

The Sabbath Recorder

Transportation, however, continues to be one of the major problems. The bus purchased two years ago served us well for some time. We are not able to use it at present because of the need for new tires and some other repairs for which we have not funds at this time. Some of the members have overloaded cars, and one man has been using his farm truck, which is very inadequate in cold or rainy weather. We do hope to get these repairs done before our Bible School, for the bus will be badly needed at that time. Some mothers, having no means of transportation, have expressed desire to attend our services if transportation were available.

Our pastor has been handing out tracts around the town of Paint Rock regularly. We also have, in the Huntsville bus station, a tract rack which we keep filled as tracts are removed. This was installed through the efforts of Miss Golda Gerat who hired a sign painter to apply the name of our church.

We have, each evening after the Sabbath, a prayer service and Bible study, with average attendance of fifteen to twenty — not as many as we hope for. We pray that the Holy Spirit may be the guiding, driving force within us — that all our work may be so alive and interesting that others may hunger for "the crumbs that fall from the Master's table."

We have committed to us a sublime task, and oh, that each of us may feel the impact of this task! — Correspondent.

Births

McAllister. — A daughter, Marjorie Eileen, to Mr. and Mrs. William E. (Jean Davis) McAllister of South Plainfield, N. J., Feb. 10, 1956.

Williams. — A son, Russell Lee, was born to Melvin and Gladys Williams at the Ord Hospital, Ord, Neb., Jan. 24, 1956.

Obituaries

Ewing. — Dr. Paul L., son of Henry H. and Julia Bonham Ewing, was born at Shiloh, N. J., and died of a heart attack at Little Rock, Ark., Dec. 20, 1955, at 51 years of age.

Educated at Shiloh, Milton College, and holding a Ph.D. from the University of Illinois, Dr. Ewing was devoting his life to teaching in schools of pharmacy and medicine. Since 1951

he had been at the University of Arkansas at Little Rock.

A member of the Shiloh, N. J., Seventh Day Baptist Church since boyhood, he was active also in the Little Rock Fellowship.

Surviving are his wife, the former Dorothy Larkin; a son, Robert Leon, of Little Rock; two daughters, Mrs. Marvin Gardner, Jr., of Dallas, and Mrs. Leland Efrt of La Marque, Tex.; his parents, of Shiloh, N. J.; a sister, Mrs. Thomas Ewing, of Ransomville, N. Y.; and 5 grandchildren.

Funeral services were conducted December 23 by Rev. Carroll L. Hill of Janesville, Wis., with burial at Forest Hills Memorial Park. — Information furnished by Dorothy L. Ewing.

Glaspey. — Roy B., son of Mary and Ward Glaspey, was born Nov. 16, 1898, and passed away Feb. 25, 1956.

He is survived by his wife, Hilda M. Clark Glaspey; five daughters: Mrs. Ethel Lewis, Mrs. Anna M. Tepper, Mrs. Charlotte House, Mrs. Roberta Selfridge, and Miss Ida May Glaspey; and four sons: Roy L., Albert L., Joseph, and Roland. There are also four sisters: Mrs. Metta Horner, Mrs. Emma Kellogg, Mrs. Margaret Goodrich, and Mrs. Miriam Fraser; two brothers, Arthur and Edward; and 14 grandchildren.

Funeral services were held in the Kenneth Carl and Son Funeral Home by Rev. Robert Lippincott and interment was in the Canton Cemetery. R. P. L.

Hurley. — Luella Stillman, youngest daughter of Joe and Elizabeth Stillman, of Nortonville, Kan., later of Gentry, Ark., was born Aug. 26, 1882, and died Feb. 18, 1956.

For a number of years she was a member of the Nortonville and later of the Gentry Seventh Day Baptist Church. Three years ago the Hurleys moved from Long Beach, where they had lived for some time, to Mt. Vernon, Wash., to be near their daughter.

She is survived by her daughter, Mrs. Don (Elizabeth) Equals, of Mt. Vernon, Wash.; a son, Col. Robert B. Hurley, Fairchild Air Force Base, Spokane, Wash.; one sister, Mrs. Ruth Vars, of Long Beach, Calif.; and four grandchildren. She was buried beside her husband at Acasea Memorial Park near Seattle, Wash., Feb. 21. A. L. W.

Johnson. — James Abram, was born Mar. 31, 1885, and died while visiting his children at Valejo, Calif., Feb. 2, 1956.

He was a faithful member of the North Loup Seventh Day Baptist Church for many years. Funeral services were conducted at the North Loup Seventh Day Baptist Church on Feb. 7, by his pastor, Rev. Francis D. Saunders. Interment was in the North Loup Cemetery. F. D. S.

**SEVENTH DAY BAPTIST
FELLOWSHIP MEETING
Sabbath, March 17, 1956
Room 200, YMCA, 8th & C Sts.
San Diego, California**

'Tis Finished

SAMUEL STENNETT

" 'Tis finished!" — so the Savior cried,
And meekly bowed His head, and died:
" 'Tis finished!" — yes, the race is run,
The battle fought, the victory won.

'Tis finished! — all that heaven foretold
By prophets in the days of old;
And truths are opened to our view
That kings and prophets never knew.

'Tis finished! Son of God, Thy power
Hath triumphed in this awful hour;
And yet our eyes with sorrow see
That life to us was death to Thee.

'Tis finished! — let the joyful sound
Be heard through all the nations round:
'Tis finished! — let the triumph rise,
And swell the chorus of the skies.

The Sabbath Recorder

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IN THIS ISSUE

Editorials: Sky Time	178
P.O.A.U.	179
How They Say It in French	179
Features: Junior Quarterlies Spring Quarter ..	180
Budget Promotion Filmstrip.—*Rais'n's ..	181
What We Have to Sell — What It Costs ..	182
The Living Word	183
Dean John Daland Recalls Long Career	184
Higher Education Needed	185
Wise Words on Stewardship	185
National Council of Churches	186
Riverside Church Plans	
Enlarged Camp Facilities	187
Ministers Conference	188
Attention Boys and Girls	188
Heifer Project.—Several Tracts Reprinted	189
For Jr. High Readers.....	190
Missions and Revolution	190
Mrs. Willard D. Burdick	191
Historical Society Receives Gifts	191
News from the Churches.—	
Marriages.—Births.—	
Obituaries	Back Cover

SKY TIME

We are in the middle of leap year, having recently passed that extra day at the end of February. This irregularity of the calendar never ceases to be news when it swings around every four years. In our local hospital 13 babies were born this year on the twenty-ninth day of the second month and will therefore have only ten birthdays by the time they are forty years old.

An article in one of our papers in its headlines called leap year "man's attempt to keep in step with 'sky' time." We like that. It gives us a starting point for extending our thinking into the spiritual realm.

The old Julian calendar started in 45 B. C. and was not abandoned in this country until September, 1752, when England accepted the Gregorian calendar. By that time the vernal equinox was 11 days off and that number of days had to be dropped out of the month of September to bring the calendar into harmony with the sky. Julius Caesar set up a 365-day year and a leap year every fourth year. It was not quite accurate, each year being 11 minutes and 14 seconds too long. Pope Gregory XIII at the end of the sixteenth century discovered the trouble. They had been counting each century year as a leap year, which made a gain of three days every 400 years. His principal change was to drop that practice except every century year divisible by 400. It took a bit of figuring, which probably could have been done many centuries earlier. But people do not think very fast along the lines of getting into harmony with "sky" time. It took England about half a century to make this change after its value had been proved.

Beyond the sky is the Maker and Sustainer of all the heavenly bodies in our solar system and the other celestial systems. We can learn much by observing the sky, but there is much about the purpose and plan of God which cannot be thus learned. We have had in our personal library a book entitled *The Gospel in the Stars* but we do not believe the author proves the point. Perhaps we could apply the verse, "The kingdom of God cometh not with observation" (Luke 17: 20). We read in Galatians 4: 4 that

MARCH 19, 1956

179

"when the fulness of the time was come, God sent forth his Son . . ." That seems to imply that the Gospel comes by revelation rather than by stargazing, calculation, or observation. God had His own plan for the coming of Christ and He has chosen to reveal in advance some of the circumstances that will precede and accompany His second coming. For us who live between the two He has a different sort of plan — a presentation of the claims of Christ to each of us by the preaching of the Gospel. We are left with the responsibility of accepting or rejecting His plan for our lives. It could be stated like the newspaper heading, "Man's attempt to keep in step with 'sky' time." Are you in step with what you know of His plan for you?

P.O.A.U.

In the Recorder of March 12 was a brief article about religion and the public schools with the initials P.O.A.U. on the signature line. Since it is hard to remember the meaning of the many initials now in common use we do well to remind ourselves that the full name of the organization referred to is "Protestants and Other Americans United for Separation of Church and State."

Seldom does one find an organization which embraces such a wide variety of religious belief. In a sense it could be said to be much more ecumenical than the National Council of Churches though it is, of course, not to be compared with that organization in size of membership.

Dr. Charles Clayton Morrison, editor emeritus of *The Christian Century*, was one of the founders of P.O.A.U. and was elected president at the Eighth National Conference on Church and State held recently in Washington. His publication is generally recognized as quite liberal theologically and strongly ecumenical. Among the newly elected or re-elected vice-presidents are the well-known leaders, Bishop G. Bromley Oxnam and Dr. John A. Mackay, president of Princeton Theological Seminary.

Of a somewhat different point of view is another vice-president, Dr. Joseph M. Dawson, former executive director of the

Baptist Joint Committee on Public Affairs. Conservative Frank H. Yost, editor of the Seventh Day Adventist quarterly *Liberty*, was elected recording secretary. He, too, was one of the founders of the organization. Re-elected as one of the trustees was Dr. Clyde W. Taylor, secretary of affairs, National Association of Evangelicals. Many of the other trustees are of highest rank in the fields of education, military, and missionary work.

On the vital issue of separation of church and state great men cross many of the boundaries and walls that ordinarily hold them far apart. Who would think, for instance, that some of the most prominent men in the National Council of Churches would be working for eight years with one of the most important men heading up the National Association of Evangelicals, or that Dr. Yost whose denomination belongs to neither would also be a founder of this organization? Seventh Day Baptists, who are members of several interdenominational bodies, and have a strong stake in the issues involved, have not sought representation in any official way as yet.

Individual membership is available with a contribution of \$3.00, two thirds of which covers a subscription to the monthly 8-page organ *Church and State* edited by Glenn L. Archer. The address is 1633 Massachusetts Avenue NW, Washington 6, D. C.

How They Say It in French

Many Bible passages take on new meaning for the student when he learns to read them in the original Hebrew or Greek. We have also been interested to see what new light is cast on some verses by reading them in the modern languages. Those who have first learned the Scriptures in a mother tongue other than English quite naturally find that to them certain words have a richer meaning in their native language than in English. German-speaking friends have often pointed this out to us.

French has its contributions. It is surprising when one reads the Bible in French how many of the words are the same as English. One verse in particular has a thrilling little change of emphasis

MEMORY TEXT

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Deut. 10: 12, 13.

for the Bible lover. It is Acts 17: 11. Our familiar English version reads: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

When you turn to the French, at least in the translation by Louis Segond published in 1949 by the British Bible Society, the last part of the verse says something like this, "to see if what had been told them was exact" (pour voir si ce qu'on leur disait était exact). The meaning of "exact" in French seems to be almost identical with its meaning in English. The French reader gets the impression therefore that the greater nobleness of the people living in Berea is evidenced by their desire to determine whether the preachers had exactly quoted and properly interpreted the Scriptures about the Messiah whom Paul affirmed had come. The same verse says that they received the Scriptures with "beaucoup d'empressement." Translate it for yourself.

We certainly need to be greatly impressed by the Scriptures. This is the Book above all other books. If we put ourselves in the position of those who are grasping the significance of the Gospel story for the first time we, too, will be anxious to examine the Old Testament daily to see if its fulfillment in the New is exact.

In case anyone should look this verse up in another French version he would find the words different but the meaning much the same. In "Version Synodale," published by the Bible Society of France in 1950, it reads "to verify that which had been said to them."

Junior Quarterlies
Spring Quarter

These lessons have been prepared by Miss Ellen Swinney and will be ready for use in the Sabbath schools March 31.

The committee is happy to announce that forty-one Sabbath school groups are using these quarterlies. Twenty-one of these schools ordered for the year and twenty ordered for the quarter and are re-ordering for the spring quarter. Several lone Sabbathkeeper groups are also using them.

The success of this project is dependent on the full co-operation of each Sabbath school. We need your subscriptions and also your prayers and constructive suggestions which will improve future issues.

Make checks payable to Treasurer of Board of Christian Education.

CHANGE IN ADDRESS:

Due to the illness of Rev. Delmer Van Horn, we would like you to send your subscription orders for this quarter and any future orders to —

Committee on Junior Quarterlies
c/o Onnalee G. Saunders
Box 303
Richburg, N. Y.

— Committee on Junior Quarterlies.

Following Gamaliel's Advice

(A bit of humor in politics)

"If it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5: 39). Thus spoke the Pharisee, Gamaliel, about the work of Peter and the other preachers.

If Dr. Fred Stripp, a speech teacher in the University of California at Berkeley and acting pastor of the South Berkeley Community Church, is right, then Republicans and Eisenhower supporters ought to give up now. This new "Dr. Gamaliel" pronounced a prayer at the Oakland Municipal Auditorium directing these words to God, "We believe Adlai Stevenson to be Thy choice for President of the United States." Some people, and we believe a pretty substantial number, would not be willing to accept the corollary that if Adlai is God's choice then Ike must be the devil's choice.

Budget Promotion Filmstrip

Local church leaders and Commission members have been anxiously awaiting the release of the 1956 filmstrip being produced at Plainfield to promote the raising in full of the Denominational Budget. It is confidently believed by your editor-secretary who has been assembling the pictures and writing much of the script that this filmstrip will picture our whole denominational work better than it has ever before been pictured. In this story of our work the audience will see in many colored pictures our missionary work on our three major foreign fields and on the home front. The same is true of our other boards and agencies. Pictures and charts will tell the story of what we are doing and the amount of money it will take during the remainder of this Conference year to meet the needs. It is confidently hoped that such a presentation can get into most of our churches to stimulate giving.

Now here are the facts, just confirmed as this Recorder is in preparation. The filmstrip will be available as soon after April 7 as it is possible to get it mailed out. We believe it would be safe to schedule it in some churches on the week-end of April 14. Several copies will be in circulation. Wherever possible, members of Commission will present the story, adding to it their own personal knowledge of and interest in the work of the denomination.

We believe that some churches having their own audio-visual equipment will want to order this filmstrip directly from the film library of the American Sabbath Tract Society as they do other filmstrips. If, however, any church is expecting a visit from the Conference president or other Commission member in the near future, it would seem advisable for him to make the presentation. Those who are making local arrangements should allow a full hour for this program. Although the script reading has not yet been timed, there are about 120 pictures and other frames to be shown. Some may wish to set up two meetings, one to view the work and another to go back over some portions of it for discussion.

* Rais'n's Budget Promotion Committee

Four issues of the Recorder have passed since our request for inquiries about specific items especially worthy of designated support * within the Denominational Budget and for each pastor to forward at least one copy of his church bulletin, preferably for the week after each Budget Sabbath. Though smaller than we had anticipated, the response has been gratifying. One wonderful person even included a gift to more than cover her yearly share of our denominational effort because our "weekly proddings. . . made her conscience prick." Praise the Lord! We hope with her that our small efforts will help "bring results one hundredfold." It will take many more of these \$12.20 (or \$1.00 monthly) mites from each of us to carry out our task, but anything is possible, if it be God's will.

*Rais'n's — So far, we haven't heard of any budget item that is oversubscribed. Unless you select your own project, your gift goes to support the whole budget. Study p. 60 in the 1955 Year Book.

As of this writing, wheels are starting to turn on another phase of our committee task. In the near future we plan to send to each church now receiving special bulletin covers, a packet of special offering folders which we hope can be returned to the respective church treasurers on Budget Sabbath, June 9, as an extra offering. Further information will follow, but we urge you to keep in mind that an average gift of only \$2.60 over and above the \$9.40 average of last year will put the budget over the top. Which of us is willing to remain only an "average" giver in the sight of our Maker?

May we again urge each parishioner to press his pastor or this committee for more "talk about money."

The January 31 figures are reprinted below:

100%	\$74,114
33.3% 4-month goal	\$24,700
25.5% Raised 1956	\$18,926
26.3% Raised 1955	\$18,633

What We Have To Sell — What It Costs

Given by Rev. Leland Davis over radio station WBCB on March 7, 1956, at the invitation of a local realtor, A. Tait Buck, who has asked men of other professions to speak on the same subject.

The Book

Seventh Day Baptists have a book to offer you. This book is unique in that it is the greatest book that ever was or ever shall be written. For generations this book has been the best seller in all languages.

The Author describes the book by comparing its power to a devouring flame, a crushing hammer, a life-giving force, a defensive weapon, a probing instrument, and a purifier of life.

This book was written under the divine guidance of the Author and Finisher of all that is pure, holy, and good. The purpose of this book is to instruct, teach, and lead you in a righteous path. Peace and true happiness are revealed in it. This life-giving book, containing the Old and the New Testaments, is the Bible.

In offering you the Bible, we would not cut out part, and then sell it to you. Neither would we seek to add anything to it.

The Saviour

We offer you this book above all others, because it is sufficient to meet your every need. Its central character is God's beloved Son who came into this world in order to live among us, manifest God's love, and offer us salvation. We offer you Him who wants to be the Saviour and Lord of your life. We offer you Him who cared enough for you to suffer the consequences of your own sin. For, "He who knew no sin was made sin for us." We invite you to receive Him for "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The Fellowship

In offering you Him, we offer you a fellowship that is most unique. We have fellowship not only with one another, but "with the Father, and with his Son Jesus Christ." Through our fellowship with

Christ, we have daily forgiveness of our sins, and the assurance of eternal life. It is one fellowship which is primarily spiritual, and as such gives you true joy and happiness.

This fellowship is based on love — divine love. God's divine love binds our hearts together in a true Christian spirit. His abiding love implanted in our hearts prompts us to obey His Word. Whatever we do is done willingly and gladly because "he first loved us and gave himself for us." All we do is done for His glory and to magnify His holy name. Seventh Day Baptists offer you a fellowship in which you can express your gratitude to God for the love shown by Christ's death, by your obedience to all of His commandments.

The Sabbath

We offer you God's richest blessing through worship on the seventh day of the week. For His Word tells us that He Himself, in the very beginning of time, set apart the seventh day as His holy day, and blessed it by putting His holy presence into it. Later when He gave the Ten Commandments, He said in the fourth, "Remember the sabbath day to keep it holy: six days shalt thou labour and do all thy work, but the seventh day is the sabbath of the Lord thy God. . . ." As you strive to keep the seventh day holy, you express in a very practical way your love and devotion to His Son. For He says to His own children: "If you love me, keep my commandments." We offer you the seventh as the true Lord's day because the Lord Jesus Himself worshiped God on the Sabbath. The Bible says: ". . . as his custom (habit) was he went into the synagogue on the sabbath day."

Christ came not only that we might have life but that we might have it more abundantly. We offer you the Sabbath that your life in Him might be more abundant.

The Cost

What will what we offer you cost? As I said, Seventh Day Baptists offer you the Bible in its entirety. Most of you have it on your shelf if not in your spiritual possession. All it will cost is a little effort to dust it off, and time to read it

through for yourself. It will be necessary for you to believe what God says about you as well as His Son. You will have to renounce your own way of thinking and living. It will mean testing what others tell you is right by the Word of God.

Receiving the Christ

We offer you the gift of God's love and salvation, but you must receive Christ to have it. To have Him as your very own Saviour, you must believe that He died for you personally and arose to live and save you for eternity. In receiving Him you become an adopted child into God's family. Then as His new-born child you fall heir to all His spiritual riches.

Further, if you have received Christ, as your Saviour, then you must obey Him as your Lord. You must seek to prove your love for Him by keeping the fourth as well as the other nine commandments. Since your Lord kept the seventh day holy, can you His servant do any less or differently? God's Word says: "He that saith he abideth in him ought to walk, even as he walked." To be His child, and grow to become more like Him, you must keep His day holy. For God says: "Be ye holy even as I am holy." Abundant living, we believe, will cost you keeping the Sabbath holy.

Dust off the Book. Read and study it through. Acknowledge the rightness of God's precepts. Accept His Son as your Lord and Saviour. Live His way; keep His day holy. You will never be sorry, but ever grateful that I reminded you.

Prayer

Almighty God, of whom the whole family in heaven and on earth is named, we bless Thee for a fellowship which joins earth and heaven and unites us with the faithful of ages past who have found in Christ the true meaning of life. We bless Thee for a fellowship which is world wide and makes us one with men and women of every land and nation who know Him as Saviour and Lord. May we be worthy members of this glorious company. Amen. — W.C.C.

THE LIVING WORD

Luther A. Weigle

"Smell" and "savour"

The nouns and verb which are translated "smell" in the King James Version denote only what is pleasing; the Hebrew had other words for bad odors. The Revised Standard Version retains "smell" for the verb, and in a few cases for the noun. But it generally uses "fragrance," "scent," "perfume," or "pleasing odor" for the noun, depending upon the context.

"Sweet smelling myrrh" was an error for "liquid myrrh," and "the smell of thy nose" is properly translated "the scent of your breath" (Song of Sol. 5: 5, 13; 7: 8). The "perfume" which Moses was commanded to make was "incense" holy to the Lord; the commandment not to make any like it "to smell thereto" means that none of it should be made "to use as perfume" (Ex. 30: 38).

The term "sweet savour" refers to God's pleasure in the odor of burnt offerings, and is now translated "pleasing odor" (Gen. 8: 21 and many other occurrences). The word of the Lord through the prophet Amos, "I will not smell in your solemn assemblies" (5: 21) means that the Lord will not take pleasure in the burnt offerings of their solemn assemblies. The revised versions translate the clause, "I take no delight in your solemn assemblies."

The noun "savour" refers to taste in the well-known text about salt (Matt. 5: 13; Luke 14: 34). The verb "savour" which appears in Jesus' rebuke to Peter at Caesarea Philippi means to have a taste for, to relish, like, or care for (Matt. 16: 23; Mk. 8: 33). The Greek verb for which it is used means to think, to set the mind on, to purpose; it is the verb which is translated "Let this mind be in you, which was also in Christ Jesus" (Phil. 2: 5). Jesus told Peter that his mind was not on the purposes of God, but of men.

SABBATH SCHOOL LESSON

for March 31, 1956

The Meaning of the Resurrection
Lesson Scripture: Luke 24: 28-34, 44-53.

Dean John N. Daland Recalls Long Career

by Anne Randolph

EDITOR'S NOTE: We are glad to reproduce here the greater portion of an article clipped from the Milton and Milton Junction Courier which had been written for the student publication, Milton College Wildcat. We believe that Anne Randolph, daughter of Rev. Elmo F. Randolph, has done a good job of reporting. We are sorry we did not have room for the whole story.

When Dr. W. C. Daland came to our campus in the fall of 1902 to become the second President of Milton College, his family accompanied him. His eldest son, John, known to all the present-day students as "Dean," was then of high-school age. When his father took up the presidency, John took up high school in Milton Academy, finishing a three-year course in 1906. Some of his "academy days" classmates, he recalls with a smile, were James L. Skaggs, the father of "Prof" Leland Skaggs, Flora Zinn, the sister of our Miss Zea Zinn, and "Prof" Stringer, a former music instructor whom many know well.

John Daland then continued the college course being graduated with a Bachelor of Arts degree in 1913. After his graduation, he attended the University of Wisconsin, receiving the Master of Arts degree in Latin in 1914. The following summer, Dean Daland says he did the most satisfactory thing he ever did in his whole life-time, when he married Nellie Furrow. . . .

Because of illness, and for several other reasons, the dean spent a little time in California, and on his return to Milton College became the professor of Latin. "Prof John," as he was then known, taught Latin for many years, and not until fewer students wished to take Latin did he begin to work into the History Department.

He has been dean of the college since 1923. This position was created in that year to make it possible for President A. E. Whitford to be absent for considerable periods in order to raise money for the school. The dean was supposed to perform some of the president's duties in his

absence, such as presiding at daily chapel (which was then compulsory), receiving visitors, and having conferences with students on anything that might come up. He was also involved in matters of discipline.

During his thirty-nine years on the faculty, he has also served the college in the line of public speaking. It frequently happened that churches, clubs, and high schools called on Milton College to furnish a speaker, and in many instances Dean Daland filled this need. . . .

Among the memories of his early years of teaching, are recollections of the struggle which he and "Prof Bill" Burdick went through in order to get a full-time coach for Milton. . . .

Dean Daland has always been interested in all campus activities — particularly music, plays, and any other student projects of a literary nature.

He says that he never took a course in Shakespeare but he got his Shakespeare by the fine old Milton tradition of going to the play every commencement. He has the unusual record of not having missed more than one or two plays in thirty-five years. . . .

During his student years he saw Whitford Memorial Hall being built, and also the gymnasium which was started in the summer of 1910 and completed just in time for the commencement of 1911. In years before, a tent had been erected for the exercises and had, on one occasion, collapsed the night before commencement.

Being asked what he likes to remember most in a teaching career of some forty years, the dean promptly responds that it is the personal conversations he has had with students in his small office.

Visiting in his lovely home, one quickly becomes aware of what an interesting and well-rounded life the dean has led. One entire wall of the living room is filled with books — books of history, and books which have been handed down through the Daland family for years. One could browse for hours and only begin to scratch the surface of the library which he has built up through his lifetime.

The dean is well known for his "knack" of stating both sides of an argument fairly,

and his opinion is highly valued by all who know him.

In short, he is loved, honored, and respected by all as a dean, a teacher, or just a friend. He has made his mark in Milton, and although his days of teaching and working are almost over, his influence will be felt for years and years to come in the halls of Milton College.

Higher Education Needed

Herbert N. Wheeler

Education in our schools and colleges is in a serious situation, gradually improving, but greater speed is necessary. The shortage of scientists, physicists, chemists, and mathematicians is a menace to our progress as a nation. It is amazing that some of our high schools have no teachers in mathematics, and yet no one can pass civil service examinations for a number of positions without having taken a course in algebra, trigonometry, and even calculus. Big industries have the same requirements. Calculus may not be so important in itself, but by studying it a student learns how to concentrate and work out difficult problems that confront him in this advancing scientific age.

We should have no fear of Russia in any field but when that country is graduating three times as many scientists as we are, as time goes on, the percentage will be against us even if our scientists in the main are better trained, as we presume they are, since they study by their own free will and are not forced to do so.

The theory that the most ardent advocates of the so-called progressive education movement fostered, that children should be allowed to take whatever courses of study they wished, has done great harm. Many of them took the easiest subjects possible that would permit them to get a bachelor's degree. Some colleges and universities are having a hard time to assimilate high-school graduates who are not well schooled in basic subjects, and are obliged to reject them or resort to teaching academic courses. It is necessary to get back to the fundamentals if our country is to progress or even hold our own as the greatest leading power in the world, economically, socially, and spiritually.

Wise Words on Stewardship

"The church is not a country club with minimum dues."

When stewardship leaders of 21 denominations got together last month at Chicago for the second annual Every Member Canvass Conference, they issued a fairly strong statement pointing out that it was not enough to aspire to balance the budget or to take refuge in doing as well as the previous year. The conference was directed by Rev. Arthur O. Rinder, associate executive director of the Department of Stewardship and Benevolence of the National Council of Churches.

The stewardship denominational executives decried the practice of sending out pledge cards by mail as "both the wrong and lazy way" to secure contributions. All solicitation, they said, should be by personal calling at the home of every constituent. This "provides for 'Christian witness' on the part of both canvasser and giver. The canvasser testifies to his own beliefs in giving of his time and talent as well as money. The giver develops a personal relationship to Christians throughout the world, using his own church as a medium through which he reaches and helps the world's needy."

A second important point, the stewardship men said, is that the church fails in its responsibility unless it uses all its strength, all its effort, to give all of its constituency an opportunity to participate in the full program of the church, right down to the child with a ten-cent-a-week allowance.

"Papa doesn't represent the family at Communion; neither does he represent it in giving," said Dr. Rinder. "Giving is an individual matter between a person and his God. Thus the church must not say, 'We need the money,' but instead, 'You need to give.'"

Churches were advised to ask for contributions not "as you gave last year" but "as God has blessed you." Dr. Rinder said, "Churches should have the vision of world-wide stewardship and be able to see their part in it. Thus the securing of money becomes only the means with which they carry out their responsibility. God doesn't rule out either methods or efficiency or initiative."

National Council of Churches The First Five Years

By Robbins W. Barstow
in *The Outlook*
(excerpts)

What can we say of these five years? What did we expect to happen? What has been accomplished? How well have we, in this experience of "togetherness," served the high objectives of our Christian faith as we proclaimed them at Cleveland during those blizzard days back in the closing weeks of the year of our Lord 1950?

The full answers to all or any of these questions cannot be given in brief compass. It took a 273-page book to record the beginnings of the Council, and one hesitates to estimate the number of sheets of paper which, during these 60 months, have carried the reports and the resolutions, the financial statements and the declarations of policy, the findings of committees, and the major addresses before board sessions and departmental assemblies. If they were stacked up, the Washington Monument might well look to its laurels!

Nevertheless, within and beneath this welter of paper work, and in the face of unresolved problems and unfinished — in some cases almost unfaced — tasks, there can be found ample justification for a thrilling sense of satisfaction. We are well on our way. . . .

What about the values underlying all the going and coming, the speeches and the pamphlets?

Let it be said again that one clear gain in these five years is the better acquaintance and the fuller understanding and the closer co-operation among the various member-denominations and their leaders, both lay and clerical. By the grace of God, in this case, familiarity has not bred contempt — quite the opposite. There is a degree of respect as well as acquaintance that would hardly have been possible without the National Council as a common meeting ground for the facing of the Christian task. And it must always be remembered that the Council is *only* the instrument of the churches themselves.

There is, to be sure, a negative side, lest we be too exultant on this birthday.

We are a pretty big and cumbersome organization, with complicated committee structures and cross-representations, and not all of the separate operational machines of the dozen and more formerly independent organizations have yet been standardized, with gears properly meshing, and unnecessary gadgets eliminated. Progress is being made, and when the New York offices can be housed together, instead of in the seven different buildings now used, the full integration and simplification will be greatly helped, so that the Council can serve the churches ever more effectively.

But back on the positive side, another very sure gain is that more people than ever before, both in and out of our churches, are being made aware of some of the unmet needs of individuals and groups, spiritual as well as material. Not only are such projects as the "Harvester" wagons among the migrants, and the collection of CROP donations, and the re-settlement of refugees being prosecuted with vigor. These stories are being told more widely and more pointedly, and always with the underlying spiritual motives emphasized. Our church members indicate by their responses in local co-operation and in general gifts that they recognize their Christian responsibilities.

Another specific gain to be noted has already been mentioned, namely, the prophetic note that emerges when the churches together consider some of the great issues of modern life. It is not alone in co-operative evangelistic missions, or campus preaching missions, or sermons in the national parks or on shipboard. When Christian education leaders come together under National Council auspices to consider how best they can guide our youth, when business and industrial executives and labor union officials discuss together the Christian implications of ownership, of employment, of profits and wages, or when churchmen and professional social workers pool their insights as to the problems of poverty, of delinquency, of bad housing, of drug addiction — then you have above any of the details of program minutiae a coming to grips with basic principles and ultimate objectives in terms of redeemed Christian personality and a spiritually oriented

Christian society. These matters are not limited to any one denomination, although individual denominations as well as individual churches do well to give them still greater consideration. But the dimensions of the crises in any of these areas are such that Christian statesmanship demands that we all look at things together, and try together to understand the solutions before any of us complicate things further by amateurish piecemeal approaches. Out of such co-operative considerations can come prophetic messages that are pretty close to the basic Gospel.

This leads to a final thought. Although the National Council does not have the same sort of department of theological studies as the World Council has, nevertheless, it is acutely aware that all of us, laymen as well as clergy, in all our churches, ought to do more thinking as to the essential beliefs we cherish and are trying to disseminate. We need to deepen our own spiritual life, as individuals, as parishes, as denominations, as a Council. If this be thought to be an obvious assumption, let us remind ourselves that this spiritual note is not neglected in the crowded agenda of board or committee meetings. The Council is calling the nation to spiritual renewal — beginning with itself. In this very fact lies the surest promise for even finer experiences of service in the long years ahead.

The Council has indeed broadened the range and sharpened the focus of our Christian thinking and doing. As we continue to strengthen the bonds that unite us, let us bear in mind our purpose, as Dr. Roy G. Ross, the Council's general secretary, has phrased it — "to spread the whole Gospel through the whole church to the whole world."

A few years ago wild guesses were being made by temperance organizations and workers as to the amount of money being spent in liquor advertising. Their guesses ranged anywhere from \$10,000,000 to \$50,000,000 annually. No one knew how much actually was being spent. It is now known that at least \$260,000,000 a year is currently being spent in the advertising of alcoholic beverages.

Riverside Church Plans Enlarged Camp Facilities

Pacific Pines Camp, owned by the Riverside, Calif., Seventh Day Baptist Church and serving the Pacific Coast Association as an educational-evangelistic outreach medium, is to be further improved in the near future. Previous reports have told of the construction which has been in progress for several years.

It is announced in the February issue of the *Church Chimes* that the boys' barracks building is nearing completion. Now the local church has allocated \$10,000 from its investment fund to make possible the letting of a contract to build a combination kitchen, dining hall, and lodge building. It is stated that the above sum will not provide for the finish, cabinets, or fixtures, the cost of which can only be guessed at now. The trustees anticipate that when the new building is completed it can again be rented when not needed by our own people, and the rents used to replace the money spent for its construction.

We quote some paragraphs that are significant from this portion of the report of the Stewardship Committee of the church:

Most churches maintain a Daily Vacation Bible School at considerable annual expense. Our church maintains a beautiful mountain camp, which not only serves our local church but the Pacific Coast in the capacity of Bible School, camping program for various age groups, missionary and evangelistic work, and (renders) inestimable service to other church organizations and individual groups. . . .

Funds will have to be raised through the generous giving of members and friends of our church, former campers, and memorial bequests by those who wish to see this program of evangelism continued. . . .

We are not concerned with building an institution, whether it be church, parish house, parsonage, or camp. We are concerned with **changing the lives** of boys and girls, young men and young women, and older people. **We are concerned with bringing to all the message of salvation through Jesus Christ.**

We have no illusions that it can be done cheaply. Through faith in God that He will make it possible for us to raise the funds for these everyday expenses and for these building projects, and through our willing giving and labor, we can meet the challenge.

Dr. Paul C. Payne says, "We speak of supporting the church. No one 'supports the church.' The church supports and sustains us, gives us our opportunity to come alive through Christ, and above all, to participate in His great work of redemption. This is the most exciting business on earth and also the most costly.

"It cost God the Cross of Calvary. The church today is paralyzed at the moment of supreme opportunity because we have committed the blasphemy of insisting that what is so costly for God shall come easy for us."

Let us think and pray and give in His name.

MINISTERS CONFERENCE

Professor Melvin G. Nida, chairman of the Committee on Christian Higher Education of the Board of Christian Education, announces that Dr. Robert G. Torbet will speak at the Ministers Conference this year.

Doctor Torbet recently joined the staff of the Division of Secondary and Higher Education of the Board of Education and Publication of the American Baptist Convention as director of the Department of Educational Services.

Doctor Torbet is a graduate and former faculty member (Church History) of Eastern Baptist Theological Seminary, Philadelphia, Pa. He holds a Ph.D. degree from the University of Pennsylvania. For over four years he was editor of American Baptist Uniform Lessons and associate editor of *Baptist Leader*. Doctor Torbet is the author of *A History of the Baptists*, *The Baptist Ministry, Then and Now*, *Venture of Faith*, and *A History of the American Baptist Foreign Mission Societies*. It needs hardly be said that Doctor Torbet comes to us highly recommended.

The Albion and Milton Junction Seventh Day Baptist Churches, under the

leadership of their interim pastor, Doyle K. Zwiebel, have extended an invitation to the ministers of the denomination to meet with them. Ministers Conference will convene this year from the evening of April 30 to noon, May 3. Doctor Torbet will present two lectures concerning polity and denominational structure of the regular Baptists on May 1.

Rev. David S. Clarke, pastor of the Boulder Seventh Day Baptist Church, has charge of the study aspects of Ministers Conference and Rev. C. Harmon Dickinson, pastor of the Denver Seventh Day Baptist Church, has charge of the devotional aspects of the conference.

Further details will be forthcoming as arrangements are made.

— Melvin G. Nida.

Attention Boys and Girls!

The Letter Exchange for boys and girls that formerly appeared in the *Sabbath Recorder* will be continued soon in the *Sabbath Visitor for Boys and Girls*. At General Conference, last year at Fayetteville, Ark., it was suggested that these two features be combined. At the request of the Committee on the Sabbath Visitor, of our Seventh Day Baptist Board of Christian Education, Mrs. Mizpah S. Greene has agreed to continue her letter page in the *Visitor* each month.

Boys and girls are especially urged to write letters to Mrs. Mizpah S. Greene, at Andover, N. Y. Mrs. Greene will answer each letter personally in the pages of the *Sabbath Visitor*. We hope that children in Seventh Day Baptist homes everywhere will write soon!

Subscriptions to the *Sabbath Visitor* may be ordered from the Circulation Manager, Mrs. Evert Percy, Alfred, N.Y. — Duane L. Davis, Editor, *The Sabbath Visitor for Boys and Girls*.

I believe in a college education for both men and women. But if I had to choose between a knowledge of the Bible without college education, and a college education without a knowledge of the Bible, I would choose a knowledge of the Bible. — Professor William Lyon Phelps of Yale.

Heifer Project

LeRoy Burdick

[The project of giving and distributing heifers to needy people in Europe to help them support themselves is often thought of as something a little remote. We print here a portion of a mimeographed report prepared by a young Seventh Day Baptist engaged in the distribution in Austria. The report was sent in by his father, Rev. Paul S. Burdick of Waterford, Conn.]

The year 1955 showed an expansion of HPI activities, with Austrian government support, into five other states — Lower Austria, Burgenland, Salzburg, Styria, and Carinthia. Heifer shipments began in 1954 with 49 heifers distributed in Upper Austria.

Early this past year, committees were set up in each of these states with representatives of Catholic, Protestant, and other organizations interested in helping refugees. The actual choosing of recipients and planning of distributions were to be done by them. The Austrian government pays rail costs from Bremen to Wels, the state governments from Wels to distribution point.

The final distribution of twenty-one heifers took place soon after Christmas, bringing the total up to 85. Most of the recipients are German-speaking refugees from countries behind the Iron Curtain—Hungary, Czechoslovakia, Rumania, Poland, Russia, and Yugoslavia, who have fled from Communist governments and are trying to get a new start here in Austria. Besides these 85 heifers, two high-grade Holstein bulls were imported for the artificial insemination clinic in Wels.

Some time was spent visiting these families and those who received heifers in 1954. Because this was the first year these committees have been functioning, distributions did not always run too smoothly. Part of the problem in Burgenland was that most of the recipients had not been visited, and it was difficult for the committee to get a true picture of their situation.

There is little doubt that a need still exists in Austria. At the distributions, but more especially on visitation trips, one sees that many families are really bene-

fited. There are still many families who were working for Austrian farmers or who spent a long time in camps, and have gotten started in farming only in the last two or three years. Many have enough land to support a cow, but lack the money to buy one. Of these there are many who must buy milk for large families. For the year 1956 the Austrian government will pay rail costs for an additional 100 heifers to continue the program.

Heifer Project has a good potential for building friendship between peoples of different countries. During visits one often hears the remark, "We wrote a letter thanking the donor in America, but have received no answer." We hope that more donors will take a real interest in writing to these recipients in Europe, because letters from someone in America are much appreciated by the recipients. Not only the gift of a heifer, but also contact between people of different lands, is the material of which international understanding and friendship is woven.

Several Tracts Reprinted

The book *Seventh Day Baptist Beliefs* is in the process of reprinting in a new format with questions at the end of each chapter to encourage classroom use of the book. The exact price of the new edition will be announced soon. The secretary of the American Sabbath Tract Society reports that there has been unprecedented demand recently for this longer treatment of our statement of beliefs.

Three of our larger and more expensive tracts have just been reprinted and are now available in any quantities desired for free distribution. One of them, "God's Holy Day," is designed especially for group use, particularly by young people. It contains seven studies on the Sabbath and is available either with a beautiful cover or plain. The scholarly tract, "The Sabbath and Sabbathkeeping Baptists," written by Rev. Alva L. Davis, and Conrad's booklet, "Seventh Day Baptists and Seventh Day Adventists — How They Differ," are the other two large tracts now ready for distribution by churches and individuals.

For Jr. High Readers

Christ and Youth

By Rev. Trevah R. Sutton

Young people need to have Christ. They need Him first as their Saviour and Lord. "Believe on the Lord Jesus Christ and thou shalt be saved" are the words of Paul and Silas. This is the way of salvation for any person, or anyone in their home. It is a simple way of receiving eternal life — it is a beginning.

Then Christian young people need also to grow in experiences with God. The Christian life is one of growth. There is nothing stagnant about it. There is found within it the challenge and thrill any young person would desire. It calls for daring in clean and self-less living.

Christ needs youth. The Christian life is one of service. Yet, this is not something for older people alone. We do need the influence of adults from their many experiences, as does Christ need them. But, He needs youth. In youth there is vigor and venture. It is this youth characteristic which Christ needs that a full and balanced advance be made in His Church. All ages and experiences are necessary.

Now, YOU young people are YOUth. What are you doing with your life? Is it spent foolishly in selfish living? Or, are you under God's loving direction? Do you know the Lord Jesus Christ as your personal Saviour? If not, why not accept Him now? Why not be His follower? Are you giving of your vigor of youth for His service? Are you brave enough to dare to be a true follower of Christ? May God bless and keep you.

Youth News

A high-school girl in Kingston, Jamaica, writes with a flavor which we might well hope for from youth of our own country and race. The letter begins:

"Dear Mr. Maltby,

"Greetings in the precious name of our soon coming King. It has been quite a while since I intended to write you this letter but for some reason or other I was unable to do so."

She goes on to tell about the two girls' quartets in the Kingston Seventh Day Baptist Church, how they hope to have their voices recorded as the boys did last year, and of their need for quartet books. She goes on to say:

"We realize that God is calling for young men and women to do His work and if the world is so dead to the things of God, then it is the duty of the Church of God to move forward and do His works."

Missions and Revolution

The above heading is the title of a new missionary filmstrip accompanied by a long-playing record which was recently acquired by the American Sabbath Tract Society. This sound filmstrip, not listed in the new catalog which was sent to the churches, was produced for use in Baptist churches and presents the challenge of missions from the Baptist standpoint in South India, Belgian Congo, and Japan.

It is beautifully done in color with a good narration. Suitable for young people and adults this filmstrip can be used to stimulate general interest in missions. It is built around the theme that the 20th century is a century of revolution and that Christian missions must attempt a conversion of revolution itself. The narrator says early in the program:

"Let's be very clear about this missionary business. We do not go because preaching will guarantee peace. Missions does not guarantee peace — nor does it guarantee a higher standard of living, nor progress, nor even healing for the sick. We proclaim the Good News that Jesus Christ brings forgiveness from sin and blazes a sure path to our creator God whose we are and in whose service is our salvation. The key word of Christianity is conversion."

Even though this new filmstrip which describes up-to-date missionary opportunities does not cover areas where our denomination is working, yet we feel any church would be helped by showing this program.

A fanatic, according to an old definition, is one who redoubles his zeal after he has lost sight of his goal.

Mrs. Willard D. Burdick

Rev. Elmo F. Randolph

Nettie West Burdick, widow of the late Rev. W. D. Burdick, who had been living with her daughter, Miss Marjorie Burdick, at Milton, Wis., passed away March 5 in a Janesville hospital at the age of 90.

Educated for a career in teaching, Nettie received a teacher's certificate from Milton College in 1891. She had advanced training in organ, piano, and voice and shared her musical talent with countless people by private lessons, church choir directing, and the organization and direction of church orchestras in several communities in which she lived.

On April 18, 1892, she was married to Willard Delure Burdick and together they began a home, dedicated to the Christian ministry, that was to last for fifty-six years — to the time of his passing in 1948.

Nettie's Christian experience was of life-long duration. Having been born into a Seventh Day Baptist family, she was baptized at the age of twelve years (March 25, 1877) by Elder J. L. Huffman. Throughout her many years as a pastor's and denominational leader's wife, she gave inspired service to Christ and His Church through teaching, organization, writing, and life example. Her contribution in children's and youth work, denominationally, is praiseworthy. As Junior Superintendent of the Young People's Board she authored "A Sabbath Catechism" and "Beginning the Christian Life." She also composed the music and wrote the words for two songs, "Junior Rally Song" and "The Palestine Song."

The effectiveness of the Christian life lived and shared by Willard and Nettie Burdick is brought into focus in the lives of their three children, William, Marjorie, and Russell — all of Milton, Wis. They, with their five children, are all members of the Milton Seventh Day Baptist Church.

A service of worship in loving honor of Nettie I. Burdick was conducted on March 7, 1956, in the Milton Seventh Day Baptist Church, of which she was a member. Interment was in the Milton Cemetery with her pastor, Rev. Elmo Fitz Randolph, officiating.

Historical Society Receives Gifts

Rev. Albert N. Rogers, president

The Seventh Day Baptist Historical Society is pleased to announce the receipt of a gift of \$1,000 from the First Seventh Day Baptist Church of New York City. The gift may be added to endowment funds of the society or used for some special purpose as designated by the Executive Committee.

Finding it impossible to maintain regular Sabbath services the New York Church has been disposing of its funds and commending its members to sister churches. "Although the New York City Church will no longer exist in a physical sense," writes the treasurer, Miss Virginia Fitz Randolph, "we hope that these gifts will perpetuate the memory of our church." The late Corliss Fitz Randolph, founder and first president of the Historical Society, was clerk of the New York Church for many years until his death, and his portrait hangs in the society's rooms.

Mrs. F. W. Williamson and Mrs. J. Ramoth Anderson recently brought to the Historical Society for safekeeping the seal, pulpit Bible, and Communion set of the New York Church. It is suggested that the latter may be given to some other church if desired.

The congregation has worshiped for many years in the Judson Memorial Church at Washington Square in lower Manhattan. No regular minister has been employed since the removal of Rev. Albert N. Rogers to Alfred Station in 1944 although the late Rev. Guy T. Stella of New York City, Rev. Harold R. Crandall of Rockville, R. I., and Rev. Carl R. Maxson of Kings Park have supplied the pulpit at intervals.

In Portland, Ore., if you feel in need of a prayer, all you do is dial PR 4-3271. Then you hear "Prayer for Today," read on a 50-second telephone "program" from the editorial page of the *Oregon Journal*. The prayer is put on tape each day by Chuck Bernard, one of the announcers for the Journal's station, KPOJ, and is played over an automatic repeater. — W. W. Reid.

The Sabbath Recorder

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — The following notice appeared in the church bulletin for March 3:

"An illuminated picture, 'The Good Shepherd,' was installed this week in the worship center of the Junior Sabbath School in memory of Adelbert Branch whose deep interest was always manifest in the children. Last Sabbath was the anniversary of his birth."

[Recorder readers and former residents of White Cloud have had occasion to know Adelbert Branch well.]

The bulletin contains an unusual abundance of news of local interest and speaks of the activities in Florida of several of the church members, of a projected trip by one couple to Napa, Calif., of a serious illness of a mother whom the above-mentioned Mr. Branch befriended years ago, of the social service of one of the members living in Fremont, of the achievements of youth, and the faithfulness of the oldest members.

BATTLE CREEK, MICH. — The bulletin of March 3 had a new look in the 15 announcements of activities for the remainder of the day and the coming week. Everything was church-centered with the word "Church" appearing in almost every heading. Here are some of them: The Church Choir Rehearsing, The Church Training for Service, The Church: Receives Assignments; Evangelizing; Working Together; Playing Together; Reaches Out with Junior Bible Club; Planning for the Future; Speaking over WBCK; Serving God Through Our Ladies' Aid; Refreshing Its Soul; Preparing Leadership; Proclaims the Gospel; Training Workers.

Marriages

Batchelder - Stone. — Richard Drew Batchelder, son of Mrs. Virginia Batchelder, Westerly, R. I., and Shirley Ellen Stone, daughter of Mr. and Mrs. Leroy Stone, Roaring Branch, Pa., were united in marriage in the Lost Creek Seventh Day Baptist Church on Sabbath Day, Feb. 25, 1956, Rev. Rex E. Zwiebel officiating. Both are students at Salem College.

Births

Bond. — A son, Richard Leslie, to Mr. and Mrs. Leland Bond, of Kansas City, Kan., at Leavenworth, Kan., on Feb. 16, 1956.

Obituaries

Burdick. — Isaphena Genette West, the daughter of William B. and Isaphena Burdick West, was born at Utica, Wis., Dec. 5, 1865, and died at Janesville, Wis., Mar. 5, 1956.

Nettie, as she was commonly known, was the widow of Rev. Willard D. Burdick. A more extended obituary appears elsewhere.

Ewing. — Julia B., daughter of Winfield and Eva Bonham, was born Feb. 23, 1877, and passed away at her home in Shiloh, N. J., Feb. 22, 1956.

Mrs. Ewing had been a faithful member of the Shiloh Church for more than 60 years and had taken an active part in the work of the church.

She is survived by her husband, Deacon Henry H. Ewing; one daughter, Mrs. Thomas W. Ewing, Niagara Falls, N. Y.; seven grandchildren and two great-grandchildren; and three sisters: Mrs. Ada P. Lyon, Bradford, Pa.; Mrs. Harold B. Milward, Burt, N. Y.; and Mrs. Charles Abanks, Rochester, N. Y.

Funeral services were held at the Robert Garrison Funeral Home in Bridgeton, N. J., by her pastor, Rev. Robert Lippincott, and interment was in the Shiloh Cemetery.

R. P. L.

Jacox. — George Maxson, the son of William Henry and Lettie Burdick Jacox, was born Oct. 6, 1881, and died in Long Beach, Calif., Jan. 20, 1956.

His early life was spent in the East. He came to California over thirty years ago and has made his home in the Los Angeles area. Though not active in recent years, he took his stand for Christ in his early life and joined the Los Angeles Seventh Day Baptist Church by letter from his home church in New York State. Surviving are his daughter, Irene Evans, a grandson, and three great-granddaughters, all of the Los Angeles area. He also leaves 2 brothers, John and Clarence, and a sister, Esther Sadler, of Alfred, N. Y.

Funeral services were conducted on January 30, by Rev. Leon R. Lawton. Burial was in Inglewood Park Cemetery.

L. R. L.

Knight. — Raymond A., son of Edmund C. and Minnie Ward Knight, was born Feb. 17, 1888, at Jackson Center, Ohio, and died Jan. 23, 1956, at Topeka, Kan.

His early youth was spent at Nortonville, Kan., where he was baptized and united with the Seventh Day Baptist Church, on May 13, 1910. He served in World War I, and was a retired mail carrier at Topeka.

Survivors besides his wife, Faye, and his daughter, Rita Rae Knight, at home, are: two sisters, Mrs. Velma Wood, and Mrs. Emery Washburn, of Topeka; one brother, Roy, of Philadelphia, Pa.; a niece, and five stepchildren.

Funeral services were conducted at Topeka, on January 26, with burial in the Mount Hope Cemetery, Topeka.

D. L. D.



God has still His angels, helping, at His word,
All His faithful children, like their faithful Lord;
Soothing them in sorrow, arming them in strife,
Opening wide the tomb-doors, leading into life.

— Phillips Brooks.