincing argument for the existence and activity of God is that argument drawn from religious experience. Through the aid of two seminary professors, Dr. Rood and Dr. Otwell, I have come to realize that in true religious experience there is a basic agreement that human individuals are confronted with a great power outside of themselves. Men who accept the encounter with God become changed men. There is a dedication to a way of life which is contrary to their habitual selfishness. Men who have experienced and accepted the encounter with God take on Christian virtues such as compassion, understanding, and forgiveness. The encounter with God can lead people to do what they would not ordinarily do in the way of Christian service and Christian personality. Thus

it seems to me that God is real, and Christianity is more than man's wishful thinking. Not only is there a change in one man's life, but there have been **similar changes** in many people in this generation. There have also been similar changes in **many generations**. Thus Christianity changes **many men in many generations**. This change, the repetition of the change, and the occurrence of the change in many places and times convinces me of the reality of God. The following are a few examples of men who have keenly experienced God: Jeremiah, the Apostle Paul, Augustine in early church history, and Martin Luther of the Reformation. For myself, I feel that God is near me, but I have had no striking experiences such as some other people have had. Yet I believe in the coherence of religious experience which to me proves the existence of God.

I believe that the best hypothesis for the existence of the world and the celestial bodies is that God has created them.

I believe that God is supreme, and that the personification of evil, commonly called the Devil, is an idea which has entered the Christian tradition from Persian religion. I do believe in the reality of sin, and I know that I commit sin, but as yet I have not experienced the Devil as a person. I believe that God is supreme.

I believe that God, as far as I know, is all-powerful, but He has chosen to limit Himself by the creation of the world, time, and man.

## The Bible

The greatest collection of materials concerning the encounter or relationship between God and man is in the Bible. The Bible is very important for several reasons: 1. The subject matter of the Bible is very significant in terms of God's relation to man. 2. This literature is that which godly men have chosen to constitute the book of writings for the Hebrew-Christian tradition. 3. These are some of the earliest writings concerning God and man. 4. These writings cover a long period of time. 5. The Bible includes most of our historical knowledge concerning Jesus who is the greatest man ever to live on this earth.

These factors work together to make the Bible a "normative" book in the Christian tradition. Yet I say with the late Dean A. E. Main of our seminary that it is possible that valid ideas about God can come to us through nature, human history (including the history of the church), and from human experience. I believe that God is too great and living a reality to be entirely revealed in a book, and in one historical period.

I also believe with Dean Main that:

"... science, metaphysics, psychology, theology, ethics, social science, art, history, and experience, so far as they interpret Reality correctly must be in harmony. Nothing can be true in one of these fields of universal existence and contradict truth in another."

I believe that the best in Christianity coincides with reality and with empirical truth. Yet Christianity goes beyond the selfishness of men. I believe there are times when we as Christians should go beyond what is humanly feasible. Christianity, in addition, has the inner resources to meet suffering and hardship.

I believe that in studying the Bible, certain principles are very desirable: 1. We should use the best translations (or, if you will, the best Hebrew and Greek manuscripts available) to clearly and properly understand the Bible as best we can. 2. We should study the Bible in the light of all other historical, social, economic, and religious information available to us. 3. We should be concerned about what the various passages in the Bible meant to the original author and his associates. 4. Situations in Bible times were often different from conditions today. Therefore, we must be careful to make the proper allowance for the change in conditions when we apply specific teachings to our day. (For instance, because slavery was accepted in Bible times is no reason we should accept slavery today. We live in a different time.) 5. When we speak of the Biblical viewpoint on a given topic, we must be sure that we consider carefully and honestly all Bible passages on that topic. 6. As I have said before, I believe it is possible that God can speak to us today through our experiences (that is,

# The Sabbath Recorder

## Sez I to Myself

Sez I to myself, as I grumbled and growled,  
 "I'm sick of my church," and then, how I scowled,  
 "The members unfriendly, the sermons too long,  
 In fact, it seems everything's wrong.  
 I don't like the singing; the church — a disgrace,  
 For signs of neglect are all over the place.  
 I'll quit going there, and I won't give a dime;  
 I can make better use of my money and time."

Then sez my conscience to me, sez he,  
 "The trouble with you is, you're too blind to see,  
 That your church reflects YOU, whatever it be.  
 Now come, pray and pay and serve cheerfully;  
 Stop all your faultfinding and boost it up strong,  
 You'll find you'll be happy and proud to belong.  
 Be friendly and willing to sing as you work,  
 For churches aren't built by members who shirk."

— Selected.

human history) and nature in order to help us to know about Himself.

Undoubtedly the Bible is the greatest written aid to the Christian faith. We would be drastically impoverished if we were to lose the Bible.

(To be concluded in the next issue)

### NEWS FROM THE CHURCHES

SCHENECTADY, N. Y. — Mrs. M. L. Moore, correspondent, in a letter to the editor wishes to pass on a few items of news to our readers. The young people in their paper drive previously mentioned in these pages, netted \$106 for the church building fund. The big news in Schenectady is the securing of a pastor. Darrell D. Barber was invited to speak at the church on January 29. A call was extended to him later, and he occupied the pulpit on February 26 as the new pastor. Our correspondent says, "We are looking forward to a successful church and hard work. We need the prayers of the whole denomination."

PAINT ROCK, ALA. — A letter to the editor from Rev. A. T. Bottoms expresses appreciation for the generous response that people have made in recent years to his appeals for help for the poverty-stricken in the schools with which he has been associated. He says that there are now not many needy in his school. However, he quotes Pastor Soper of Paint Rock to the effect that among the families attending church are several in need of shoes, clothing, and food — too many for him to help personally. The editor would suggest finding out definite needs before much is sent.

SHILOH, N. J. — Christian Endeavor Day was celebrated this year as usual, by turning the Sabbath morning service over to the young people. We have three C.E. Societies. Messages were brought by Christine Davis, John Harris and Virginia Davis. The organ was played by Julia Ann Rainear.

A Men and Missions Sabbath is being planned for March 5. The music for the morning will be provided by a men's chorus under the direction of Mrs. Charles Harris.

Rev. Leon Maltby and family were present at the Sabbath morning service of

February 12. Mr. Maltby spoke of Jamaica. In the evening they were present at a Tri-C Class meeting held in the church basement. The church was very happy to welcome several families from Marlboro who came to hear of the churches and work in Jamaica. — Mrs. Percy C. Davis, Correspondent.

### Births

Warner. — A son, Kevin Garth, to Mayola and Garth Warner of Verona, N. Y., on February 18, 1955.

### Obituaries

Lewis. — Lucien LeRoy, son of Clinton and Electa Fullet Lewis, was born near Alden, Minn., July 5, 1876, and died at his home in North Loup, Neb., Feb. 5, 1955.

He was united in marriage to Nina Rood, Oct. 22, 1904. No children were born to this union, but they adopted Helen Grace when she was a young girl. They have shared their home with many others, both old and young.

Surviving him are his wife, his daughter, now Mrs. W. D. Middaugh, of San Bernadino, Calif.; one granddaughter, two great-grandchildren, and several nieces and nephews.

He was a member of the local Seventh Day Baptist Church. He was gifted with musical talent, and gave freely of that talent. Interment was in the North Loup Cemetery, Rev. Francis Saunders conducting the burial services.

F. D. S.

Coon. — James H., son of Captain W. H. H. and Harmina Burdick Coon, was born on March 20, 1867, in Utica, Wis., and died on Jan. 4, 1955, at Mercy Hospital, Janesville, Wis.

Though he had been in failing health for the past two years, he continued his active participation in church, business, and civic responsibilities until the time of his passing.

Mr. Coon engaged in mercantile business in Utica, Wis., until 1907 when he came to Milton to be employed in the Bank of Milton. In 1938 he was elected president of the bank, which position he held to the time of his death.

On March 30, 1891, he was married to Miss Rose Kelly, who died in 1946. On Oct. 22, 1949, he was united in marriage with Mrs. Lena H. Clarke, of Denver, Colo., who survives him.

James H. Coon was a loyal, devoted Seventh Day Baptist. He served as Seventh Day Baptist General Conference treasurer for twenty-seven years. He was secretary-treasurer of the Lottie Baldwin Association; a trustee and treasurer of Milton College, treasurer of the local Red Cross and of the Milton Cemetery Association.

Farewell services were held in the Milton Seventh Day Baptist Church with his pastor, Rev. Elmo Fitz Randolph, officiating. Interment was in the Milton Cemetery. E. F. R.