

The Sabbath Recorder

pairs in the parsonage and make a contribution toward the pastor's salary.

On December 31, Harold Pearson of Amsterdam, a student in Bob Jones University, showed a film, "You Can't Win," which was made at the university. — Correspondent.

A frozen pump reminds us that often the deep wells of the Spirit can be sealed over when winter grips the soul. — Gospel Messenger.

Accessions

Riverside, Calif.

By Letter:

Mr. Wallie Wheelock
Mrs. Winnifred Wheelock
Mrs. Gladys Hemminger

By Baptism:

Amelia Keyser
David Harlow

Daytona Beach, Fla.

By Letter:

Dr. and Mrs. Waldo A. Titsworth
Mr. and Mrs. Orson Randolph

Births

McDaniel. — A daughter, Susan Anita, to Mr. and Mrs. James McDaniel of Glen Avon, Calif., Oct. 19, 1955.

Carter. — A daughter, Deborah May, to Ralph and Mary Crandall Carter of San Bernardino, Calif., Nov. 1, 1955.

Hunt. — A daughter, Shelly Lu, to Jack and Neva Brannon Hunt of Riverside, Calif., Dec. 16, 1955.

Chapman. — A son, Gregg Van, to Mr. and Mrs. Al Chapman of Riverside, Calif., July 3, 1955.

Haller. — A daughter, Sherry Ann Hard, to Raymond and Shirley Haller, Nellis A.F.B., Boulder, Colo., Nov. 30, 1955.

Obituaries

Greene. — Edward V., aged 74, died December 20, 1955, at his home in Almond, N. Y. He had been confined to his bed for two months following a fractured hip.

Until his retirement six years ago Mr. Greene occupied the family farm in Railroad Valley. He was a member of the Second Alfred Seventh Day Baptist Church of Alfred Station. "Ed," as he was known, served on the Alfred Town Council for over twenty years. He and Mrs. Greene celebrated their golden wedding anniversary last March.

Survivors include his widow, Mrs. Elizabeth Tucker Greene; two daughters, Mrs. Milton Baker of Almond and Mrs. Milton Emerson of Alfred Station; his son, E. Carlton Greene of

Alfred Station, a sister, Mrs. C. Milford Crandall of Independence; two brothers, Harry C. Greene of Tampa, Fla., and Clarence E. Greene of Spring Valley, N. Y.; ten grandchildren, and numerous great-grandchildren, nieces, and nephews.

The funeral was held in his church at Alfred Station, Rev. Albert N. Rogers, pastor, officiating. Burial was in the Alfred Rural Cemetery. A. N. R.

Davis. — Sarah Jane Pierce, of Alfred Station, N. Y., died Jan. 18, 1956, at the age of 83 after a long illness. She was the widow of Leslie H. Davis.

The eldest of the twelve children of Mr. and Mrs. John Pierce, she spent her entire life in the vicinity of Alfred Station. In June, 1893, she was baptized and joined the Second Seventh Day Baptist Church at Alfred Station and for several years was an honorary member of the Union Industrial Society of the church. She was well known as a practical nurse and midwife.

A daughter, Mrs. Gertrude Watson, with whom she had lived for the past six years near Alfred Station, and two sons: Milo S., of Arcade, and Ira L., of Holland Patent, survive. She is also survived by four sisters: Mrs. Ella Clarke, Mrs. Lottie Emerson, and Mrs. Edna Lewis, all of Alfred Station, and Mrs. Bertha Palmiter of Hornell; four brothers: Edson F., Fred J., and Ira L., all of Alfred Station, and Dr. Harry M. Pierce of Compton, Calif.; seven grandchildren, 18 great-grandchildren, and over 50 nieces and nephews.

Mrs. Davis was a woman of strong religious faith and requested that her funeral be held in her church. Rev. Albert N. Rogers officiated. Interment will be in the Alfred Rural Cemetery when weather conditions permit. A. N. R.

Hemphill — Walter B., son of Silas B. and Mary Clair Hemphill, was born in Sharon Township, Pa., July 10, 1866, and died in Coudersport, Pa., Jan. 9, 1956.

He married Cora Carmer in 1895 at Independence, N. Y.; she died in 1946. Mr. Hemphill was a member of the Hebron Center, Pa., Seventh Day Baptist Church. He lived in the vicinity of Coudersport all of his life except recent winters and the past summer which he spent in Daytona Beach, Fla.

He is survived by a son, William, of Coudersport, an adopted daughter, Mrs. Harriet Dibble, of Pottstown, Pa., seven grandchildren, seven great-grandchildren, and a sister, Mrs. Ruth Barrett. His older son, Harry, died in the army in World War I.

The funeral service was held January 12 at the Grabe Funeral Home in Coudersport with his friend, Rev. Harland Saulter, officiating. Burial was in Five Corners' Cemetery, Crandall Hill. O. C. B.

Wanted. — A few copies of Tabernacle Hymns No. 4, to be sent to Jamaica for use in the mission churches. Winfield Randolph and Rev. Oscar Burdick are planning to send them to Rev. Wardner FitzRandolph. Any having copies they would like to contribute may get in touch with Mr. Burdick, at 151 First Ave., Daytona Beach, Fla.



The Sabbath Recorder

First Issue June 13, 1844

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

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"Change of Spirit, Not Stroke of Pen"

Recently when President Eisenhower replied to Soviet Premier Bulganin's proposed friendship treaty he politely indicated that what was needed was a change of spirit, not a stroke of the pen. We believe he was justified in using such words because everything in the proposed treaty was already guaranteed by the United Nations charter to which both nations were signatories. Diplomatic toasts, smiles, and pen flourishes cannot erase the record of broken faith when unaccompanied by evidence of a changed spirit.

The spiritual significance of that well-coined expression is tremendous. Looking back into New Testament times we are reminded of the scribes and Pharisees whom Jesus sometimes linked together as symbols of inconsistency, insincerity, and hypocrisy. Now the scribes were men who were very handy with the pen and who devoted most of their time and ability to copying religious writings. We gather that they had greater love for the intricate interpretations of the traditions they copied than for the people who were supposed to be benefited by their work. Jesus called them to a change of spirit.

History is replete with examples of verbal, outward conformity to creedal statements of the church when the standards of Christ have been rather openly flouted. Reigning monarchs and over-politically conscious church prelates have rendered lip service and pen service without possessing the inward reality of the faith. How much worse they might have been without anything to signify a matter for conjecture. At times when hypocrisy has become unduly prevalent, the Lord has raised up reformers who have re-emphasized that "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14: 34).

Pastors, evangelists, missionaries, and all personal workers would doubtless agree that their task is summed up in the President's expression, "a change of spirit." That is what every unconverted man needs. Only God can work that miracle in the stubborn human heart. He has been pleased to use human, earthen vessels in that process. In one place the method is termed by the greatest first-century

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missionary, "the foolishness of preaching." To witness before kings the Lord sent out relatively unlettered fishermen and other converted small businessmen. The spirits of men through the years have melted before the fire of those who were possessed of the Holy Spirit.

It is far easier to get some men to sign the church roll than to change their spirits. There is some evidence that the recent great upswing in church attendance in this country is based to a considerable extent upon that type. Men have attempted to make a treaty of friendship with God by affixing their names to the church membership list. They might be called "pen pals" of the Christian cause. God knows the heart. He is the judge as to whether or not there has been a change of spirit.

We do well to be realistic, as the President has been, in pointing out to an atheistic neighbor professedly unbound by moral law that words are not enough. We also do well to plumb the depths of our own souls and see if our professions of Christianity are borne out by unquestionable evidence of a changed spirit within us.

"Gentlemen, I Was Wrong"

The man who wrote the most definitive work on the American language (4 vols.) is dead. "H. L. Mencken, Acid Critic of Twenties, Dead at 75," was the heading in our local paper on January 30. He was a man of such literary renown that the New York Times featured his death with nearly a column on the front page, an editorial, and a full page of biographical material. He was hailed as one of the leading American satirists, essayists, and journalists of any day. The Plainfield Public Library has 20 of his books.

We find ourselves unable to give him more than feeble praise because his attacks on all sham in religious profession did not stop there. He was as severely critical of the Bible and of the Christian faith in general as he was of the hypocrisy that sometimes adheres to the fringes of Christianity. In the *American Mercury* which he founded and edited from 1924 to 1933, he took great pleasure in thwack-

ing the residents of the so-called "Bible Belt."

Sophisticated reporters who followed his leadership cocked their feet on their desks and roared with laughter at his attacks on faith. It is interesting to note that the tide had turned somewhat by the time he left the editor's chair. Circulation had dropped from 90,000 to 30,000. The young intellectuals who had followed him through the "roaring twenties" discovered that when the depression came he did not have the answers they needed.

Mr. Mencken is said to have remained an agnostic to the last, although some generous commentators have suggested that perhaps he softened somewhat during the years when he was unable to read or write because of a cerebral hemorrhage suffered in 1948. However, following his wishes, there were no religious rites at his graveside.

Why should we take space in a religious paper for one who fought the Christian faith? Look back at the title of this article. Mr. Mencken admitted that he might be wrong in scoffing at immortality of the soul. He conceded that it was possible that life would continue beyond death. If so, he would square himself when confronted in after life by the apostles with the simple apology, "Gentlemen, I was wrong."

Is it as simple as that? Can a post mortem apology atone for a lifetime of vulgar (the adjective is his) attacks on holy things and a career of teaching others to scoff at God? Furthermore, was he not making another unwarranted assumption when he spoke of squaring himself with the apostles if there should prove to be an after life? The Bible says nothing about appearing before Peter or Paul, but it does say that we must all appear before the judgment seat of Christ to answer for the things done in the body. Doubters and blasphemers like to pit themselves against lesser opponents and hesitate to acknowledge that they may have to stand before the Judge of all the earth.

In Mr. Mencken's 628-page *Chrestomathy* we find on pages 139 to 144 a section entitled, "A Clarion Call to Poets" from which we take a few sentences. "One of the crying needs of the time in this incomparable Republic," he writes, "is for

a suitable Burial Service for the admittedly damned. . . . What is needed, and what I bawl for politely, is a service that is free from the pious asseverations that revolt so many of our best minds, and yet remains happily graceful and consoling."

He advocated that some of the poets meet in some quiet saloon and develop a burial service patterned somewhat after the Book of Common Prayer but "with avoidance of strophes objectionable to heathen doctrine." He mentions some of the English poets whose works could be used (we omit the names) which contain "a sweet soothing, a healing reassurance, a divine dooziness — in brief, all the stuff of A No. 1 poetry." He called on the present-day poets to spit on their hands and confect "such a libretto for the inescapable last act." Within the past two years, at least one person has published a funeral service along these lines.

The man who is said to have reported with savage joy the mauling which Clarence Darrow gave to William Jennings Bryan in the Scopes trial back in 1925 (which trial, by the way, was won by Mr. Bryan) has this to say of himself on another occasion:

"The plain fact is that I am not a fair man and don't want to hear both sides. On all subjects, from aviation to xylophone playing, I have fixed and invariable ideas."

It is perhaps no wonder that he passed out of the picture as the hero of the young intellectuals many years before his death. Magazines like "The Smart Set," which he edited, have long since had their day. We can be thankful that a high percentage of reporters, commentators, and authors have now dropped the authoritarian note in their writings and have returned to the true authority, God, as revealed in His Word.

We believe that the "if" has been removed in that question of meeting Someone after death. We believe that the noted author, if he could speak to us now, would say with remorse, "Gentlemen, I was wrong." If there are among our readers those who have unwittingly followed the lead of such agnostics, may they ponder well the evidences and utter these words while there is a chance for them to be effective.

OUR COVER

A billboard can preach too! This gigantic billboard on one of Chicago's busiest intersections displays the famous Sallman's "Head of Christ" and the oft-quoted Matthew 11: 28. This is one of 100 such billboards, produced by Best Seller Publicity, 189 West Madison, Chicago, to be put up in Chicago and 500 across the country. Through billboards, similar ads in busses, streetcars, subway trains, and other literature placed in schools, hospitals, and jails, Best Seller Publicity tries to bring the Gospel to those who would never hear it otherwise.

Understanding the Heart

Dr. Paul D. White, America's No. 1 heart specialist, who has been so carefully watching our President's heart condition, is still trying to learn more about the human heart from every possible source from Leviticus to leviathan.

Leviticus was the book assigned for reading this week in the Plainfield Church in a program to read the Old Testament through once and the New Testament twice during 1956. Some of the people found it dull reading. We have just come across an item taken from United Press which indicates that Dr. Paul White finds something valuable in this ancient book of the law. He advises modern people to avoid heart trouble by heeding the message of Leviticus 7: 23 and 24. His words: "It is conceivable that a few years from now we medical men may report to the citizens of the U.S.A. the advice that Moses was asked by God to present to the children of Israel, 3,000 years ago." Look it up! The doctor is not quite sure yet that diet is as important, however, as rest and relaxation.

So much for Leviticus. The daily paper read on the same day as the above information tells about "leviathan." Dr. Paul White is soon to set out for Lower California to make cardiographs of a gray whale. In case you did not read the account, here is what they propose to do. Two harpoons with electrodes will be shot into a whale swimming in the Gulf of California. These harpoons will pull a



MEMORY TEXT

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand. John 10: 28-29.



sea sled containing scientific equipment. The doctors will follow behind in a power boat recording the cardiograph. Dr. White says the whale will suffer no ill effects but the study may reveal some of the still unknown secrets of the behavior of the human heart.

Those of us who are common folks following along far behind the scientists and theologians, might well learn from the great doctor not to spurn the lessons from the duller portions of the Bible or from the lumbering whale. We might note with a smile that this is not the first time that man has listened to the heartbeat of a whale at close range. Jonah did it the hard way. He did not leave us any record of the palpitations of the heart of the great fish. He thought it more important to write down what the experience did to his own heart. It made him cry out to God. It made him a willing missionary to a heathen city. He had been having heart trouble of the sort that many have when God calls them to go or to give. His trouble was cured by listening to the whale's heartbeat.

Editorial Notes

The National Service Board for Religious Objectors in a February letter makes an appeal for contributions to its budget of \$30,000 (which is the same as last year). The letter cites instances in which the NSBRO has provided counsel and help for young men who become conscientious objectors while on military duty or who were denied naturalization because of pacifistic views. The board anticipates that the compulsory reserve obligations now confronting young men will necessitate much counsel and help. We believe that such an organization has its place in our nation to protect the rights of minorities under the provisions of our laws.

THE LIVING WORD

Luther A. Weigle

"teach" "teacher," and "teaching"

The verb *didasko* appears ninety-seven times in the Greek New Testament, and is always translated "teach." It is used more often than any other verb to describe what Jesus did throughout His ministry — more often than even the word for "heal."

As Jesus lived and worked among men, He chose the role of teacher (*didaskalos*). The four Gospels agree in so portraying Him. People spoke of Him as such, and they addressed Him as "Teacher." Unfortunately the King James Version tends to hide this fact from the English reader. It represents the Gospels as applying the word "teacher" to Jesus only once. But that is only because it used the English word "master" as a translation for the Greek word for "teacher" in forty-one other cases where this word is applied to Jesus. This overwhelming preference of the King James Version for the word "master" simply reflects the usage in British schools, where they call teachers masters.

The word "doctor" originally meant teacher, and it is so used three times in the King James Version (Luke 2: 46; 5: 17; Acts 5: 34). In 1 Timothy 1: 7 KJ uses "teacher of the law" for the same Greek term which it renders "doctor of the law" in Luke and Acts.

In 1611 the word "doctrine" denoted the act of teaching as well as the content of teaching. "He said unto them in his doctrine" means "he said to them in his teaching" (Mark 4: 2; 12: 38). This sense of the word is now obsolete, and the revised versions use "teaching" more often than "doctrine." Where the King James Version translated *didache* and *didaskalia* as "learning" once, "teaching" once, and "doctrine" forty-eight times, the Revised Standard Version has "teaching" thirty-three times, "doctrine" fourteen times, "instruction" twice, and "lesson" once.

SABBATH SCHOOL LESSON for February 25, 1956

Teachings on Stewardship
Lesson Scripture: Luke 19: 12-26.

* *Rais'n's* Budget Promotion Committee

Charles H. North

By the time you read this we hope your church has received its supply of the February special bulletin backs announced last week. The cover was designed by Mrs. Batchelder at President Bond's request to symbolize the Conference theme, "BE HAPPY, You are the light of the world." Present plans call for repeating this cover on another special bulletin for Conference Sabbath.

The committee earnestly prays for a renewed dedication, by pastors and laymen alike, to our goal of raising the Denominational Budget in full this year. It can be done! Your interim chairman needs your prayers, and again solicits comments, suggestions, and constructive criticism in his appointed task. He would especially appreciate receiving a copy of each church's regular bulletin — at least for the week following each special bulletin, to be used as a guide for planning future efforts. Simply address any correspondence to:

Committee on Budget Promotion
Seventh Day Baptist Building
Plainfield, N. J.

Last week's column aimed to encourage "designated gifts" to a specific agency, mission field, or other item in the adopted Conference budget. For emphasis, these suggestions were dropped in as **Rais'n's* for two items, picked more or less at random. Would readers like to have a detailed breakdown of other specific needs? Get out your 1955 Year Book (p. 60) and let us know which one(s). We'll be happy to try to publish the necessary information.

If designated gifts to specific items do greatly increase it would be of value if each agency of Conference could furnish this committee monthly information as to the special gifts that have equalled or exceeded the 1955-56 budgetary requirements. Thus our future emphasis can be focused on those items, fields, or agencies that otherwise would suffer for lack of funds. To Board Secretaries: please consider this an urgent appeal for our enlightenment when you come to the Planning Committee meeting February 19.

The Abiding Comforter, The Holy Spirit

By Rev. Paul Maxson

(Continued from last issue)

Does the Spirit, therefore, dwell in the hearts of all regenerated believers?

Some think that the constant presence of the Spirit is granted only to the most mature of God's children after undergoing certain experiences following their acceptance of Christ as Saviour. I think and believe that the Spirit dwells in the heart of every regenerated believer, for without His presence, no man belongs to Christ. Romans 8: 9 tells us ". . . if any man have not the Spirit of Christ, he is none of his." And in verse 14: "For as many as are led by the Spirit of God, these are sons of God."

Paul writes much on this subject of how to increase our faith, how to grow in the grace of our Lord and Saviour Christ Jesus. He tells us in Colossians 3: 11, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Jesus, Himself, moreover, included all believers without any exception when He declared: "The Spirit of truth . . . abideth with you, and shall be in you. . . . If any man love me . . . we will come unto him, and make our abode with him" (John 14: 17, 23).

Now perhaps many of you have been thinking that you were baptized and joined the church when you were very young, the same as I was. In fact, I do not remember my exact age or the time, but I do remember a feeling of being filled with joy, and that I could not do enough for other people. I still feel that way. I want others to experience that complete happiness in Christ that I had and have.

Yet I have wondered for years about the Holy Spirit and His work in the believer. There are many things I still do not know and I do not know as I will ever know while here on earth. But

If it is God's will, we shall raise the whole budget this year. Let's "keep the light shining" in 1956!

some day I shall know all these things.

Sometimes and for many reasons we are not conscious of the Spirit.

1. Certain Christians are often entirely ignorant of this great truth and unaware of those clear and numerous Biblical texts which reveal it to us. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8: 32). It is obvious that because of their negligence in reading and meditating upon the Word of God, coupled with ignorance of their most precious privileges, such Christians cannot be free nor can they progress spiritually as they should or could if they allowed God to lead them.

2. A second group of people know that the Spirit must dwell in their hearts, but they seek to base the certainty of His presence on their feelings. I have discovered that feelings cannot always be trusted. When these people feel happy, at peace and strong, they think that the Spirit is in them. If, on the other hand, their hearts are void and sad, they are persuaded that the Spirit has never dwelt in them or that He has departed from them. For spiritual living there cannot be a more unstable basis than that of feelings. Relying on them is very misleading; and to try to walk by sight and not by faith also gets us into trouble. In fact, it is unbelief when we try to walk that way. Jesus' words to us are: "Said I not unto thee that if thou believest, thou shouldest see the glory of God?" I fear that we too often seek to do the opposite, to see and to feel before we believe by faith.

Let us believe the Spirit is in us because the Bible tells us so.

In the majority of cases, many believers remain unconscious of the Spirit's presence because unconfessed sins interrupt their communion with God. The Spirit is nevertheless in them, but He is grieved and His power is hindered from being clearly revealed. Now if this is the case with us, let us hasten to confess our faults to God, seeking cleansing in His purifying blood. Then immediately we shall receive that joy consequent upon His presence.

Let each one of us ask ourselves this question, "Does the Spirit dwell within

my heart?" If the answer is "yes," how can we remain weak and discouraged? The divine presence within us is that very source of living water which fully quenches our thirst, springing up, inexhaustibly, unto eternal life (John 4: 14). There is no need for us to seek for strength and support outside ourselves; Christ is in us, the hope of glory (Colossians 1: 27). But we must remind ourselves that for this very reason we must glorify God in our bodies and our spirits which have become His temple.

If, on the other hand, we do not yet know this divine Guest, why do we not receive Him this very day, hour, moment? Christ stands knocking at our heart's door desiring to enter within us forever. Let us open the door to Him; and His Spirit, taking possession of our whole being, will cause rivers of living water to flow through us. We may have His Spirit which will increase and enrich our individual lives as well as to empower us to reach out and touch other people's lives, bringing them into harmony and fellowship with Him so that they may find salvation through Christ Jesus our Lord.

LET'S THINK IT OVER

More Headhunters in Ecuador

The world was shocked upon hearing that the completely uncivilized Auca Indians in the jungles of Ecuador wantonly murdered and decapitated the young missionaries. The *Gospel Messenger*, the Church of the Brethren weekly, tells the story of Louis Osorio, formerly a Catholic, who came to their mission at Calderon for medicine and later was converted. He became moderator of the local church and was burdened for the souls of his brothers. Not long ago, a Catholic mob formed in Calderon and clamored for "the head of Louis Osorio." He and his wife and baby were forced to hide in a chicken house and flee for their lives. Later, however, he was able to return, at least temporarily, to resume his milling business. The headhunters apparently are not all in the jungles. It will be recalled that the Church of the Brethren is one of the three principal "peace churches" in this country.

Missions

From Minutes of Missionary Board

The Quarterly Meeting of the Board of Managers of the Missionary Society was held in the Pawcatuck Church in Westerly, R. I., on Sunday afternoon, January 22, 1956. Rev. Harold R. Crandall presided. There were seventeen members and one visitor present.

A few items of special interest which were voted by the board will be mentioned. Details may be found by reading the Missionary Reporter which will soon be in the mail. If you do not receive a copy ask your pastor or the Sabbath school superintendent to loan you their copy.

Anticipating that Rev. Wardner Fitz-Randolph will be making his usual supervisory visit to the British Guiana churches in the near future, it was recommended that he be requested to formulate, and refer to the board for approval, suggested rules for the equitable distribution of funds under the plan of assisting the churches of British Guiana and Jamaica in building and repairs. It will be recalled that an appropriation was placed in the budget of each of these fields for this purpose.

Upon recommendation of the Advisory Committee it was voted to change the policy on furlough salary and children's allowance to missionaries. Furlough salary for employees of the board was set at three fourths the full-time rate if they are not planning to return to the field but at full salary for those who do plan to return to the field. Children's allowances which is intended to assist on educational expenses of children between ages of five and eighteen was increased by fifty dollars for each child, making the policy to be to assist missionaries serving on foreign fields to the extent of \$200 for each child of school age. These two changes will bring the board's assistance more nearly in line with that of the Missionary Boards of other denominations.

It was reported that plans are going forward for Rev. Marion C. Van Horn and for Dr. Loyal F. Hurley to begin their services on the home field about

July 1, 1956. It is hoped that they may attend the April 22 board meeting for special recognition. Applications from seven churches for aid in support of their pastors were received and approved. It was noted that three other churches may be receiving aid during the year as soon as they secure pastors.

The African Interests Committee reported on further details of the terms of service growing out of Dr. Victor Burdick's letter accepting the board's call to serve as director of the medical work in Nyasaland. It was voted that Dr. Burdick's term of service be fixed at five years followed by one year furlough, and that salary be set at \$100 per month.

Approval was given to the action of the Executive Committee in underwriting the Makapwa Mission budget from Missionary Board funds as of October 1, 1955. This will mean that the month's entire appropriation will be sent regularly rather than only the portion derived from the Denominational Budget.

A resolution of respect for the late George B. Utter was prepared by Dr. Edwin Whitford and adopted by the board. A copy has been published in the Sabbath Recorder.

Secretary Harris read copies of letters of sympathy written to the families of the late George B. Utter and also of the late Secretary A. Burdet Crofoot. It was voted to include copies of these letters in the permanent records of the society.

President H. R. Crandall was asked to appoint a special committee to arrange the Missionary Society's program for General Conference.

Do We Really Want a Christian World?

Last year the American people spent slightly more than \$1,000,000,000 for support of higher education in the United States. Practically the same amount was spent for television sets. Five years ago TV did not exist. The American people can always afford what they really want. If they want TV and higher education, they will get them and pay for them. And if they really want a Christian world order they will pay any price to obtain it.

Nyasaland News

Rev. David Pearson writes:

The rains are here. The other day the rains washed out a cement drift which fords a stream on the mission road. The road is impassable at present. Men are making preparations these days for its repair.

Bettie ordered some plastic communion glasses from the States. I am making trays of mahogany for them. Before, the distribution was always made by using two large glasses out of which everyone drank.

I thought that I had told you the good news of our being accepted as members in Nyasaland's Christian Council. We are happy for this and plan to attend the next annual meeting held at Mkhoma the early part of May.

Our Executive Committee met at Makapwa, January 1. Several matters were discussed and certain action taken. Theme for our conference is to be "Walk in the Spirit" (Galatians 5: 25).

A letter from Beth Severe under date of January 4, 1956, gives the following news items:

We would like to say that a little over two weeks ago we were paid a visit by the Provincial Medical Officer, a Doctor Smith, and the doctor from the government hospital at Cholo. This was the inspection visit that we mentioned in an earlier letter. What the outcome will be we are waiting to hear. However, we were happy that they came soon after we made application. The new building was inspected, and they thought it nice. We had hoped to be moved in by the first of January but we have not been able to get window glass, so we are hoping that by the fifteenth we will be able to move in.

We have been busy and have enjoyed putting into effect a new system of records, both for the outpatient department and for the maternity department. We have made them complete enough so that if we or someone else would wish to do research at a later date such would be possible.

We are happy to say that the Novocain you sent has reached us and is in good condition. It arrived this past week.

This past week we sent a letter to Dr. Lewis enclosing a couple of snaps of the

new medical building, along with a floor plan that we had made to submit to the government. . . .

Deborah (daughter of Rev. and Mrs. David Pearson) is becoming acquainted with the new world, and we are happy to say is gaining weight.

Quarterly Meeting at Milton

It was the privilege of the secretary of the Missionary Society to present the work of missions at the quarterly meeting of the Southern Wisconsin and Chicago Churches on Sabbath eve, Sabbath morning and afternoon sessions, January 27 and 28. Using colored slides, sermon, and informal discussion, the missionary work of the denomination at home and abroad was presented to a large gathering of Seventh Day Baptists held in the beautiful Milton Church.

The host pastor, Rev. Elmo F. Randolph, conducted the Sabbath morning worship service and Pastor Doyle Zwiebel presided at the Sabbath afternoon program. Slides of Jamaica and British Guiana church leaders and groups were shown on Sabbath eve. On Sabbath afternoon "Home Missions" were presented, followed by a question-and-answer period covering all the fields where the Missionary Board is currently directing mission work.

Much discussion centered around the part the Associations may take in carrying forward an enlarged program of evangelism on the home field. The questions asked revealed the intense interest in missionary work which has characterized the churches of this area not only at home but also in foreign missions. It was an inspiring, informative, and challenging experience for the secretary. He trusts it was equally so for those who attended.

Pen Pals

Word has come from Miss Jackie Wells that some of the Crandall High School students want "pen pals" in the United States. She writes, "Would you have a couple of high school girls to suggest?" If someone reading this is interested in this matter just write to Miss Wells at 29 Charles St., Kingston, Jamaica, B. W. I., and she will help make the necessary contacts.

Summer Service for Young Women

This year the Women's Board is again planning to sponsor the sending of young women to assist in the summer Christian education programs of our churches and fellowships where requested. Letters have been sent to pastors and Sabbath school superintendents asking that they send in to the Women's Board by March 1, any requests for help needed in their summer program of Christian education. We are anxious to be informed of any young women of college age, or older, who have had experience or training in teaching or supervising Vacation Bible School, or assisting in a camp program, who are willing to give from three to six weeks of their vacation time to this project.

Last summer six girls helped conduct five Vacation Bible Schools, and assisted in two camps. Two teams of two were used, and in the case of the other two, they were assigned individually where only one was needed to help.

Are you such a one, or do you know of someone who is? If so, please contact the chairman of the Summer Project Committee of the Women's Board, Mrs. R. T. Fetherston, 476 North Washington Ave., Battle Creek, Mich. — M. P.

Another Los Angeles Outpost

Over the mountains to the east lies the prosperous little city of Lancaster with a population of something over 3,000. Although it is on the edge of the desert there is sufficient water available from wells to support agriculture and business. The distance from the Los Angeles Seventh Day Baptist Church is too great for interested people to make the trip to the church regularly.

In order to serve these members and their friends the pastor and others from Los Angeles are taking the church to them at least occasionally. A cottage service was held there on Sabbath afternoon, January 21, at 1833 W. Avenue K 8, at 3 o'clock. It is hoped that such services will be a blessing to those now interested and will develop into a valuable outreach program.

THE ART OF CALLING

A great deal of literature comes to the secretary's desk which should be shared with Sabbath school teachers and leaders. That being impossible, the next best thing seems to be to pass on some of the ideas through the Sabbath Recorder. One leaflet, a reprinted article from the *International Journal of Religious Education*, raised the question, "Is Calling a Lost Art?"

We can remember when people frequently dropped in to spend an evening with friends, or for an afternoon chat. Now most people are too busy to make informal calls or to receive them. Of course we want the pastor to call but many of us expect him to know by intuition when we plan to go to a movie and when our favorite TV program comes.

Our pastors realize that they ought to do more calling but to find the time and the energy is a problem; and then, too, when can they call and not embarrass people or interfere with their plans? However, most people are glad to see the minister any time even if they had planned something else for that particular time.

The success of a church depends a great deal upon calling. The pastor should be spared from some less important activities so that he can do more calling. But the pastor should not be expected to do all the calling. Newcomers in the community are not likely to be very interested in a church where only the pastor cares enough about them to call. Deacons, officers, and all members who are able ought to share in the calling, and not only when there is a campaign on for attendance or money.

It is especially important for Sabbath school teachers to keep in close touch with the boys and girls and their families. It helps the teacher to gear his or her teaching to the thinking of the pupils. An hour a week is not enough to really get to know them. The average church school loses about sixty per cent of the children who enroll. Yet from the remainder the church gets about seventy-five per cent of its members. Our Sabbath schools present our greatest evangelistic opportunities. What a pity if we miss them!

The motive of the caller should not be merely wanting something — better at-

tendance, more offerings, better behavior. There should be a genuine desire to serve. The caller should be alert to discover the needs of the family and informed as to the services the church and the pastor can give. He should be alert to discover the family backgrounds and attitudes that affect the thinking of the boys and girls. But even the desire to serve should not appear professional or stand out above the simple desire to be a friend.

To be a church caller a teacher or other member should prepare by doing some reading on the subject and if possible get some coaching from the pastor. One should learn to be tactful, friendly, and gracious even in the face of rebuffs. He must know how to introduce religious subjects and church matters and discuss them without preaching. He should be able to avoid arguments. Above all, he should never gossip about what he sees or hears. If a serious need is discovered it should be reported to the pastor. Terminal facilities should always be intact.

Calling brings rich rewards to the church and to the caller. It builds up interest and morale, it discovers opportunities for service, it creates understanding, and frequently discovers new leadership. The friendships formed and the continuing wider fellowship enrich the life of the caller and pay him well for his efforts.

"There is no substitute for consecrated shoe leather," said Dr. George A. Buttrick. Let us study the art of calling and set up in our churches a more effective program of calling in which pastor and laymen will share. — N. D. M.

Christian Education Meeting at Cincinnati

One great privilege of the executive secretary of the Board of Christian Education has been to attend the annual meetings of the Division of Christian Education of the National Council of Churches held each year in Cincinnati. This year it is being held from February 10 to 17 and Rev. Rex Zwiebel represents Seventh Day Baptists.

Mr. Zwiebel is hearing trained and experienced leaders discuss the problems,

aims, and achievements of Christian education in formal lectures and in committees and sections. There are opportunities to ask questions and receive counsel and offer suggestions. Material for new filmstrips and publications is available for review and criticism. Among them for this year is a 139-page manuscript on "Camping for Junior-High Youth." Many religious books for teachers, youth leaders, boys and girls are on display along with courses for Daily Vacation Church Schools, weekday classes, and camps. New motion pictures and filmstrips are previewed.

The division is composed of fifteen sections meeting simultaneously and dealing with administration and leadership, adult work, children's work, youth work, missionary education, pastors, laymen, editors, etc. There are also committees working on various projects. No doubt Mr. Zwiebel wishes he could divide himself into several parts. It will be a valuable experience for him, as it has been for me, and he will return inspired, enriched, and better prepared for service as teacher, pastor, and counselor.

N. D. M.

Alfred Youth Group

The Alfred Chi Rho elected the following officers for the first semester: Paul Green, president; Paul Beebe, vice-president; David Beebe, secretary-treasurer; and Roberta Armstrong, correspondent.

Our program has been varied, fun-filled, and educational. At our first meeting Marion Sutton showed her slides of France and told about the work camps at which she spent her summer. One meeting featured a pizza party at the parsonage. Dr. Bernstein, a university professor, was the guest speaker at a recent meeting. He spoke on Judaism, the topic which we had discussed as a group the previous week.

During Christmas vacation we sponsored a hay ride and caroling party for all college youth. Last week we were graciously entertained at the home of the university chaplain, Mr. Bredenberg.

We are looking forward to a successful and joyful Christian fellowship next semester. — Roberta Armstrong.

PEOPLE'S PADRE

The autobiography of one of America's most noted Franciscans and his spiritual pilgrimage from priest to citizen.

In the paragraphs below we quote from the book by Emmett McLoughlin published in 1954 by Beacon Press. This warm, gripping story of the experiences of a former Catholic priest is different from the stories of many other converted priests. He took the humanitarian teachings of his church seriously and set out to clean up the slums of Phoenix, Ariz. He succeeded to a marked degree, establishing a hospital in a place where it was most needed.

Starting out full of love for his church, he gradually became disillusioned both ethically and doctrinally. Ordered to give up his hospital or lose his priesthood after 15 years of service to the church, he chose to leave the church.

In this book, which has sold 50,000 copies, he tells his story of social service and his experience of finding satisfaction. We cannot retell it in our limited space. To us, the last chapter entitled, "Upon the Altar of God," was the most significant. In it he shows how he was drawn closer to God, and in it he evaluates Protestantism. We quote only from this chapter:

"My personal rejection of Roman Catholicism had not begun as a doctrinal repudiation. But it ended as such. It began as an instinctive feeling that the God of Truth and Justice could not be party to a lack of consistency between theory and practice; that the God of Nature could not approve a code of morals that distorted human nature; that an all-sufficient God did not require a masochistic formalism while his creatures, through man's inhumanity to man, lay 'hungered, thirsty, and naked.'

"My official faith had been blind, illogical, and unreasoning. Now it had collapsed. It was my real faith that remained — the cornerstone. . . .

"Leaving Romanism drew me closer to God. The symbols, the magic, the medals, the indulgences, the saints, the 'mothers,' the mechanical and human intermediaries were swept away, and I had nothing left but God.

"I could reach God — not through the mediation of the Virgin Mary or the intercession of dead saints, but through the love of living men. That love was to consist not in words or maudlin affection but in concern for my fellow man, in a sympathetic understanding, respect, and desire for the existence and development of his physical, moral, and intellectual being.

"Protestant groups certainly have their differences. Some are narrow and some are liberal. Many of them have their quota of taboos. Most of them have shameful memories of the religious wars of Europe, for which they were partially responsible, and of the witch hunts, the book burnings, and the inexcusable persecutions of one another in early America's colonial days.

"To me the differences among Protestants, though doctrinal, are superficial and nonessential. Their unity is greater than their divergency. They have an unshakable belief in a common God. They have personal mental independence. They are subject to no pope. They are, in truth, captains of their own souls. Their ancestors in America fought against religious intolerance, and wrote guarantees of freedom of thought and worship into the Constitution of the United States, and developed the unique idea of separation of church and state.

"To me, the outstanding characteristic of all Protestant forms of worship is their enthusiasm. Whether in a revival tent, in an ivy-covered church, or in an impressive cathedral, the members of the congregation show a spontaneity in praying, singing, and listening that does not exist in Roman Catholic churches. The reason is obvious: Most Protestants go to church because they want to; Catholics generally are there because they are afraid not to be. Missing mass deliberately on only one Sunday is for Catholics a mortal sin and damns their souls to hell. The mass is a stereotyped Latin ritual that somehow is supposed to placate God. The Protestant service of any denomination, even the silent Quaker service, calls for an active and voluntary participation of all those present.

"A Protestant minister's function in the worship service is strikingly different from

that of the Roman clergy. He is not a sanctified high priest representing a remote deity.

"The Protestant clergy — and I know many of them intimately — seem far more sincere and personally dedicated than the average Roman Catholic priest. This is probably because they are in the ministry through adult choice, not drawn into it when too young to know better. Protestants remain in the ministry because they wish to, not because they are bound irrevocably by laws of their churches or because of threats of divine and human reprisals if they leave the ministry.

"In worship, in doctrine, and in morals, the Protestant keynote is love. In Roman Catholicism, it is fear. The hierarchy, of course, denies this. A good test would be the abolition of the penalty of sin for non-attendance at Sunday mass.

"The aspect of Protestantism that impresses me most is its solicitude for its youth and the response of that youth.

"A common complaint in the councils of the Roman clergy is that an undue proportion of its faithful communicants, at mass, confession, and communion, are old women. This is true even in parishes with elaborate school systems. But in Protestant services I am struck with the large proportion of young people in their late teens and early twenties. They are there through choice and also, I believe, because they are actually receiving the moral, religious, and social guidance that they seek. Through the program of the churches, Protestant youth learns the concept of love — love in the sense of human respect, mutual esteem, and the practical desire to help one another — religion at its best.

"My impression is that most Protestants would rather educate young people in a proper way of life than build churches. The education should be broad, not confined within denominational restrictions. Even the church universities have no 'index of forbidden books.' As a girl, my wife studied the atheism of Omar Khayyam in Baylor University, run by the Southern Baptists in the 'fundamentalist' state of Texas.

"Roman Catholicism also has a school system, vast and expensive, enrolling mil-

lions of children and young people. But while Protestantism is solicitous for its youth, Roman Catholicism is solicitous for itself. It wants loyalty, not learning, in its members. In its colleges and universities the students are not educated; they are merely trained. They encounter not mental development but thought control. They are not permitted freedom of thought or of research. The *Index of Forbidden Books* rules their libraries."

A newspaper from Carlsbad, N. M., said of this book: "There is no vindictiveness; neither rancor nor regret, but the open confession of a man who has found freedom for his spirit."

The author, Mr. McLoughlin, writes two years after leaving the priesthood: "Within the last two years I have had more Catholics consulting me for advice, marital and otherwise, than I ever had as a priest."

What Do You Know About Suffering?

A few of the writers were giving Billy Graham "the business" at a press conference in Mannheim, a German city reported by authorities to have the strongest concentration of Communists outside the Iron Curtain.

One reporter asked:

"What do you know about the suffering of Christ that you preach about so often? You have never suffered. You live well and have the comforts of life."

And Billy answered:

"When a Western Union messenger boy delivers a death message to a home he doesn't take part in all the suffering connected with the message. He just delivers the telegram. That's all I am — God's messenger boy. I don't ask that people look up to Billy Graham. I ask them to respect Jesus Christ. I didn't die on a cross. Neither did you. But Christ did. He suffered and died for your sins. I hope you will be at the meeting tonight." — From *Billy Graham: A Mission Accomplished*, by George Burnham (Fleming H. Revell Co.).

Majority opinion cannot be trusted until the majority is acquainted with all available facts concerning the issue.

— Mrs. Henry Tarbox.

National Council Arranges Visits

Dr. E. Carson Blake, president of the National Council of Churches, informed the General Board of that body on February 1, that arrangements have been made for a group of American churchmen to visit religious leaders in the Soviet Union on March 9, and for a Russian delegation to arrive in this country about June 1. The arrangements have been made with "His Holiness Alexei," the Patriarch of the Eastern Church, and with Metropolitan Nikolay. Dr. Blake's correspondence with them suggests the following agenda for the conversations with Russian religious leaders:

What the churches of our respective countries have done and are doing to promote the cause of world peace; the freedom of our churches to fulfill their mission; the Christian faith and other religions; the Christian faith and modern science; present trends in theological education in the US and the USSR; Christian literature; relations between the churches in the United States and in the Soviet Union.

The purpose which it is hoped will be served by this exchange of visits is two-fold: one, to make manifest the spiritual fellowship which is ours in Christ; and two, to increase mutual understanding through an exchange of views respecting the life and work of the churches in the United States and the USSR.

We cannot say what effect the establishment of closer relations between Christians of the two countries will have in improving relations between the United States and the Soviet Union. We believe that improved relations between nations require a frank and honest recognition of the differences that prevail between them. The General Board should be assured that the deputation will represent vigorously our convictions on the moral issues underlying the tensions prevailing in the world today. While, therefore, we cannot be sure that agreement can or should be reached at many points, we do hope that under the guidance of Almighty God this exchange of visits will contribute toward a larger measure of understanding and good will.

Little Habits

The dictionary says: "A habit is a tendency toward an action which by repetition has become spontaneous."

We are using as an example the story of a boy who was such a terrible liar one could not believe what he said unless it was known to be true.

His father had tried to break him of the habit but had failed. Finally he found a nice smooth board and nailed it up in the kitchen, placing hammer and nails beside it — telling the boy that when he told a lie he should drive a nail in the board.

I don't know how the boy felt about his bad habit. But if he were not much troubled about it he might have thought it fun to fill the board with nails.

After a time the board did not look so good with its record of lies and he was sorry. So his father told him that every time he told the truth he might pull a nail. This did not work too well either, for every nail pulled out left a hole still registering lies.

Our lives are made up of habits, each one leaving its mark — though few with the use of board and hammer.

The formation of a habit is largely a matter of our own choosing, and if we do not think carefully it is likely to follow our natural inclinations instead of reaching out toward a higher plane of living. I am calling your attention to a higher goal which also has a connecting power abiding to the end. Our lives bear the record of the choices we make. The higher goal is, "The measure of the stature of the fulness of Christ" (Eph. 4: 13).

E. E. W.

NEWS FROM THE CHURCHES

LOST CREEK, W. VA. — Members of our Sabbath school have been taking advantage of the leadership training school in Clarksburg. Our pastor has been teaching one of the courses, "The Christian Home."

Pastor Zwiebel has been asked to represent the Seventh Day Baptist Board of Christian Education and Salem College as a delegate to the annual conference of the Division of Christian Education of

the NCC. This conference is being held at Cincinnati, Ohio, February 12-17. — Church Bulletin and Sabbatarian Echoes.

BOULDER, COLO. — Church bulletins from Boulder indicate a wide variety of activities including help with the TV program which was recently put on in Denver, Christian Endeavor meetings, young married class socials, a school teachers' dinner, and a continuation of the meetings in the Sunshine schoolhouse. This evangelistic outreach in a small mining community has previously been reported but it is interesting to note that these meetings keep on bringing blessings to the group that puts on the program and to those who attend who have practically no other opportunity to be a part of any worship service.

MILTON, WIS. — At the annual meeting on January 8 the clerk, Bernice Todd, reported that during the year 12 had been added to the church by baptism, 4 by letter, 1 by testimony, making a total membership now of 489. This was a net gain of one over last year, there having been 10 deaths, 2 withdrawals and 4 transferals. The treasurer, T. G. Lippincott, reported a substantial balance in the treasury at the end of the year. The Lord's Acre project showed an income of \$718.78.

Ivan Fitz Randolph was elected president of the church. He succeeds Leman H. Stringer who was not a candidate for reelection. Bernice Todd continues as clerk and Truman G. Lippincott was re-elected treasurer. Mrs. Walter (Margaret) Sayre was chosen trustee for four years. Spencer Howard, Jr., will become head usher and John Knight assistant usher. Leman H. Stringer was elected chorister; Herbert Crouch, intermediate choir director; Elizabeth Green, junior choir director, and Elizabeth Daland, organist. Mrs. Abbie Van Horn was elected Sabbath school superintendent and Patricia Applegate and Rolland Maxson were named to the education committee. Mrs. Applegate and Rolland Maxson will also serve on the camp committee.

Mrs. Mary Van Horn, president of the Women's Circle, gave that report. She mentioned \$300 was given to both the church budget and the Denominational Budget; \$25 to Edgerton Memorial Hospital; \$100 to Milton College.

The pastor reported that the average attendance in church during 1955 was 202. He also showed interesting charts on church attendance for the past nine years. Dr. Forrest M. Branch, Sabbath school superintendent, noted that the average attendance in that department of the church work was 148, 14 less than the average for the previous year. He also noted that it had not been possible to carry out the plans for teacher training because no suitable schedule of meetings could be arranged.

The Senior Christian Endeavor president, Laura Sayre, reported that there were 26 members in the society and that the group had given \$200 to the camp fund during the year. Report of the new Junior Christian Endeavor Society was given by Mrs. Russell Maxson, the adult supervisor. This group has an average attendance of 13 with the members themselves preparing and presenting the worship service program.

Other business done at the meeting included a vote to give to J. Paul Green, Jr., who is attending Alfred School of Theology, a license to preach. — From Church News.

CHICAGO, ILL. — Our church observed the first Sabbath of Youth Week, January 28, when Tom and Dick Bond, sons of Dr. and Mrs. Ian Bond, and Richard and Margaret Dominguez, grandchildren of Mrs. William Macorkel, were in charge of the service. The service was sponsored by the Women's Society of which Mrs. Agnes Post Shertz is the president.

Tom Bond conducted the opening exercises assisted by Dick Bond and Richard Dominguez who gave the prayer and Scripture reading. Margaret Dominguez was the pianist, and she and her mother sang a duet. The sermon was on tape recording, "Facing the Future," by Rev. Rex Burdick of the Salem, W. Va., Church.

Rev. D. D. Parragh, pastor of the Chicago Hungarian Evangelical and Reformed Church, is at present very acceptably supplying the pulpit twice a month. Other Sabbaths are in charge of the Women's Society or a member of the congregation.

Mr. and Mrs. Oris Stutler and Miss Ada Bond of Lost Creek, W. Va., are

The Sabbath Recorder

The Patriot Prays



True gratitude must be looked upon as a Christian virtue, for in lands where Christianity is ridiculed and its full exercise proscribed, fear dominates, gratitude declines. Washington was never greater than when he prayed at Valley Forge. We do well to bow in gratitude for that faith which has sustained the great ones of our history in their hours of crisis. To follow in their train is to discipline ourselves in the school of prayer—to remember that we, too, are dependent upon the grace of God.

INSCRIPTION AT MOUNT VERNON

Washington, the brave, the wise, the good.
 Supreme in war, in council, and in peace.
 Valiant without ambition, discreet without fear, confident without presumption.
 In disaster, calm; in success, moderate; in all, himself.
 The hero, the patriot, the Christian.
 The father of nations, the friend of mankind,
 Who, when he had won all, renounced all, and sought in the bosom of his family and of nature, retirement, and in the hope of religion, immortality.

Obituaries

spending the winter in Chicago at the home of Dr. and Mrs. Ian Bond. Miss Bond and Mr. Stutler have been frequent attendants and a welcome addition to this small group.

Miss Myrtle Lewis, formerly at Evanston Hospital, left Chicago early in January. She will be supervisor of nursing at the Bismarck, N. D., Hospital. She will be greatly missed.

It is with deep regret word was received of the death of Paul Ewing of Little Rock, Ark., who served the Chicago Church as treasurer while living in Chicago.

Holiday messages received by resident members from former pastors and their wives are always welcomed, as also from nonresident members. Recently letters have been received from Dr. Bessie Sinclair French of Miami, Fla.; Mrs. Ansel Van Horn of Chandler, Ariz., and from a long-time nonresident member, Mrs. Nettie Graves Harlow, formerly of Lucian, Utah, who states that she is now living with her sister-in-law at Huntington Park, Calif., since the death of Mr. Harlow. — Correspondent.

ASHTABULA, OHIO — A recent letter to the editor from Rev. Albert E. S. McMahon states, "After much prayer and thought I have concluded not to become affiliated with the Seventh Day Baptist Denomination." This is interpreted to mean that he is no longer seeking accreditation as a Seventh Day Baptist minister. (He and his wife joined the Indianapolis Church in January, 1955.) He was instrumental in raising up the Ashtabula Seventh Day Baptist Fellowship and labored for some time in Indianapolis with some help from the Missionary Society. He intimates that the fellowship in his city will be of a non-denominational nature at present.

Mr. McMahon holds an unusual view of the Sabbath which to him makes it seem more important. He holds that it should be observed according to Jerusalem time and that it begins and ends at the same instant in all of God's creation (including "other intelligences that are not of earth"). Other correspondence indicates a rather different view of liberty of conscience than is generally held in our churches.

Burrows. — Myron A., son of Clayton A. and Jessie Irish Burrows, was born at Friendship, N. Y., Nov. 4, 1904, and was fatally injured on Oct. 7, 1955, while crossing a street in Buffalo, the city of his late residence.

Mr. Burrows was brought up in the Nile, N. Y., Seventh Day Baptist Church. He is survived by eight children: Myron A., of Rochester, N. Y.; Phillip, of Galesburg, Ill.; Ralph, of Huntington, Pa.; Mrs. Jessie Reese, of Allegany, Arvis C., of Cuba, and Harold, Duane, and Victor, of Friendship, N. Y.; 11 grandchildren; five married sisters: Irene Palmiter, Wellsville, Juanita Card, Jamestown, Marian Johnson and Alberta Wightman, Friendship, N. Y.; and Elizabeth Drake, of Shinglehouse, Pa.

Graveside services were conducted October 10 at Mt. Hope Cemetery, Friendship.

— Elizabeth Drake.

Shepard. — William George, son of Charles Howard and Lizzie Jane Denny Shepard, was born Feb. 18, 1881, at Council Bluffs, Iowa, and died Jan. 26, 1956, at the Good Shepherd Nursing Home, Denver, Colo.

His early years were spent in Iowa and neighboring states and for many years he was a farmer. He was married to Pearl Elizabeth Pederson, Feb. 25, 1911. His wife died in January, 1937, and soon afterward he moved to Colorado.

He is survived by his daughter, Stella Bunning, of Kansas City, Mo., and his son, Richard, of Wheat Ridge, Colo.; six grandchildren; one great-grandchild; two sisters: Mrs. Lizzie Colburn, Valentine, Neb., and Mrs. Cora Noble, Harlan, Iowa; and two brothers: Frank E., Springfield, Ill., and Charles.

The funeral was conducted by Rev. C. Harmon Dickinson with interment in Crown Hill Cemetery.
 C. H. D.

Noble. — James Allen, son of James J. and Mary Noble, was born in Albion, Wis., 48 years ago and died Jan. 29, 1956, at Madison, Wis.

In 1917 he joined the Seventh Day Baptist Church at Albion where his parents were active participants for some years. Raised in a musical family, James became associated early in life with major jazz orchestras as pianist, composer, and arranger. For a time he was associated with the Robinson Music Publishing Co., New York City.

Surviving are his wife, his mother, of Milton Junction, Wis., and two brothers, Hugh and Earl. Farewell services were conducted by the pastor of his home church, Doyle K. Zwiebel, with the assistance of Rev. Max Gaebler, pastor of the Unitarian Church of Madison. Interment was in the Evergreen Cemetery near Albion.

D. K. Z.

Bogota, Colombia — I enjoy reading the *Sabbath Recorder* and often clip articles for my scrapbook.