

The Sabbath Recorder

the training of layworkers, but the lack of layworkers themselves. With an open field such as we have in which to labor, people are needed to go out.

We have lately been thrilled with the decisions of several young people to enter into foreign mission fields, yet here in our own country, there appear to be few who wish to commit themselves to work for the spreading of the Gospel. Content they are to find themselves in other occupations. Can it not be said that if we do not start applying ourselves to a more extensive program for the propagation of the ideals on which our denomination rests, that it shall soon fade out of the picture completely?

Last year at our Conference the youth of the denomination became enthusiastic over several aspects of the denominational organization and function. This fiery blaze was fanned from what appeared to be only glowing embers of interest on the part of the youth.

This new interest in the workings of the denomination is fine; it is encouraging, but will this flame burn out? It will unless these same young people will carry through with their interest enough to be willing to dedicate themselves to the very evident need which is present. To be willing to spend their lives full-time or even part-time in definite Christian service is the only answer. Only in this way can new logs replenish the fuel supply for that fire of enthusiasm which must continue to burn if the denomination is to live. — The Highlighter.

NEWS FROM THE CHURCHES

WASHINGTON, D. C. — Following the Sabbath day church service on May 21 a brief business meeting was held at which Theodore Brissey and Wilmer Wheeler were called to be deacons and Mrs. Martha Jenner and Mrs. Herbert Cottrell were called to be deaconesses of our church.

It was voted that the ordination service be held on Sabbath Day, June 18, beginning at 10 o'clock in the forenoon at the usual place of worship, 1628 16th St. NW.

A total of sixty-two or more people have attended frequently during the past nine weeks. Our attendance has averaged about 36. The largest number at any one service during this period was 45.

— Elizabeth F. Randolph, Pastor.

DE RUYTER, N. Y. — The trip to Ministers Conference was an enjoyable one. The hospitality of the Salemville people was a delight. The meetings dealt with matters of grave concern to both our ministers and Seventh Day Baptists generally. These problems will be reflected in the messages of the coming weeks. — Edgar F. Wheeler, in church bulletin.

Accessions

Los Angeles, Calif.

By Letter:

Burdick, Paul

By Testimony:

Brooks, Kate

Brooks, Amos F.

Triplett, Vesta

Births

Ashcraft.—A daughter, Patricia Lynn, to Mr. and Mrs. Richard Ashcraft of Petaluma, Calif., on April 25, 1955.

Berard.—A daughter, Rae Marie, to Mr. and Mrs. Robert (Bonnie Evans) Berard of El Monte, Calif., on April 28, 1955.

Obituaries

DuBois.—Leona Bowen, daughter of Lucy and Joseph Bowen, was born in the Shiloh area Oct. 22, 1884, and passed away May 19, 1955.

Surviving are: her husband, Mortimer DuBois; a son, Joseph; a stepdaughter, Mrs. Floyd Harris; three brothers: Earl, Ralph, and Everett; and one grandson.

Farewell services were conducted at the Garrison Funeral Home, Bridgeton, N. J., May 21, 1955, by her pastor, Rev. Robert Lippincott. Burial was in the Shiloh Cemetery. R. L.

Wilcox.—Gerald Earl, son of Irvin G. and Clara Belle Kimm Wilcox, was born at Crosby, Pa., March 10, 1893, and died at Coudersport, Pa., on May 7, 1955.

He is survived by his wife, Ella; two sisters, Mrs. Alta Kilcoin, Port Allegany, Pa., and Mrs. Hazel McGee, Kane, Pa.; and one brother, Merle of Mt. Jewett, Pa.

Mr. Wilcox was a member of the Hebron Seventh Day Baptist Church and farewell services were conducted there with Rev. Rex E. Zwiebel officiating. Burial was made in Woodlawn Cemetery, Hebron, Pa. R. E. Z.

Lawrence.—William Roscoe, son of William R. and Phoebe Fletsinger Lawrence, was born in the community of Cohansy, N. J., April 26, 1886, and died at his farm home near the Marlboro, N. J., Church May 7, 1955.

A more extended story of his life appears elsewhere.

FAITH

The more you use it

The greater it grows;

Ask the man who has tried it,

He's the fellow who knows;

The more you use it

The greater it is;

Try faith like your friend has,

You cannot use his.

— Hannah F. Hummel.

The Sabbath Recorder

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

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CHRISTIAN EDUCATION Neal D. Mills, M.A., B.D.
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Tract Society Meeting

The regular quarterly meeting of the Board of Trustees of the American Sabbath Tract Society will be held Sunday, June 19, 1955 at 2:00 p.m. in the Seventh Day Baptist Building, Plainfield, N. J.

This is an important meeting. All annual reports for the fiscal year ending May 31, 1955, will be presented by committees and officers.

NOT DEFINITION BUT DOING

At the recent Ministers Conference one or two of the older men during a discussion of evangelism on the day devoted to that subject expressed the thought that we might do well to have a committee appointed to come up with a new definition of evangelism. Whether that desire was shared by many others we did not learn, for the center of interest passed quickly to other phases of the discussion. Now that the conference is over we have been pondering that passing remark.

In our opinion, there is comparatively little need for a new definition of evangelism. The time for that has long since gone by. What we need is not a committee sitting around a table trying to think of a broader, less distinctive (or a sharper) definition of the scope or purpose of evangelism. We need rather a number of committees out in the field actually carrying on evangelism. Not deliberation or defining but doing is the crying need of this crucial hour. We are encouraged to note that numerous evangelistic campaigns have been planned and are being carried out in various sections of the denomination.

The dictionary has done pretty well in giving the meaning of the principal words used to describe the winning of souls for the Kingdom. The Bible is the most important tool for evangelizing the world as is so ably pointed out in the new book on that subject by A. M. Chirgwin, which book was used by one of the older ministers at the conference. We need to send out more men with the Bible in head, in heart, and in hand to lead souls to Christ by preaching and personal work. If need be, they could carry also a good dictionary to keep the accepted meaning of the term "evangelism" before them. We doubt, however, if that would be necessary.

A few Seventh Day Baptists have in times past been of great service to the English-speaking world in producing monumental dictionaries of the language. It is doubtful if our best minds should now be employed in such a task or in redefining a few commonly used Gospel terms. What reason have we to think that we can do a better job than men of other denominations have done? Is it conceivable that

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Seventh Day Baptists, need a different definition of evangelism than others? To raise the question is to answer it — with a strong negative. It is true that with the good news of salvation we think we should present also the good news of God's Sabbath for the reason that others have neglected it. But the preaching of salvation is the same in nearly all churches. Otherwise evangelists would be unwilling to come to our churches and our evangelists would be unwanted in theirs.

Christian Science by its peculiar interpretation of religious words has forced some dictionaries to incorporate additional meanings to include what the words mean to the adherents of that cult. This multiplication of definitions adds confusion to issues that were clear. We see no need for it. We doubt if many others see such a need.

Again we say that now is the time for action not definition. Now when atomic destruction is counted by most thoughtful people as a distinct possibility, when men's hearts are failing them for fear — now is the time to evangelize not temporize. The Great Commission sounded forth from the lips of the risen Lord has never had more urgency than at the present moment. We may need some change of methods but the message remains the same.

Let us beware lest our call for new definitions partakes of the spirit of the lawyer of Luke 10: 29 who asked Jesus, "And who is my neighbor?" The final words of the Master on that occasion were similar to the theme of this editorial: "Go, and do thou likewise."

Correction — Conference Registrations

We have been informed that we printed the wrong initials for Mrs. Fisher on pages 293 and 301 in the May 30 issue. Young people and adults, please take notice that Conference registrations are to be sent to Mrs. A. G. Fisher, R.D. 4, Box 202, Conway, Ark. (Mrs. Alfred Fisher, formerly from the Edinburg, Tex., Church, is a daughter of the late Elder John T. Babcock.)

AFGHANISTANISM

The president of the Associated Church Press, G. Elson Ruff, who is editor of *The Lutheran*, used a new word when leading a discussion about editorials at the Washington meeting of the Church Press in April. The word was Afghanistanism. The editors had been listening to a very practical address by an expert, Roland E. Wolseley, Professor of Journalism in Syracuse University. In his study of religious journals and their editorials Dr. Wolseley had found too much fence-sitting, not enough hard-hitting. He expressed disappointment that some magazines had no editorials, that they took no stand. Some had only superficial editorials; some dealt only in platitudes; some were always denominational; some were only international. His remarks were rather heart-searching.

But what is meant by that newly coined word, Afghanistanism? It had to be explained to some of us. It is the harmless discussion of issues that are as remote as the low price of butter in Afghanistan, a land-locked country of 12,000,000 people east of Iran, north of Pakistan, and south of the Soviet Union. Perhaps a good example of discussion of remote problems rather than those close at hand comes from the recent and much-talked-about Bandung Conference of 29 Afro-Asian states. So thinks David Vital, writing in the Jewish paper *Congress Weekly* of May 9. He contends that the conference could not be unanimous on any resolutions that had to do with their own acute, cold-war problems so, for a show of harmony, they passed a resolution on the Arab-Israel dispute.

Before we point the finger of shame at others who seem to be guilty of dodging home issues while expounding theoretical solutions for faraway problems, perhaps we should check up on ourselves. Glass is used for mirrors as well as optical lenses. How often, for instance, have we in the North glibly discussed the problems of the South? In that connection some of us at the editors' meeting were brought up short by George S. Mitchell, executive director of the Southern Regional Council. In the course of his address on how to desegregate the Negroes, this Southerner

MEMORY TEXT

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Romans 8: 18.

remarked: "In the North it doesn't matter how high they get as long as they don't get too close. In the South it doesn't matter how close they get as long as they don't get too high." Something to think about, isn't it?

Let us take another case. The Westerly (R. I.) Sun in recent weeks has taken a strong stand against a proposed horse racing track in the community. At the same time those favoring this form of gambling have bought up full pages to influence the June 9 vote on the issue. In bold type on one of those pages they quote some strong words against gambling used by Rev. Charles H. Bond, pastor of the S. D. B. Church of Westerly, in a local radio message. Perhaps the words were a little strong, but here is a minister who was willing to face local moral issues head on.

The word "Afghanistanism" will never become common; it is too hard to pronounce. We do need to remember the idea back of it. How is it related to evangelism and missions? Are they words that we talk about only in their remote application? Do we want evangelism only in the far-off places or are we willing to devote some hours to a study of community evangelism and to the practice of consistent personal evangelism? Jesus came to save the world but He seemed to spend most of His time presenting salvation to the people of His acquaintance.

Western Association

Western Association, composed of a compact group of churches in western New York and northern Pennsylvania, meets with the Little Genesee, N. Y., Church, June 17-19, with Donald S. Pierce of Alfred Station as moderator. Friday evening meetings, we understand, will be held for the youth at Camp Harley and for the adults at the Alfred Station Church.

A CONFERENCE INVITATION

Clarence M. Rogers

This year, for perhaps the first time in our denomination's history, the General Conference is meeting in a city where no Seventh Day Baptist Church is located. This year, for perhaps the first time, General Conference is meeting at an assembly or conference ground site. This year, for perhaps the first time, Conference will be meeting at a mountain resort in the heart of the Ozark Mountains in Arkansas. This year, for perhaps the first time, the young people are holding their sessions during the larger portion of Conference week.

This year, Conference will stress the need for our learning during the Conference period as well as our working out the denominational business. This year, all, or nearly all, of us will be living and eating, working and worshiping together in one central area, allowing us an opportunity for a fuller fellowship than we have yet experienced.

For these and other reasons it is the hope of your Conference president that all who possibly can, will make the trip to Fayetteville this summer. . . .

Nature walks, under the direction of Harley D. Bond, will begin the day for us. After our breakfast together, the Conference Workshops will start at 8:30. Business committee sessions and board programs will be the order of the day from 10:30 until noon. Early in the afternoon, committee sessions, business, and board activities will make up the program. A period of relaxation and recreation will extend from about 3 to 5 o'clock. After supper, a vesper service, as the day draws to a close, will lead us into the evening worship service in the main auditorium.

A special time for prayer will close the day's activities.

Of course you will need to save a few pennies to attend Conference this year, but it is quite probable that the total expenses involved in having Conference will not be so great as if we were meeting with one of our churches, and it will be much more evenly distributed. Lodging for Conference is \$1 per night with a registration fee of \$2 for those over 12 years of age, and \$.50 for those under 12

years. Meals are served cafeteria style and you may be able to hold that expense to a very reasonable amount. No food may be prepared in the cabins or residence halls.

With these few remarks, your Conference president hopes that you are intrigued with the idea of spending a week in the Ozark Mountains determined to make yourself better fitted for the work of the church, and eager to give thought and attention to the business of the church. — The Highlighter, mimeographed publication of the Christian Education Committee of the Southeastern Association.

SPIRITUAL X-RAY
Accurate Diagnosis, Positive Cure

By Rev. C. Rex Burdick

The X-ray is an accepted means of diagnosis in the medical world. Thinking people are always glad to verify their health by means of the X-ray. Of course, there are some who are afraid of what may be shown in the picture, but if disease is present in the body an early diagnosis will permit an early treatment, and perhaps a complete cure before permanent injury is done to the body. There are some ailments which, at least in their early stages, cannot be adequately diagnosed apart from the all-seeing eye of the X-ray which reveals exactly what and where the trouble is.

I'm wondering how many of us would be willing to submit to a spiritual X-ray of our heart and soul condition if such were possible. Probably few of us would care to face that awful picture, for we are quite aware that we have contracted the disease of sin. We know from our own experience that sin is all about us and even lurks in our own heart, yet we do not want to face it, and we do not want others to know that we are victims of the disease. So, both hating it and cherishing it, we go on living it, yet trying to hide from others and from God.

But God needs no X-ray to diagnose the hearts of men, to locate the disease of sin and to treat and cure that disease. The author of Hebrews (4: 13) tells us that "all things are naked and opened unto the eyes of him with whom we have to

do." We find a complete diagnosis of the condition of men in Romans 3 where we are told that every person is a victim of sin. But we do not need to be told. We already know.

This is the diagnosis of a terrible condition, and with it goes the warning, "The soul that sinneth, it shall die," and "The wages of sin is death." But the Good Physician not only makes a diagnosis, He offers a full and complete cure — "The blood of Jesus Christ cleanseth from all sin." "If we confess our sin he is faithful and just to forgive our sins and cleanse us from all unrighteousness." (1 John 1: 7, 9.) Think of it! All sin forgiven; all unrighteousness cleansed! And all by the grace of God! "The gift of God is eternal life." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 6: 23; John 3: 16; Romans 5: 1.)

No X-ray is needed for God's all-seeing eye. He knows every thought, every motive of the heart, and has a blessing for it when it is healthy and a cure for it when it is diseased. The Scriptures indicate that a person who has not accepted Jesus Christ as personal Lord and Saviour is lost, the result of his own sin. Such a person should by all means put his faith in Christ today, accept His forgiveness, and pledge to follow Him and His way. The Scriptures also indicate that Christians may lose the joy of their salvation experience and their usefulness to the Lord and society by effects of unforgiven sin, and who of us has not had that experience. We know from the Scriptures that God is anxious to grant forgiveness to all, and will most assuredly restore to us the joy of our salvation if we seek forgiveness from Him.

Let us make it the rule of our lives to live so close to our Saviour that whenever temptation appears we shall have the strength to resist it, and whenever sin enters our lives we shall immediately be conscious of it and so ask our Heavenly Father's forgiveness. Then the spiritual X-ray will reveal not the disease of sin, but the healed scar where the sin has been cured.

The Dark Glass of Science

"For now we see through a glass darkly. . . ." (1 Cor. 13: 12.)

By a young man who has had extensive training and employment in the field of atomic research

To anyone who considers science exact and infallible, the opposite of religion and faith, this series is dedicated.

Every chemistry student knows Boyle's Law, named for Robert Boyle who first stated it and proved it by classical experiments which can be duplicated today and frequently are. Boyle lived 1627-91, so we must not imagine scientists were stupid in those days.

From 1703-31 two other scientists advanced and proved another brilliant new theory, the "Phlogiston Theory," and this theory was accepted as true for a hundred years. The whole idea behind the phlogiston theory is an elaborate one, but here is an extreme simplification of it:

Everyone wondered about metals then. Metals were important economically, easy to recognize, and similar to each other. Metals were not usually found as such in nature. Instead ores were found, so it must be that the ore, the natural substance, was the pure and simple and basic substance. The metal, therefore, had to be the more complicated.

It was considered obvious that to get a complicated substance (the metal) from a simple one (the ore) you had to add something. (You had to heat it, too, of course, but that was not an important part of the idea.)

So they decided that what was added was phlogiston, and for 100 years phlogiston was considered as much a fact as is the atom today.

Unlike Boyle's Law, science students today never hear of phlogiston for we know that the metal is the pure basic thing and is "extracted" from the ore.

Ask a leading scientist today if any part of the structure of modern science is like the phlogiston theory and will some day be proved absolutely false. If science were exact and infallible he should say, "Of course not." Instead, the most you'll get in the way of a reply is, "We hope not."

We all know that "picture" of an atom, the famous three-dimensional one showing a small ball in the center (the nucleus) and "rings" around it at various angles (which represent electrons).

It is based on the famous Bohr "model" which was the first really successful description of an atom. It is greatly depended upon in all high school and college courses in physics, and it is considered to be a brilliant teaching device to show what an atom is like. Perhaps it will always be used for this.

Unfortunately, the atom is not at all like this picture. The picture presupposes that you can pinpoint an electron somewhere, but you cannot; it suggests that an electron travels in a definite orbit, but it does not; it says an electron stays a certain distance away from the nucleus, which is not so; it indicates that an atom has a definite boundary, and this is false.

Is there anything right about the picture? Well, the nucleus is usually in the middle, as shown. Then there is one more odd thing that is right: In an occasional experiment the atom will sometimes surprise you and behave exactly as the picture suggests.

Why use the famous picture then? Why waste time on something so largely false as the Bohr model?

It may not tell the truth but it is a supremely useful method for explaining what happens. The subject itself is extremely complicated and could not be pictured and cannot even really be understood the way the multiplication table is understood.

We have here, in fact, a device exactly like those we sometimes use to explain unexplainable things such as the Lord's Supper, or the Virgin Birth, or Redemption.

[Other brief articles in the series will appear soon. Watch for them. — Ed.]

Jamaica and British Guiana Appreciate Visit

Kingston, Ja., B.W.I.
March 29, 1955

Dear Brethren:

Your very fine message (referring to letter prepared by Rev. Harold R. Crandall, president) came to us through your secretary, the Reverend Everett T. Harris, and was delivered to a very representative group of Seventh Day Baptists who met with him on the new school property at Maiden Hall on February 23rd.

It became the duty of a committee to make this reply to you, and this committee has finally rested the completion on my shoulders.

Let me, through this letter, convey the appreciation of the Jamaica Conference, to you on your sending Secretary Harris to visit our work on the Island, and in bringing this very inspiring message to us.

We sincerely hope that his visit will be producing fruit to the glory of God, and that it will be the beginning of new light in the understanding of this field and our brethren in the United States, so that together we will be fully united in the cause for which we strive. We hope that his visit will long linger in the hearts of many, and that as time passes by, the real purpose of his coming to Jamaica will be felt more fully in our leaders, and in the field in general.

We would also hope that this will be a means by which you will be much more acquainted with us and our situation and that together we may approach the mercy seat with the assurance that our Heavenly Father will hear and from His throne look with pity on humanity.

We have certainly sensed in Doctor Harris the radiating warmth of the love of Christ. His spirit of oneness with us seems to have gripped all of our people who seem to see in him, nothing short of a fine Christian brother.

May this fond love ever keep us closely united in the task of bringing the Kingdom of Christ in the world, and may our knees be continually bent to Him who will keep all men in His fulness.

We shall continue to pray for you as you work toward the showing forth of God's love for the world for which He has given His Son to die on the tree.

— Socrates Thompson.

Henrietta, Essequibo Coast
British Guiana, S.A.

1st April 1955

Dear Sir (Rev. Harold R. Crandall):

On behalf of the believers and members of the British Guiana Conference of Seventh Day Baptists, I cannot but seize this opportunity to say both to you and the board our sincere and grateful thanks for the letter of recommendation and for the timely consideration in sending the executive secretary to spend a season with us.

We found Secretary Harris in person much more than the testimonial declared. His simplicity in addressing groups, his convincing eloquence, his ardour of spirit and love in the varied phases of his undertaking, and his winsome smile, all combined to blend into his character the rare make-up of a charming personality. His manner of life was an inspiration to us all, and we pray that long may be his regime in this important and exacting office to the Missionary Society's Board.

Thanks to your board for the great expanding love which did not merely reach us in word, but assisted us in a tangible manner, thus helping us to become a progressive people in this colony. As we pray asking that you may be greater strengthened in His love and built up in His grace, we also pray that our love may be to us a greater impelling urge to simple obedience to the Divine will and to brotherly sympathy toward each other that with a dearer feeling we may go forth in the Master's business of building up the Kingdom among men. Thanks, many thanks, and may you and the Missionary Society long live and prosper to continue the good work. With Christian love I remain,

Yours in Christian bonds,

Alex. B. Trotman,

President, British Guiana General
Conference of Seventh Day Baptists.

THE SECOND COMING OF OUR LORD JESUS CHRIST

The following article has been approved by the American Sabbath Tract Society as one of two tracts soon to be printed on this important subject. Author's name furnished upon request.

Since the earliest times of the Christian Church, the doctrine of the second coming of our Lord has been used to inspire hope in the believer, and fear and dread in the hearts of unbelievers. Let scoffers scoff and doubters doubt, yet this shall remain one of the most cherished of all man's hopes for the activity of God in human history.

The manner of His coming has been variously interpreted, all the way from a literal rending of the heavens and descent of the Lord, to an interpretation which holds that this is only a figurative or pictorial representation of a spiritual fact, that Christ comes in power into the heart of the believer.

The time of His coming has also been the subject of much controversy. There have been, and still are, many sects and individuals who assume that they can foretell, from the prophecy of Daniel or some other, just when He will come. Others say that from our Lord's own words we are not to expect that anyone shall know. The mistakes of the "time-setters" in the past have no doubt cast a shadow of disbelief over the truth of this precious doctrine.

The sureness of His coming, however, seems more and more apparent to thoughtful Christians today. If He could come once in answer to the world's need, He can and will come again. If Old Testament prophecy had a place in preparing men's hearts for that coming, then the prophecies of the New Testament have an equal value. Moreover, the darker the night of man's uncertainty and failure, the brighter gleams the strong hope of our Lord's return.

Regarding the events of His coming, let the Bible be its own interpreter. As in His first coming the very essence and truth of Old Testament prophecy was fulfilled, even though the Pharisees would not believe it, so will it be in the second. As the events of the first coming follow a pattern of natural laws, such as birth,

growth, death, so may the second; but to say that natural laws as we know them cannot be transcended is to limit God. The impossible of today becomes the possible of tomorrow, and God has His realm of activity that to us may seem to contradict the laws of nature, but that is only because of our ignorance of the vast resources that God has at His disposal.

Those who emphasize the utter worthlessness and helplessness of man will look for a coming in which Christ does everything and man nothing. Those who recall the many ways in which Christ charged the disciples to work, to witness, to prepare, will insist that redeemed men have a share at least in bringing to fruition the Christian's hope. These various possibilities will be considered in the following tract.

The Bible a Faithful Witness

While this is not the time nor place to evaluate either the Bible doctrines of the beginning or end of things in the light of science, yet it is worthy of note that some of the greatest scientists have been given cause to marvel at the accuracy with which the Bible picture corresponds with our advancing knowledge.

In contrast to other, pagan, descriptions of the origin of things the account in Genesis is stately, moral, and worthy of the respectful consideration of scientists and theologians alike. So, also, with the Bible doctrine of the end. The destruction of the earth by fire becomes a definite possibility according to the great astronomers, who have considered it in the light of possible changes in the sun itself, or of the approach of other heavenly bodies to our solar system.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3: 10, 13).

Moreover, read again the eighth chapter of Revelation and compare it with the press reports of nuclear explosions in the South Seas to see how fast the forces of destruction in man's hands are approaching the terrors foretold in God's Word.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (Revelation 8: 7-11).

Can anything more significant be said of man's latest attempts to unleash the destructive forces latent in atomic power?

But as always in the past when men found themselves unable to cope with forces beyond their power to control, they turned to God, so may it be in the future. The earthquake, the fire, the flood, the storm and raging of the sea have humbled man upon his knees before the mighty power of God — so may these newest powers. "There are no atheists in fox-holes," someone has said, nor among mountain climbers. And there is evidence that the atomic scientists are giving some thought to the theological aspects of their problem.

Can we also hope that with the fulfillment of other aspects of prophecy, this one in Revelation 11: 15 will also find its fulfillment?

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

How to Understand Prophecy

In order to understand what to expect in the way of fulfillment of prophecy, it is possible by referring to several instances in the Bible itself to foretell to some extent the face of coming events.

When Jonah prophesied the destruction of Ninevah, and it did not come to pass, he was angry. But God had more regard for the repentant people than He did for the fulfillment of Jonah's words of doom. In other words, God's dealing with man is always conditioned upon man's response to God's love. Let us remember this in all our thoughts of the future.

Also, when Peter announced that the events of Pentecost were the fulfillment of Joel's prophecy (See Joel 2: 28-32.), he was not troubled by the fact that not all the prophecy was fulfilled, in that the sun was not "turned to darkness" nor the "moon to blood" upon that occasion. He did hit upon the essential fact of the prophecy, however, which was a great and spiritual experience.

Jesus Himself regarded Old Testament prophecies as referring to Himself. Yet He did not feel bound to a literal fulfillment of them in His time. Some of these prophecies might be interpreted as the Jews did, that the Messiah would rule as a great military leader and king. But Jesus found in these words an inner, spiritual fact that must lead Him to become the "Suffering Servant" and to die upon the cross.

Therefore it seems necessary for us to interpret the prophecies of the return of Christ in a manner which shall reveal the true inner purpose of such a coming, in relation to the need of redeeming man from his lost estate.

The Millennial Reign, the Return of Christ, and the Last Judgment

Bible scholars are not agreed as to the exact order of the events promised, nor how they are to be brought about. The great fact that undergirds our faith is that so many other great events have been prepared for by prophetic utterance, and have been accepted as the fulfillment of such utterances, that these things also have

(Continued on page 333)

I SPEAK FOR CHRISTIAN CITIZENSHIP

By Barbara Ann Brodbeck
Peoria, Ill.

(This letter and her record of citizenship activities won for Miss Brodbeck first place in Division B in the 1955 Christian Citizenship Award Contest sponsored by the International Society of Christian Endeavor. We feel that this winning essay in the 17-24 age group will be of value to our readers. We have not heard of any of our own young people placing in the contest this year.)

Dear Mr. Congressman:

All of us are alarmed by the rapid progress which Communism is making all over the earth. We have seen it swallow up much of Asia in recent years. We have noted its growing influence over some of our most important European allies in the past few years. As we look at these oppressed nations we are forced to the conclusion that many of the evils which confront them, and us, are a direct result of man's failure to serve God.

The creation of godless ideals, the setting up of wealth, power, and personal success as the chief aims of life, have contributed more than any other single factor to precipitate the moral and economic crisis with which these lands are faced today, and with which we will be faced if Christians do not provide our country with leadership in its fight to preserve freedom. Yes — there is a chance we might lose our freedom. Democracy is freedom, but you cannot continue to build a free country on lack of initiative and independence, on selfishness, on cowardice, or on godlessness and immorality. Fortunately, democracy doesn't depend upon one wise leader, but upon thousands of men, women, and young people who will work together.

A fundamental belief in God is the essence of citizenship, democracy, and freedom. Our country was founded by Pilgrims who were seeking freedom to worship God the way they pleased. Our Constitution is based on the fundamentals of Christianity. The home and constitutional government depend upon it. Christianity is more, however, than good moral character; it is more than the belief that all men were created equal and that the

government should be of the people, by the people, and for the people; it is more than a sense of honesty and integrity. Christianity is humble repentance by sinners, followed by belief in the Lord Jesus Christ as their personal Saviour through His death on the cross and His resurrection.

"For all have sinned, and come short of the glory of God." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

A Christian is a changed being through faith, and the result of this faith is good works. Christian citizenship, therefore, is a logical and necessary expression of one who loves God. Our free enterprise system is great because Christians do not rely solely upon the free part but upon their own enterprise. Personal achievement which lies in devotion to Christianity and freedom has made and will continue to make this a great nation!

People do things because others do them. This places a great burden upon all of us to be always a proper example for others who might follow or imitate. Unconsciously, even more than consciously, young people are making this world a better or worse place. It's up to EACH YOUNG PERSON what SOMEBODY will be. Nothing has ever been done as well as it can be done. And it's up to Christians to improve their communities, the nation, and the world.

Mr. Congressman, this is the need for Christian Citizenship!

Daniel Webster once said, "Whatever makes a man a good man, makes him a good citizen." It is never hard to think of greatness in terms of heroic deeds, or of rising to dangerous opportunities. But too often men feel no responsibility for greatness in good citizenship. Everything we have come from God, our parents, and our community. Isn't it logical to put something back?

There are always enough projects to go around. Yes — projects for young people in the community. When there is an

election, there is always work to be done to "get out the vote." Churches vitally need Sunday school teachers. Their city's recreational program offers many opportunities for young people to help by leading craft classes, supervising recreation for children, and doing general office work. Fund drives for the Community Chest, Red Cross, Heart, Boy Scouts, and so forth, require a lot of volunteer help. The many temptations for young people in drinking, gambling, narcotics, class distinction, etc., can be overcome by group projects in the schools and churches.

The greatest thing we can do is to make every possible effort to be a good citizen. We are fortunate people within a fortunate land. God has given us His only Son as our Saviour and has blessed us much more abundantly than we deserve. Our forefathers have given us a philosophy of government that gives every man, woman, and child the right to life, liberty, and the pursuit of happiness.

As we take these blessings and give them back measure by measure, so we become beautiful in our citizenry, much as the Sea of Galilee is one of the most beautiful spots in the world because it allows its waters to flow out into the other parts of the land. If our citizenship is not Christian — if its goal is selfishness, personal success, wealth, honor, and power — it is no longer great and we become as miserable as the Dead Sea which harbors all of the water of the River Jordan to itself and gives back nothing.

That to me is the great challenge of Christian citizenship. A Christian is a mind through which Christ thinks, a heart through which Christ loves, a voice through which Christ speaks, a hand through which Christ helps, a life through which Christ lives.

That is why, Mr. Congressman, I speak for Christian citizenship.

ITEMS OF INTEREST

Germany has 36,745,000 Lutherans — divided into 27 church bodies. Other national memberships include: Sweden, 7,000,000; U.S.A. and Canada, 6,970,000; Denmark, 4,156,000; Finland, 4,000,700; Norway, 3,155,000. — W. W. Reid.

MORAL LAW IN ECONOMICS

Portion of an Editorial
in Christian Economics

"Thou shalt have no other gods before me" is good economics as well as good morals. Putting the service of God first in one's life is likely to bring the abundance of other things which the Scripture promises. The reason for this is obvious. Serving God very largely relieves one from worry and strain; it results in health and a good mental attitude. On the whole, people who love and worship God are healthier, happier, and more successful than those who do not.

It is good economics as well as good morals to love one's neighbor as one's self. The businessman who strives to serve is much more likely to prosper than the man who operates on a selfish basis.

Having respect for one's elders, honoring one's parents, that is, learning all we can from human experience, is conducive to success in material affairs and is, therefore, good economics as well as good morals.

Refraining from sexual misconduct frees men and women from tension, anxiety, and the disorganization of their lives and enables them to integrate their personalities and focus their energies upon more important affairs. The man or the woman who respects the marriage vow is much more likely to succeed in business than the one who disregards it. Here again we see that good morals and good economics are the same.

One rarely succeeds in business who does not establish a reputation for honesty and truthfulness. The commandment against bearing false witness lies at the very heart of a successful business career. It is a question of morals, to be sure, but equally a question of economics.

One who rests at proper intervals and worships God is much more likely to develop proper mental attitudes and sustained constructive energy than one who neglects to rest on the Sabbath day and to develop an attitude of reverence and worship toward God. Again we see that good morals are likewise good economics.

Coveting, stealing, and murder are just as much violations of economic law as of

moral law. Such practices can no more be made right by majority vote than the moral law itself can be changed by that method.

All God's Laws

The more we consider the Ten Commandments the more we see how they are the basis of economics as well as morals. When this becomes clear to us we stop thinking in terms of right, left, and middle, and begin to think in terms of right and wrong. We don't recognize any middle-of-the-road with reference to the morals of lying, stealing, coveting, murdering, committing adultery, and disrespect for our parents, and neither is failure to observe these standards acceptable in our economic activities.

Once we gain the concept that moral law and economic law come from the same God, are essentially the same, and apply to all human beings, we shall lose much of our confusion and uncertainty about economic practices. We can't change economic law by conferring power upon government any more than we can change moral law. We can violate either if we wish, but in neither case can we avoid paying the penalty.

Southeastern Association June 24-26

The Salem, W. Va., Church is host to the Southeastern Association the last week-end of June. In addition to the churches in West Virginia the association takes in Salemville, Pa., Washington, D. C., and two churches in Florida. This association is unique in its sponsorship of one mimeographed and one printed monthly periodical. It has also promoted closer contacts with the Seventh Day Baptists of Nigeria, West Africa. Its meetings should be highly interesting to those who can attend.

SABBATH SCHOOL LESSON

For June 25, 1955

God and the Nations

Lesson Scripture: Zephaniah 3: 1-5, 14-20.

THE LIVING WORD

Dr. Luther A. Weigle

When "suffer" means "let"

The word "suffer" is used by the King James Version of the Bible in two quite distinct senses. It is used, of course, to translate the Hebrew and Greek verbs which mean to endure hardship, pain, affliction, insult, penalty, and the like — there are 69 cases of its use in this, which is the primary sense of the word. But it is also used 60 times to translate Hebrew and Greek verbs which mean to let, allow, or permit.

The Revised Standard Version eliminates the use of the word "suffer" in the sense of let or permit, and retains it only when it is used in the sense of undergo or endure. It thus removes an ambiguity for which there is no warrant in the original languages.

A little girl asked her mother, "Why does Jesus want little children to suffer?" The mother replied, "He doesn't. What makes you think so?" The child said, "That is what they taught us in Sunday school today."

In the year 1952 two magazines of wide national circulation carried poignant accounts of the sufferings of children in Korea, with the headline "Suffer, little children."

In the order for the baptism of infants contained in the Manual published in 1936 by one of our Protestant denominations the text of Matthew 19: 14 is printed as follows:

And Jesus said, Suffer little children,
And forbid them not to come unto me;
For of such is the kingdom of heaven.

By printing this verse in three lines as though it were poetry, and by omitting the comma which the King James Version has after "forbid them not," the expression "Suffer little children" is made to stand by itself as though it were an injunction to endure or tolerate little children. But the meaning in the Greek is unmistakably, "Let the children come to me, and do not hinder them." It is to the credit of the Methodist Church that it adopted an ambiguous rendering of this verse even

before the publication of the Revised Standard Version of the New Testament. The word "suffer" is rejected by all modern translations of this verse which I have consulted — Twentieth Century, Weymouth, Moffatt, Ballantine, Goodspeed, Williams, Verkuyl, Confraternity, Torrey, Phillips, Rieu.

Second Coming

(Continued from page 329)

become a part of the Christian's assured hope.

If we look closely at the writings of the Apostle Paul regarding the second coming of Christ, what do we find? Is it not associated with the translation of the righteous from an earthly to a heavenly existence?

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede, R.S.V.) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds . . . and so shall we ever be with the Lord" (1 Thessalonians 4: 15-17).

This compares with 1 Corinthians 15: 51 and 52:

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

According to Paul, then, Christ's coming is to be the end of earthly life for man. At that time the righteous receive a new body, and are translated to be ever with the Lord.

But what of the millennial reign of Christ and of His saints? That has generally been considered to be here on this earth. It is a delegated reign, in which Christ may rule through His earthly agents. And they shall live and reign in the spirit and power of the martyrs and saints of old, as John the Baptist was

said to be vitalized by the spirit and power of Elijah.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Revelation 20: 4).

Since nothing is said about this period being preceded by the return of Christ, but that it is to be followed by a brief loosing of Satan, then the raising of the dead "small and great," and the "Great White Throne" judgment, it would seem that this millennial period is here on the earth, and those who are to enjoy it are earth's people. Sin will not be abolished, but it will be under better and better control. Satan will make one last desperate effort to regain control, but his effort shall fail. The conquering Christ does not call upon us to make use of carnal weapons. The "sharp two-edged sword" which proceeds from His mouth (Revelation 1: 16; 2: 12, 16; 19: 15 and 21) is surely His Word of Truth, the Sword of the Spirit (Ephesians 6: 17), the Word of God. (See also Isaiah 11: 4.) Should this not show to the Christian a clear path of duty? How else will the Word be spoken except through us?

What to Expect

Thus from the plain words of Scripture itself we are given some indication of what the future may hold. Unless we are now in the millennial period, which seems unlikely, there is such a time of happiness promised, which may be preceded by some of the woes related in Revelation 8 and elsewhere, and it will be followed by another brief period of woe, then the coming of Jesus, the resurrection, and the "change" of the righteous living, and the "Great White Throne" judgment.

While none of us may be competent to predict the exact order of events as pictured in this book, and certainly those who have tried to set times and seasons have brought discredit upon the whole prophetic tradition, yet the truth still stands as a great prophetic hope. Christ's

promised return must include at least these three things: a glorious Kingdom, the translation of the saints, and the bringing of all things under His judgment, else our hope is vain, our efforts fruitless, our end decay and destruction. But we have a hope "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." The events of its unfolding will come as a surprise to most people, as did the events of His life at His first coming. But to those of a discerning spirit and of a true sense of values, the coming events will fall into a true perspective of things "by prophets long foretold."

ITEMS OF INTEREST

According to "Church News from the Northern Countries" (issued in Sigtuna, Sweden), the Swedish missionary, Gustaf Nystrom, who accompanied UN's Secretary-General Dag Hammarskjold, as interpreter to the negotiations in Peking about the American pilots, was invited by Chou En-Lai to come back to China with his family and preach. Gustaf Nystrom was formerly a missionary in China.

During his stay in Peking, Mr. Nystrom had the opportunity of speaking with Rev. Marcus Cheng, vice-chairman of China's United Church. Among other things, Mr. Cheng told Mr. Nystrom that there are 200 students at the three theological seminaries in Peking, Nanking, and Chungking. Mr. Nystrom also spoke over the telephone with Wang Ming-tao, a preacher who had been reported by newspapers abroad to have been executed. He is still preaching.

[We believe, from other sources, that real Christianity is not encouraged in China as much as this would seem to imply.]

The Rockefeller Brothers Theological Fellowship Program, inaugurated a year ago for the purpose of discovering and developing "new talent for the Christian ministry," will enable 47 outstanding young Americans and Canadians, representing 15 Protestant denominations, to devote the academic year 1955-56 to theological study so that they may consider

the possibility of entering the Protestant ministry. Announcement of the fellowship awards, which are financed by the Rockefeller Brothers Fund and administered through the American Association of Theological Schools Fund, Inc., is made by Dr. Nathan M. Pusey, president of Harvard University and president of the Fund, which is sponsored by the American Association of Theological Schools. The "pilot fellowships" are for one year each.

The 107 Goodwill Industries in the United States gave training and employment to 23,500 handicapped men and women during 1954, according to P. J. Trevethan, executive of the Goodwill Industries of America, Inc. The Goodwill Industries were founded in Boston, Mass., by a Methodist minister who saw the plight of the people in his parish and decided to do something other than "charity" about it.

Eradicating Discrimination

The concept of "fundamental freedoms for all" is basic to any discussion of "discrimination," Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, speaking in Geneva, Switzerland, on March 31, told the United Conference for non-Governmental Organizations on the Eradication of Discrimination and Prejudice.

The conference, called by the United Nations, brought together representatives of 92 non-governmental organizations holding consultative status with the UN.

Dr. Nolde said in part:

"While we generally conceive of discriminatory actions by majorities against minorities we must not overlook the fact that discrimination is also at times practiced by minorities against other minorities. This may take place in national or social units where there is more than a single minority. It may also happen where a minority in one country suffers discrimination and, finding itself a majority in another country, practices discrimination. The human race unhappily has not yet learned the lesson that what we seek for ourselves we must also seek for others.

"Since the prejudice which begets discrimination originates in the hearts of men, those who deal with spiritual matters have a special responsibility to eradicate it and to cultivate in its stead that outlook upon life which will seek to promote the observance of human rights and fundamental freedoms for all."

Today, Christianity is represented in Japan by the Roman Catholic Church (with 171,785 estimated followers), the United Church of Christ (167,407), the Episcopal Church (32,000), the Orthodox Church (32,889), and a large number of small Protestant denominations working independently. Practically all have from one to several hundred foreign missionaries associated in their work. An aggressive program of evangelism has been undertaken in the post-war period, but the total Christian membership is still less than one half of one per cent of the population, it is reported.

NEWS FROM THE CHURCHES

MILTON, WIS. — Although the Recorder does not usually give space to birthdays the following is quite unusual and interesting:

"Mrs. Miles Rice, Milton's oldest citizen, quietly observed her 99th birthday on Wednesday, June 1. Her daughter, Mrs. Cash Stone who lives with her, arranged a special dinner for her with Mrs. Louis A. Babcock and Mrs. Victor Hurley as guests. Mrs. Hurley took some pictures which she will send to Mrs. Rice's other daughter, Mrs. P. B. Hurley, at Riverside, Calif. Other friends called on her during the day.

"Mrs. Rice was quite ill during the winter and later met with an accident but has made a remarkable recovery." — Milton and Milton Junction Courier.

SHILOH, N. J. — The annual Sabbath school report printed in the spring issue of *Bulletin Extra* shows contributions to missions and other outside projects of \$757.12. Twelve different denominational and interdenominational objects are listed — this in addition to \$133.58 given by various classes as "white gifts" at Christmas time.

The Loyal Temperance Legion (LTL) is probably more successful in Shiloh than in most of our church communities. Under the direction of Mrs. David S. Davis this LTL with a membership of over 30 includes most of the boys and girls of the church in the 7 to 13-year-old group as well as some from the community. Meetings are held in the church social rooms the first Sabbath each month. At the State W.C.T.U. Convention the Shiloh LTL received a certificate for attainment on the Standard of Excellence and also an award for a good report of work done. — *Bulletin Extra*.

RIVERSIDE, CALIF. — Our report of the Temperance Day observance, April 30, failed to be included in last month's news. Pastor Wheeler delivered a powerful sermon. With alcohol such a subtle menace, we need to be periodically reminded of its dangers.

May 7 was Christian Family Day. The sermon, "In Our Steps," was a challenge to parents. Appropriate music enriched the service. Near the close of the hour devoted parents presented their infants for dedication.

May 8 saw the launching of a series of "Work Bees" at Pacific Pines Camp. The work bee planned for May 1 had to be postponed on account of snow! Our camp was rented to a Lutheran group from May 13-15. Other work bees continued on May 22 and the Memorial Day holiday, May 29 and 30, insuring fine readiness for our camping season to begin on July 1 and end July 24. Volunteer workers have given wholehearted service.

Sabbath Rally Day on May 14 called for a strengthening of our loyalties to God and loving obedience to His commandments. The following day Pastor Wheeler was sent by Pacific Coast Association on a ten-day ministration trip throughout much of California.

Tuesday evening, May 17, the annual mother-daughter banquet sponsored by the Dorcas Society drew a better than ordinary response. "A Girl's Life from Infancy to Maturity" was presented in tableaux. Mrs. R. C. Brewer, Mrs. Rex Brewer, and Mrs. Albert Withrow were responsible for the delicious menu featuring chicken pie and strawberry shortcake.

The Sabbath Recorder

In Pastor Wheeler's absence, William Rymer, of the Riverside County Sheriff's Department (son-in-law of your correspondent), occupied the pulpit, Sabbath, May 21. His sermon, "The Believer's Responsibility," was direct and soul-searching.

Pastor Wheeler returned according to schedule, somewhat tired in body, but much refreshed in spirit. At the Sabbath eve prayer service, May 27, he gave a thrilling account of his visit with some fifty-five families in the course of his two-thousand-mile trip. We were much heartened by the news that regular services are now being held in Oakland. The Rasmussens, of Livermore, are largely responsible for this new venture of faith.

"The Impending Threat of a Calendar Change" held our attention on the final Sabbath of the month. Pastor Wheeler pointed out the serious problems to sincere Christians that such a change would bring. We can thank God for the wise decision of our national leaders for whom in the Word we are admonished to pray. We are also admonished to "awake."

During May we began the study of the Book of Hebrews. Later, studies in the Old Testament will be resumed. These studies are conducted by the pastor on Sabbath eves and are enthusiastically attended. — Mrs. A. O. Ritz, correspondent.

OUR SERVICEMEN

Pfc. Re R. Baker, US51281916
Station Complement-Army Arctic Cen.
AOP 733
Seattle, Wash.

Obituaries

Prentice.—Dr. Harry W., the son of Rev. Asa B. and Marian Greene Prentice, was born Oct. 26, 1873, at Adams Center, N. Y., and died May 5, 1955.

His wife was Miss Alice I. Toop, who was head of the Music Department of Alfred University for several years before her marriage. She preceded Dr. Prentice in death twenty-five years ago. Surviving is his daughter, Eleanor (Mrs. J. Ramoth Anderson), Clark Township, N. J. His son, Donald T. Prentice, died two years ago. He also leaves nieces and nephews. Dr. Prentice was a devoted member, trustee, and deacon of the First Seventh Day Baptist Church of New York City.

Funeral services were held on May 9 at the Prall Funeral Home, Roselle, N. J., Rev. Harold

R. Crandall officiating. Interment was in Kensico Cemetery. H. R. C.

Andreas.—Elder George P., was born in southern Russia, July 29, 1885, and passed away in Los Angeles, Calif., March 15, 1955.

He came to this country in his youth and became very active in Christian work. In 1936 he joined the Los Angeles Seventh Day Baptist Church. When the church was without a regular pastor, Brother Andreas often led the worship services. He was ordained by another denomination but spent the greater portion of his life as a baker. His enthusiasm for Bible study and his ability to lead in this ministry was a special talent. He was a student of the Word.

He leaves his wife, Katherine, of Hollydale, Calif., and a daughter, Mrs. Barbara Luttig. Services were conducted in the Pierce Brothers South-Cities Chapel, South Gate, on March 19, by his pastor, Rev. Leon R. Lawton. Burial was in Inglewood Park Cemetery. L. R. L.

Davis.—Marie Hills, daughter of Elder and Mrs. George W. Hills, was born Oct. 28, 1898, in Nortonville, Kan., and died April 9, 1955, at Los Angeles, Calif.

Her childhood was spent in Nortonville, Kan., and Salem, W. Va., where her father was pastor of the Seventh Day Baptist Churches. When he became pastor of the Los Angeles Church in 1913 she transferred her membership to that church. Her life was spent in helping others. As a teacher of home economics at Belvedere Junior High School, where she taught for 26 years, her particular joy was to work with problem youth. During the years she was one of the leaders in the Los Angeles Church, serving as church clerk for many years.

She leaves her husband, Herbert H., of San Gabriel, Calif.; two daughters: Adelaide Gregory, of Arcadia, and Winifred Wheelock, of San Bernardino; her mother, Mrs. George W. Hills, of Los Angeles; and six grandchildren.

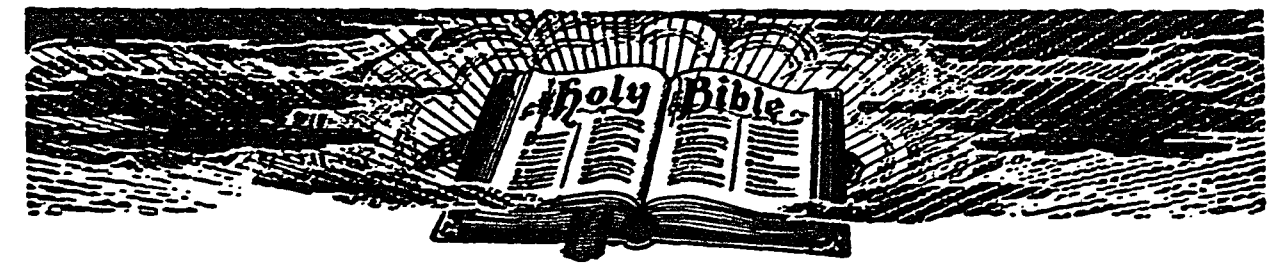
Funeral services were conducted by her pastor, Rev. Leon R. Lawton, at the "Little Stone Church" of Turner, Stevens & Turner, Alhambra, Calif., on April 13, 1955. Interment was in Forest Lawn Memorial Park. L. R. L.

Owen.—Leanna Satterlee, daughter of William H. and Alice Livermoore Satterlee, was born Sept. 1, 1889, at Alfred, N. Y., and died in Los Angeles, Calif., Jan. 17, 1955.

Her early life was spent in the East. She came to California in 1904 with her parents, one of the early pioneer families in the Monrovia area. Her husband, C. Carol Owen, died in September, 1953. Their home was in South Pasadena.

She is survived by her parents of 815 California St., Monrovia; and two brothers: William L., of Alhambra, and L. Fred, of Oakland, Calif. Funeral services were conducted in Temple Mortuary Chapel in Monrovia by Rev. Leon R. Lawton. Burial was in Live Oak Memorial Park. L. R. L.

WANTED — Partner or partners for a corporation to put a radically improved school desk on the market. D. Alva Crandall, Rockville, R. I.



"The Bible has become again the source-book of theology, and the question now asked about the latest theological publication is not whether it meets the demands of the modern mind, but whether it does justice to the biblical data. It is the Bible and the whole Bible that matters. The practice of treating the Old and New Testaments as two books of different importance and value is now dropped." — A. M. Chirgwin in *The Bible in World Evangelism*.

