

Fall Associations, Additional Information

The Central Association of New York Seventh Day Baptist Churches will hold its fall meeting with the Adams Center Church on October 13. The theme will be "Our Growing Place in Our World Mission." The morning service will begin at 11 a.m. followed by a Fellowship dinner. Several young people will give reports at 2 p.m. on different phases of camping and there will be a youth meeting and social hour in the evening for those of junior high through early college age.

Maurice McCrae, moderator of the Western (N. Y.) Association, announces that the semiannual meeting will be held at Hebron, Pa., Sabbath day, October 13. The youth meeting under the leadership of J. Paul Green, will be held Sabbath eve, at Richburg.

The theme for the Northern Association, meeting at White Cloud, Mich., October 12-14, is "Pressing Toward the Mark." This theme is subdivided for Sabbath eve, morning, and afternoon as follows: "For the Individual and Family"; "For the Local Church"; and "In Our World Mission." Conference President Charles F. Harris speaks the evening after the Sabbath.

The North Central Association will meet with the Albion, Wis., Church from Friday to Sunday, October 19-21.

The annual meeting of the New England Seventh Day Baptist Churches, which has not previously been mentioned among the fall meetings, is scheduled to be held with the First Hopkinton Church at Ashaway, R. I., on October 20, with morning and afternoon services and a dinner in the parish house. Rev. Neal D. Mills, the newest pastor in the area, preaches in the morning. In the afternoon a panel of laymen will speak on the second part of our Conference theme, "Abounding in every good work." They will discuss the Christian's responsibility at the polls, how to combat the liquor traffic, how to promote evangelistic witnessing, a program of home evangelism for New England, and supporting our world mission as a whole.

The speakers at the New Jersey Yearly Meeting to be held in Plainfield, October 12 and 13, are expected to be Rev. Paul

Maxson, Rev. Paul Osborn, Rev. Robert Lippincott, and Harry E. Moore, in that order. The young people are asked to take charge of the program the second evening which will close with a religious motion picture.

The theme for the Pacific Coast Association (October 19-21) is "Feed My Sheep." The meeting will be held in the Los Angeles Church at 4976 North Figueroa Street.

OUR SERVICEMEN

Elnoe J. Campbell, MEFA, 489-42-51
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c/o Fleet Post Office
New York, N. Y.

Marriages

Blair - Bond — Malcolm F. Blair, U. S. Navy, and Lila Rose Bond, both of Williamsburg, Kan., were united in marriage Aug. 28, 1956, in the Williamsburg Methodist Church. They will be at home in Beeville, Texas.

Obituaries

Parsons. — Grace Lewis, daughter of Rev. A. H. Lewis, was born in Alfred, N. Y., February 1, 1870 and died August 4, 1956, in Monrovia, Calif.

Mrs. Parsons was baptized by her father and joined the church in Plainfield, N. J. She was married to James Henry Parsons who passed away in 1929. She was a member of the Chicago Seventh Day Baptist Church, later moving to Los Angeles where she was a member at the time of her death.

Surviving are her daughter, Mrs. Louise P. Whiting, four grandchildren, and nine great-grandchildren.

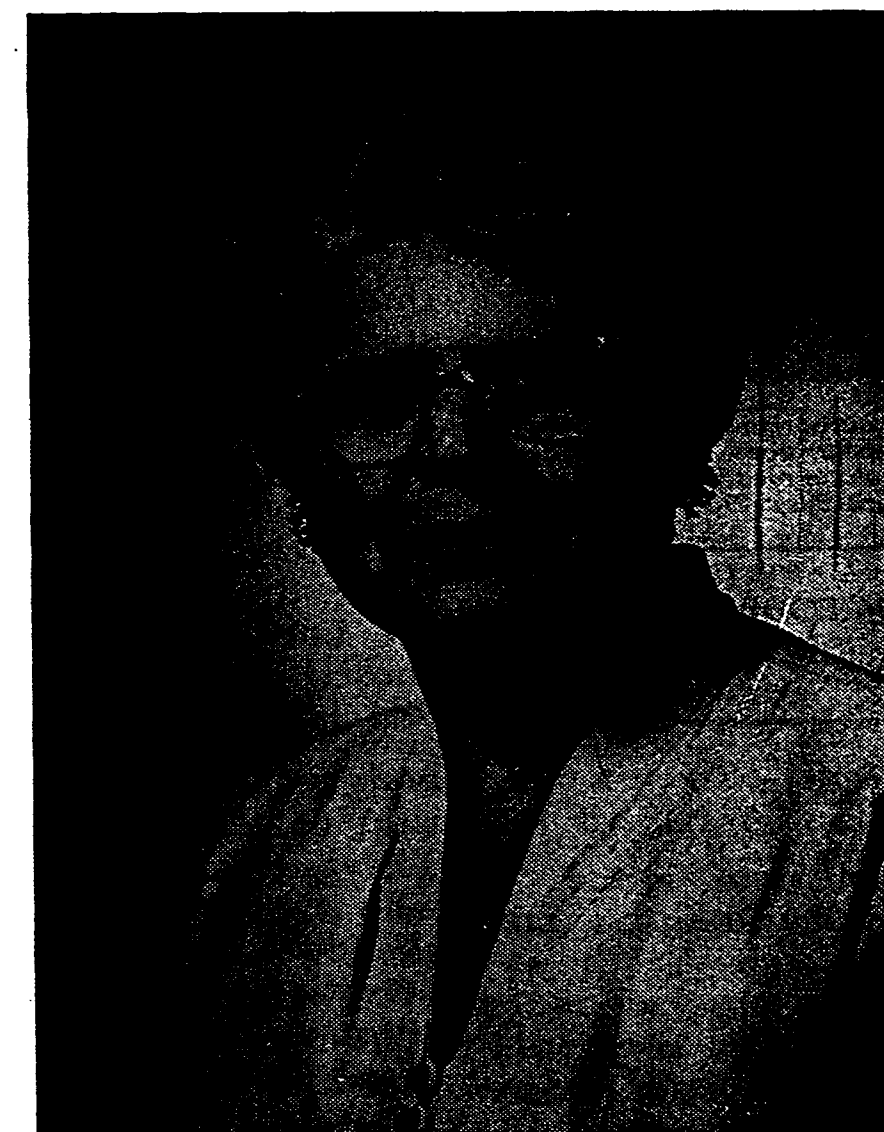
Memorial services were conducted by Pastor Mynor Soper and interment was in Rose Hill Memorial Park, Whittier, Calif. V. M.

Crandall. — V. Ethelyn Coon, was born in Hopkinton, R. I., Oct. 20, 1866, and died in Providence, R. I., Sept. 3, 1956.

Her husband, William H. Crandall, died in 1910. For the past forty years her home had been in Ashaway, R. I. A son, Erwood O., and a daughter, Miss Verice A. Crandall, have remained at home with their mother and cared for her the past several years. Other survivors are: a daughter, Mrs. Leora E. Hoxie of Ashaway; three sons: Ellsworth H. of Bradford and Ahvern I. of Ashaway, R. I., and LaVoy W. of Lowden, Wash.; ten grandchildren and twenty great-grandchildren. Mrs. Crandall had been a member of the Rockville Seventh Day Baptist Church since her baptism in 1883.

The funeral service was private. Burial was in Rockville Cemetery. Rev. Harold R. Crandall officiated. H. R. C.

The Sabbath Recorder



Doris Fetherston, new executive secretary of the Seventh Day Baptist General Conference. Mrs. R. T. Fetherston, who holds a degree from Milton College and has been continuously active in church and denominational work for many years, brings to this position her buoyant enthusiasm and her special talent. Her first article, a call to prayer, appeared in last week's issue. Other brief articles about "Our World Mission" will appear regularly.

The Sabbath Recorder

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Separatism and the True Church

There is Bible for separatism, and there is certainly Scripture for seeking membership in the true church. The modern question of whether to withdraw from a given denomination and be separate is not quite as simple as quoting "Wherefore come out from among them, and be ye separate, saith the Lord. . ." (2 Cor. 6: 17). Neither is it easy (judging by the difference of opinion in the matter) to find "the one true church," amid the claims and counterclaims along that line of the smaller denominations.

A letter came to our desk the other day from a loyal reader who said she had been urged by a member of another denomination to leave her present denominational connection on doctrinal grounds. Part of her reply to her friend started a train of thought which might have wide application. Whether or not 2 Corinthians 6: 17 had been appealed to is not stated, but we assume that it had, since it so often is. Our correspondent replied that when Judas betrayed his Lord and became an example of a disciple who erred both in belief and actions even under the direct leadership of Christ, the other disciples did not decide to leave the Lord because one out of twelve had chosen greed instead of God.

What did the eleven (or the whole body of believers) do under the leadership of the Holy Spirit after Pentecost? They attempted to replace the disciple who had left the faith rather than to abandon the organization because of his defection. It may be a matter of speculation as to what the group would have voted to do in the matter of replacing Judas if he had not decided to kill himself. He might, of course, have truly repented later and thus been entitled to come back into the fellowship which he had spurned. We cannot believe, as apparently a few do, that a repentance leading to suicide was a full and true repentance.

The point, which to us is very striking, is that the Holy Spirit in the fullness of His manifestation in the lives of those early disciples did not lead them into a departure from a slightly imperfect church. Rather He led them into greater devotion and into an expansion program. We would hope to be the last in our

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church to make light of doctrinal apostasy or the betrayal of other Christian standards anywhere in our denomination. But, on the other hand, we seem to have here a pretty strong Scriptural case for not judging a Christian movement by the actions of a few members.

In attempting to rightly apply the strong (and inspired) language of 2 Corinthians 6: 14-18 we do need to use a little care and common sense. Certainly when the Apostle Paul admonished the people of that church, "Be ye not unequally yoked together with unbelievers," he did not mean it as a criticism of Peter, John, James, and the rest who had stayed by the church when the church was manifestly not perfect. The church is never perfect, but Christ is, and our allegiance to Him makes us seek a fellowship with Him even among a body of believers where some are perhaps a little more imperfect in belief or practice than we ourselves are. Did not our Lord in some of His parables voice the principle that human instrumentality could not always be trusted to make a complete and profitable separation between the wheat and the tares in His field?

The argument for separation from a Christian church in order to avoid contamination by a minority of imperfect members is usually followed sooner or later with an appeal to join or to form a true church. Such was the case with the lady mentioned above. We can sympathize with the desire to have sweet fellowship in a church where the praise of Christ is sung with never a sour note. Historically there have been "perfectionist" churches. They have been built around the wishful thinking that there could be a band of people who had experienced a "second work of grace" through the baptism of the Holy Ghost — a band of people who would be perfectly free from all willful sinning. The idea is not so prevalent now as formerly. We have learned that intimate acquaintance with such people or churches reveals many inconsistencies, to say the least.

Beware of the one who promises you the enjoyment of fellowship in the true church. If it is a very young church the spots and wrinkles may not immediately

appear on the surface but they are bound to show up with a little age. We can truly say to such people, "If you can see no spots in your church, it is time for another eye (or I) examination."

Let us dedicate ourselves to the work of the church which to us seems to be the nearest to apostolic faith and practice, a church which clearly, in its statement of belief, puts Scripture above custom, tradition, or the voice of human authority, a church where godliness is faithfully preached to the members, and the righteousness of Christ proclaimed to the heathen. But the true church, the perfect church awaits an event of history which is yet future — the return of Christ in power and great glory.

Our Broader Circle of Prayer

How wide can our circle of prayer be drawn and still be effective? That is a hard question. We know that we face the danger of tribulation or provincialism if we yield to the temptation to shorten the radius. We are aware that many prayers seldom get outside the family circle; some are consistently ego-centric. Manifestly we can pray most effectively for the needs that are best known to us, but that should not encourage any true Christian to remain ignorant of the larger needs.

Bound in with our scope of praying is our scope of giving. This at least applies to those who have sufficient income so that they can diversify their giving. Every pastor is happy to have some prayer warriors who have practically no money at their disposal who can always be counted on to pray earnestly for the spread of the Gospel in faraway places. They will also be the strongest pray-ers for local evangelism. We must recognize that there is a difference between requests for prayer and requests for money, although the two are sometimes subtly connected. But to say that we cannot ask for prayers for a certain cause without implying a request for money would be like saying we cannot be called upon to pray for the sick unless we are prepared to be physicians.

We might say that there is enough to pray for in connection with the work of

our local church so that we should not spend much time praying for the denomination, for the faraway home mission fields, or the farther away foreign fields. Such an attitude is not as wise as it might seem to be to those who are concerned with raising local budgets.

Prayer is a thing of the mind and the heart. In school we learn that the mind when properly exercised is capable of tremendous activity and wide-reaching ability. It wears out by disuse, not by use. A healthy mind is one which is constantly reaching out to wider horizons. The Apostle Paul said that he had learned in whatsoever state (of physical comfort) he was, therewith to be content. He never said that about his spiritual state. His zeal for the Gospel led him to speak of seeing Rome and going to Spain. Bound by Roman chains at a later date, his mind, his heart, and his prayers ranged the seas and traversed the mountainous provinces. Anything less for him would have been death — a death far worse than that which awaited him at the end of his imprisonment. We, too, will die if we do not pray in an ever-widening circle.

We must reserve time and space in our prayer life for our own mission stations and for the new fields that beckon. Shame falls upon us if we do not pray also for some of the interdenominational efforts. None of us can pose as being able to teach others how to pray. That teaching must come from the Lord even as the disciples partly recognized when they said, "Lord, teach us to pray." The world seems so much wider than in New Testament times. We are staggered by the needs which can be known to us if we but look and listen. Yet our prayers can take in more. We know it because other people's prayers do.

When it comes to suggesting things to pray for outside our regular denominational channels, it is hard to know where to begin or end. It must be largely a matter of personal information and vital interest. Certainly we should pray for the work of the great evangelists like Dr. Billy Graham, whose ministry bears a close resemblance to that of Paul, of whom it was said that he was turning the world upside down with his preaching.

MEMORY TEXT

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. Hebrews 7: 19.

Another great work for which many are praying is the Far East Broadcasting Company with American headquarters in Whittier, Calif. It reaches half the world in 36 languages — the most far-reaching Gospel radio voice ever heard. Young people in all institutions of higher education need our prayers. In that field there is nothing quite like the Intervarsity Christian Fellowship. Then, too, there are Christ-centered relief organizations, the movements for Christian social action which are too numerous to mention. Let us pray for them.

And in our praying let us not forget the world-wide tract ministries, the American Bible Society, the Gideons, the Pocket Testament League, and other Scripture distribution agencies. "Lord, teach us to pray."

Music or Noise

The editor of *Gospel Messenger* takes "Music or Noise" as a springboard for some interesting comments on spiritual things. One modern composer, not quite bold enough to label his efforts as music, has spoken of certain portions as being "organized noise."

The question raised by this is whether what sometimes passes for practical church music is not (through lack of practice) little more than organized noise.

We quote a paragraph:

"The same requirement holds for Christian experience. Many persons go through the motions of singing the Lord's song but the result is more noise than music. What does it avail to know all the catch phrases of religion, to quote the best Bible passages, to follow the tempo of a church service, even under the direction of a skilled leader, if you have no direct face-to-face experience with the Master himself? The music comes with practicing the presence of God, with attuning your soul to his leading, with yielding your instruments to his using."

President's Column

"Assemble Yourselves Together"

"Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (Heb. 10: 23-25 RSV).

Rev. Elmo Randolph, Conference president in 1953, proposed as a project among our churches that we have a special attendance campaign during the month of November. This is the time of a national emphasis by Religion in American Life. Presidents Osborn, Rogers, and Bond continued this worthy plan.

We request that the pastor, or some delegated person, send the weekly attendance figures of the prayer meeting, Sabbath morning service, and the Sabbath School to the editor of the *Sabbath Recorder*. He will tabulate the figures and will publish any constructive results. Let us pray that our church will be blessed in a spiritual as well as a physical growth.

We respect the command "Remember the sabbath day to keep it holy" and we rejoice in the promise: "For where two or three are gathered together in my name, there am I in the midst of them." Let us be in our places in the appointments of the church, and let us invite others with us. Some of our people drive at least one hundred miles to enjoy the blessing of our church services; others drive many miles to take someone with them.

May I ask each of you to refer to the issue of September 17, and read again the article "Evangelism on the Home Field" by Rev. Loyal F. Hurley. May our pastors "give themselves continually to prayer and to the ministry of the Word," and may our churches become truly evangelistic. May our laymen "get a passion to win men and women to Christ."

The success of this church attendance project depends on every Seventh Day Baptist. May we find our place in *Our World Mission* and abound to every good work for our Lord.

Salem C. E. Planning Meeting Held

An important Christian Endeavor Youth Fellowship meeting was held on September 30, in the Seventh Day Baptist Church at Salem, W. Va.

The young people from the Seventh Day Church of God and the Seventh Day Baptist Church were in charge of the program. After the devotions Richard Horwood, president of the CEYF, conducted the election of officers.

Those chosen to serve during the next year are: Esther Hansen, president; John Howard, vice-president; Effie Fluharty, secretary; Mike Greer, treasurer; Richard Brannon, publicity chairman; Venita Zinn, junior high-school work; Wilma (Billie) Zinn, children's work; John Harris, music chairman; Betty Grimm, mission work; Nancy Hedge, recreation chairman.

The new officers were installed by candle light. Richard Horwood lit the candle of the new president, Esther Hansen, and spoke of the challenge ahead. As Esther lit each of the candles of the new officers, Richard outlined what was expected of them as they took over their new offices. Rev. Rex Burdick of the Seventh Day Baptist Church added a few words of guidance to help these young people as they take up their new responsibilities.

Following the installation service John Howard led the group in a social hour. The YTC served the refreshments, which were furnished by the WCTU.

An important coming event of the CEYF is their evangelistic services to be held from October 14 to 19 in the Salem Baptist Church. Rev. Edward Houser from Dilltown, Pa., will be the speaker. — Salem Herald.

Life is a story in volumes three,

The Past

The Present

The Yet-to-Be

The first is finished and laid away,

The second we're reading day by day,

The third and last of volume three

Is locked from sight;

God keeps the key!

— Now.

Story of Nyasaland Conference Meetings

By Beth Severe

The annual Conference of Seventh Day Baptists of Nyasaland, B.C.A., was opened by Pastor David C. Pearson Thursday evening at 7:30 p.m., July 12, 1956. Miss Joan Clement led the devotions of the evening centered around the Conference theme, "Walk in the Spirit," taken from Galatians 5: 16.

Our mission pastor, Lookson Nothale, extended the welcome. The evening message was brought by Pastor Pearson on the theme of Conference. The second part of the verse was shown to be our reward — if we as Christians would walk in the Spirit, we would be delivered from the lusts of the flesh.

Friday's services began with prayer at 7:00 a.m. The midmorning service opened with devotions. Following the devotions, reports were brought before the Conference. They were: "Past and Future Work of Makapwa Mission," brought by the Mission Kapitao (foreman), Mr. Nangazi; and "Medical Report," brought by Miss Severe. Items of business were taken up at this time. After a short recess our morning message was delivered by Pastor Lookson Nothale based upon Ephesians 1: 3-23.

Friday afternoon we enjoyed the program presented by the students of Makapwa School. Each class, starting with Sub A up through Standard V presented its part. The outstanding items were the songs of Standards IV and V, and a skit based on the slave trade in Africa. A group appeared bound by ropes. They were examined, bargained for, and at the end freed as David Livingstone came upon the scene.

The Sabbath was opened Friday evening as the sun set, Pastor Ridson Mwhango bringing a good message. Friday night the devotions were given by guest speakers, Pastor and Mrs. Udd of the Assemblies of God Mission. The message of the evening was delivered by Pastor Duncan Bwanali, native guest pastor from the Zambezi Mission.

Sabbath day was clear and beautiful, for which we were thankful after a few

drops of rain Thursday evening and a cloudy Friday. Pastor Udd of Limbe was in charge of the morning service. It was a great joy to hear some of our well-loved choruses translated into the native tongue and brought to us by the Udds, with the accompaniment of Mrs. Udd's accordion.

One of the high lights of Conference took place Sabbath afternoon. Thirteen candidates were baptized, among them five of our boarding girls and two of our schoolboys. The Sabbath closed with an evening service. Pastor Makhanamba brought a stirring evangelistic message cleverly illustrated. Following the evening message, colored slides were shown.

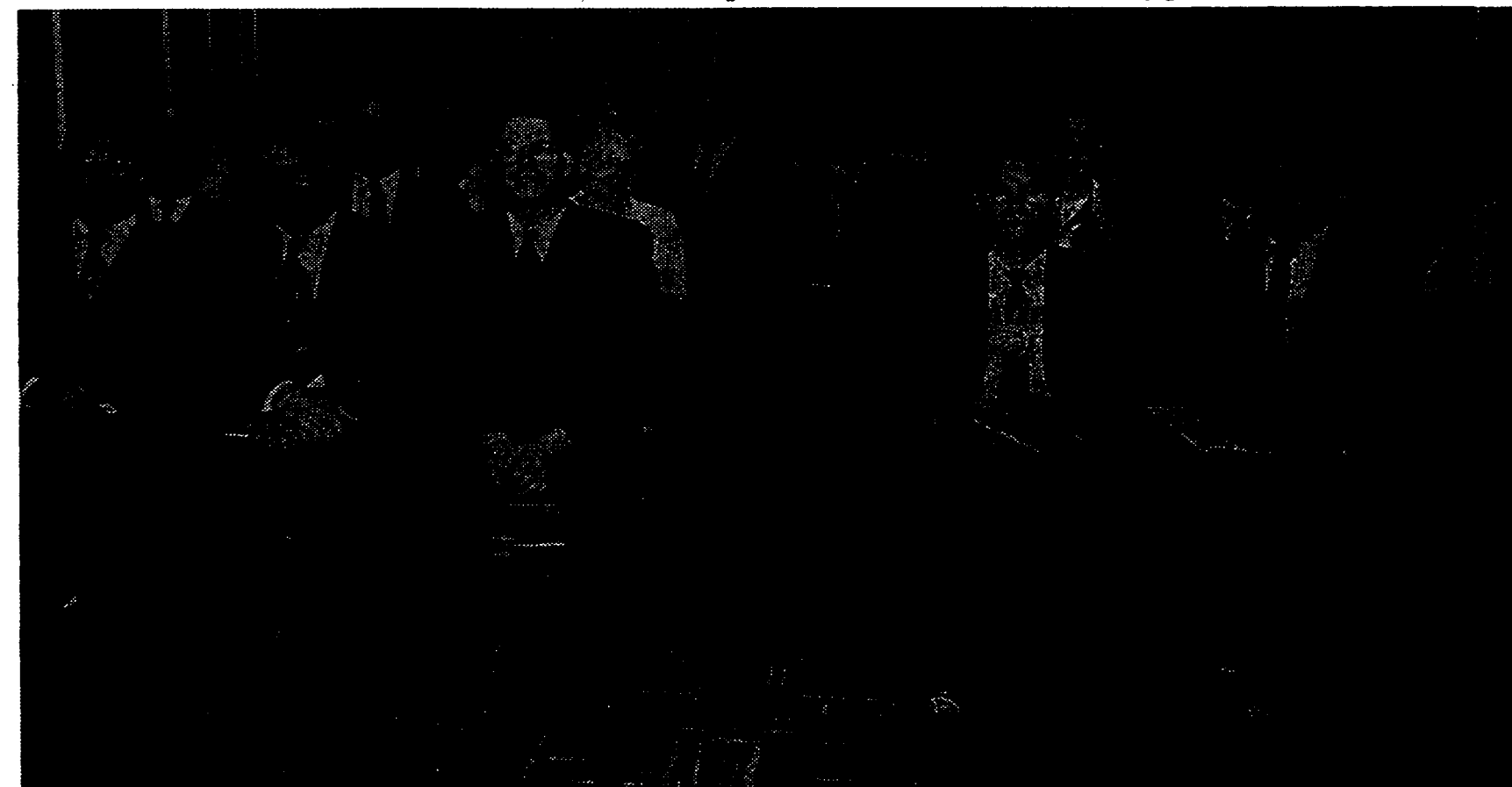
Sunday morning brought us our morning prayer groups, a financial report, and an 11 o'clock service. Pastor Addison Makhukwa gave the morning message showing us how foolish it is to come to Christ and to insist on carrying our katumdu (load). He gave an illustration of a man walking with his load along the road. Upon the approach of a lorry he fell down. The driver stopping, offered him a ride. He accepted yet insisted on leaving his heavy load upon his head all the way.

Sunday afternoon again was taken up with business. The evening held in store a blessing beyond our expectation. A short testimonial service was led by Otrain Manan. Pastor Leman Mungoni brought a thought-provoking message. After the showing of a filmstrip featuring the "Nobleman's Son," Pastor Pearson gave an invitation to those who wished to accept Christ. As the congregation sang together "Just As I Am," nine of our schoolboys came to the front. While gathering with them at the close of the service, another schoolboy joined the group. Though the hour was late, I am certain that we all praised God for His presence during our Conference, and rejoiced with Him as ten others opened their hearts to His Son.

Even the children enjoyed their own special meetings during the regular business sessions under the direction of Mrs. David C. Pearson.

Indeed, all of Conference was a joy and a great blessing to all.

Student Body, Faculty, and Administrative Staff of the Alfred University School of Theology 1956



Left to right: Doyle E. Shields, John F. Beeson, Eugene Fatato, George R. Kingsley, Rev. Delmer E. Van Horn, Doyle K. Zwiebel, J. Paul Green, Jr. (partly hidden), Dean Albert N. Rogers, Miss R. Marion Carpenter (secretary), Robert A. Jones, Dr. Alfred J. Gross, Alfred L. Brown, Dr. Melvin G. Nida, Jesse M. Young, Revere C. Perkins, David Phelps, Clair Statham, Clark E. Gilmour, Harry R. Morton, Dorr E. Harrington. Absent: Ralph C. Betters, Robert D. Boyer, S. Kenneth Davis, Burdette Fuller, W. Gardner Look, Guy B. Rose, Donald E. Richards, and Rev. Arthur C. Guild (instructor).

Twenty-three men are enrolled at the Alfred University School of Theology for the current semester. Twelve of this number are in the regular course leading to the bachelor of divinity degree, and the remainder are special students who attend classes one or two days a week.

The Seventh Day Baptists who are enrolled include Donald E. Richards, Berea, W. Va., who is engaged in thesis research; Rev. Delmer E. Van Horn, Little Genesee, N. Y.; Doyle K. Zwiebel, Richburg, N. Y.; J. Paul Green and S. Kenneth Davis of Alfred, and Eugene Fatato of Almond, N. Y. Other denominations represented in the student body include Methodist, Wesleyan, and Free Methodist.

Dr. Melvin G. Nida, who received his doctor's degree from the Iliff School of Theology, Denver, Colo., on August 24, continues his work as librarian of the seminary in addition to his position as Assistant Professor of New Testament and Christian Ethics. Dr. Alfred J. Gross, who was appointed to the faculty in June,

is carrying a full teaching load. Special instructors in the fall semester will include Rev. Arthur C. Guild, Almond, N. Y., in Old Testament; Rev. Robert Cleveland Holland, Bath, N. Y., in Church Administration; and Mrs. Madge Sutton, Alfred Station, who will offer an evening course for students' wives.

Miss R. Marion Carpenter continues as office secretary and assistant librarian and Miss Roberta Armstrong and Mrs. M. Elwood Kenyon are part-time office helpers.

Courses being offered include History of the Christian Church, New Testament Survey and Historical Geography of the Bible, taught by Doctor Nida; History of Christian Doctrine, History of Methodism, Seminar in Theism and Fundamentals of Christian Doctrine, taught by Doctor Gross; Christian Worship, Sermon Preparation and Seminar in Field Work, taught by Dean Rogers; Old Testament Personalities, taught by Mr. Guild, and the Seminary Orientation taught by the faculty as a whole.

The Church's Challenge to Youth

By J. Paul Green, Jr.

[Condensation of a sermon given in the Milton Seventh Day Baptist Church, July 21, 1956]

The church's challenge to youth can be stated easily and simply. It is for full commitment to Jesus Christ.



First, in the realm of personal living: Christ calls for higher, not lower standards of living. I don't mean material standards, but higher spiritual and ethical standards. Christ calls us to live by the standard of love. Some may say that the law of love has been tried, and

found wanting. The truth is, the law of love has never been tried but by a few Christlike individuals. Christian love is not sentimental love; it is not selfish love. It is love for all, unselfish love, sacrificial love. Only through this love can our lives be completely worth while, and only through Christ can we achieve this love.

The Church of Jesus Christ challenges youth to be the kind of Christians who will stand the test of hard times, who will be true to their convictions when the going gets tough.

The Christian Church today is growing as never before. But this is an easy time for Christians. Church-going is popular. In many places, the Gospel has been watered down to make it palatable for all. How many so-called Christians will stand the test if hard times come? How many Christians will heed the call of Christ now to do battle against atheism, crime, corruption and immorality, poverty and disease?

To Fulfill the Will of God

The church calls youth to give their lives to complete fulfillment of the will of God. Of course, we cannot ever completely fulfill the will of God, but as Christians we must be committed to doing our best. We must seek to do God's

will as it is expressed in the life and teachings of Jesus.

As Seventh Day Baptists we recognize that a part of God's will is that man should keep the Sabbath. We are not Seventh Day Baptists for fellowship, convenience, habit, because our parents were or our friends are — at least, I hope we are not. If you are a young person, you may be a Seventh Day Baptist for one of the above reasons, but as you grow older, you'll have to have a better reason, the only real reason: **because you want to do the complete will of God.** And God's will includes the Sabbath.

To Leadership in Service

The church's challenge to youth is for complete commitment to Christ through lives of service. Christ calls us not only to believe and to live, but also to serve. Our homes and families call us to service. Our communities need us as solid citizens. Our local churches call us to service — serving with our time, with our talents, with our money. We are called to serve through our vocations. Be a light for Christ in any worth-while vocation: farming, teaching, in the factory, in the office. There is room for Christian workers in every field.

The church's greatest challenge to youth is to **leadership.** If this world is to ever become Christian, it must have Christians in key positions, where the light of their Christianity may shine before men. Christian leaders are needed in business, teaching, medicine, science, politics, and so on down the line. Youth must train for these jobs. The best place to train Christian leaders is in Christian colleges, and the best place to train Seventh Day Baptist Christian leaders is in Seventh Day Baptist-related colleges. The Church of Jesus Christ challenges you, oh youth, to train yourselves to be Christian leaders — to get the best education in the best schools!

To Leadership in the Church

The one field where Christian leadership is most needed, and perhaps most wanting, is within the church itself. The Christian Church the world over is suffering from lack of leadership. Somehow the church has not challenged youth in the past, but now the **call of the hour** is for them to enter the leadership of the church. The very life of the world itself hangs in the balance.

The church needs men and women to work with youth — people who will never make a fortune, but who will devote their lives to the service of youth. Perhaps the top course Salem College has to offer is the one in Humanics. The sole purpose of Humanics is to train leaders for youth. It is a rare opportunity our young people have that one of the four Humanics Departments in the country is at our own Salem College.

The church needs men and women to lead its music. Trained organists and choristers are needed. A wonderful opportunity for such training is afforded our young people right here in Milton College.

The church needs administrators — men and women with a talent for business who will give themselves to the service of a local church or of the denomination. For instance, our denomination needs someone trained to handle such jobs as the executive secretary's position, and the board secretary jobs. The day is dawning when churches the size of the one we are in today will see the need of a paid administrator to handle the business affairs of the church, freeing the pastor for his work as a prophet of God.

The church needs men and women to lead in Christian education. Salem College has a new department in Christian Education which is a godsend to us. I know of two of our churches which are now employing Christian Education directors — Salem and Battle Creek. There should be half a dozen more — and this church is one of them.

To Leadership in the Ministry

The church's greatest single challenge

to youth is the challenge to enter its ministry.

The possibilities the ministry presents to a young man are varied and exciting — at least, they're exciting to me! Besides being the minister of a church, a man can teach religious and Christian education courses in colleges, or in theological schools. He can be a missionary. We have missionaries in Nyasaland and Jamaica. Seventh Day Baptists have been asked to send missionaries to New Zealand, Holland, and British Guiana [and other foreign countries] — and we just don't have anyone to send. Home missions is another field — in poor areas of the United States, in city missions, and in our own fellowships. We have several fellowships, Buffalo, for instance, that with proper leadership could develop into a strong church. The field of the chaplaincy has tremendous possibilities. Chaplains are needed in the armed forces, in colleges, in hospitals, and in mental institutions.

In every generation the ministry of the church needs young men to fill its ranks, but now the situation is desperate. Church enrollments are mushrooming in the United States, and there are not enough men to fill the pulpits. Nearly every denomination is combing its membership for ministerial candidates. The Methodist church in the vicinity of Alfred has literally dozens of men who are untrained serving churches. Many of them are eager for a chance to study at Alfred. Many other denominations are in similar predicaments.

The Milton church is by no means a huge church. But it is big enough so that I'm convinced, and I feel very strongly, that we of the Milton church [Mr. Green was speaking in his home church.] are making one man do two men's work. This church needs, not a part-time assistant pastor, but two full-time ministers. I will be keenly disappointed if this church does not have the vision, in a few short years, to call to its leadership two full-time, well-paid ministers of the Gospel. With adequate leadership, this church could double in

size and strength. And it shouldn't take long, either.

But where will this second man be found? We're just as short of ministers as other denominations. At present, we have about ten churches without pastors. At least half of these are strong enough churches to pay a minister an adequate salary. We have a few ministers who will soon reach retirement age. And we don't have enough replacements coming up.

We have a good seminary at Alfred. To keep our churches supplied, and provide the necessary leadership for outreach and growth, we need about five new men to enter the seminary each year. Last year we had one! This year we will probably have one! We can't go on this way for many years.

The Seventh Day Baptist denomination of the Church of Jesus Christ is calling youth, challenging youth, to enter its ministry. I know enough of our Seventh Day Baptist young people to feel sure that we have the kind of young people — and we have enough of them — to make us strong, to make us grow, to make us a real worth-while part of the Christian Church. But, we must challenge them to higher standards of Christian living than we have been used to, we must challenge them to lives of service, and to lives of leadership. This is the church's challenge to youth — **full commitment to Jesus Christ.**

"The call of the hour is not for lower but for higher standards of Christianity. . . . Lowering the standard spells defeat. This old world can never be evangelized by Christians who compromise. The cross of Christ is not entwined with flowers. Those who carry that cross will feel its sharp angles and corners. . . . Christ is not offering pillows of ease but calling for pillars of power. . . ." (John Bunyan-Smith).

"If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16: 24).

"Science can dry our dishes, but it cannot dry our tears. Only religion can do that." — G. Ray Jordan.

THE PASSWORD IS NO SECRET

Probationer: That's a clumsy word.

Professor: Which one?

Prob: Ecumenical. . . .

Prof: If you think the word is awkward, imagine what must be its witness: about every kind and diverse type of those who believe ever spawned by Christendom.

Prob: What does the World Council of Churches propose to do with them?

Prof: House them.

Prob: Oikos means house in Greek. I'm with you.

Prof: So we use the word **Oikoumene**. The English is "ecumenical." The whole faith is housed — all races, nations, and branches of the Church.

Prob: Do you have to be religious, even Christian, to be ecumenical?

Prof: Why?

Prob: Electricity is ecumenical, isn't it? Or, as someone has said, "Water is an ecumenical H₂O from Turkey to Timbuktu." . . .

Prof: If you are going to be a disciple like the Galilean fishermen, you are something other than a natural process, you are committed.

Prob: If you are to be housed, you've got to ask to be let in?

Prof: And repeat the password.

Prob: Like a secret club?

Prof: Not quite. It's chiseled into the stone over the doorway, so none need plead ignorance: "I believe in Jesus Christ. . . ."

Prob: I'm against secret societies.

Prof: This is no secret society. As I say, the password is everywhere apparent. All that is required is that you repeat it.

Prob: Just to get in?

Prof: To identify yourself.

Prob: Could not the hypocrites use the words?

Prof: They could and they do.

Prob: What advantage is there then? . . .

Prof: The value of the password is not the impression it makes on the one who hears. What counts is your witness.

Prob: You won't be let in otherwise?

Prof: This is different from water which is just naturally water. It can't help itself.

Prob: And if I believe in Jesus?

Prof: You're a member of the household.

— by Roger Ortmyer, in **Motive**.

A Continued Story of Tract Distribution

One of our readers has asked us to publish more stories of tract distribution. Not all stories that have a good beginning move along as rapidly as the one we are telling here, but there are many interesting stories constantly unfolding in the correspondence of the secretary of the American Sabbath Tract Society.

The setting of this story is Gardiner, Maine. It begins with a very brief letter dated May 19, 1956, from a man in that community, which reads as follows: "I would like to know about the belief of the Seventh Day Baptists. If you publish any literature, would you please send me a list of your publications and prices of the same."

That was not an unusual letter. We get many very similar ones from all over the United States, Canada, and a number of foreign countries. But the correspondence from that point on has been growing and glowing with interest. We now have about 9 letters to and from this man and his wife, and the story of his witness is expected to continue.

His second letter ordered books as well as tracts and inquired if there were any Seventh Day Baptist churches in New Hampshire or Maine. The third letter, early in June, made further request for church information and enclosed a substantial gift "to help you in the Lord's work." Subsequent letters have also contained money to be turned over to our Denominational Budget or the work of the Tract Society.

By the end of June this man and his wife were able to write that our literature had convinced them that they "would like very much to be members of our denomination." The names were turned over to one of the nearest pastors in Rhode Island for further contact. The

letters became longer and more informative. On August 1 the man was a little impatient because the local contact had not yet been made.

Later in the month our new friend asked for advertising material which he could adapt for use in a newspaper published in the capital city of the state. He used material which had been inserted privately in the Sunday edition of the Denver Post. Later at his own expense he printed in its entirety one of our tracts, "Creation's Birthday." Responses from this advertising are coming in in limited numbers to our denominational headquarters.

In the meantime he and his wife obtained credentials from the Baptist church of which they had been members and made a weekend journey to Rhode Island where arrangements were made to receive them into the membership of one of our oldest churches. The names have already been published as accessions to that church.

That is the story up to this point. It is a continued story, other chapters of which will unfold as time goes by and as they find more and more opportunities for service. It might be remarked that even before this couple had become members of a church they had contributed more money to our denominational work than shows for some whole churches during a year's time. They give as unto the Lord and as the Lord has prospered them — not large amounts but amounts such as any devoted Christian should feel impelled to give.

Death of a Friend

Mrs. Harry Boling in a personal letter informs us of the death of her husband at their home in Twentynine Palms, Calif., on Sept. 10. He was 67 years of age and had been forced into retirement two or three years ago by heart trouble. The Bolings, though not a member of one of our churches, were deeply interested in the distribution of our literature. Mrs. Boling, 53, makes a home for her mother and writes that she must finish her work so that she can join her husband "on that day and be with the Lord and him ever after."

Nation-Wide Religious Survey

At the end of September some of the findings of the first nation-wide religious survey since 1936 were made known. It shows the probable percentage of church-affiliated people by states. Based on the reports of 114 reporting religious bodies rather than on census figures it cannot be considered entirely accurate, but reasonably so. Adjustments were made to compensate for those bodies that report complete families and those reporting only adults. Left out of consideration also were the Negro churches because of the difficulty of getting accurate reports.

The figures show that in four leading states the percentage of church-affiliated people is as high as 75 or 80. Two of these states, Rhode Island and Louisiana, are predominantly Catholic by population.

The District of Columbia also is reported as having 80 per cent of its people on church membership lists.

States with less than 45 per cent church members were counted as low. Oregon is lowest of all with 32.2. Nevada, Washington, and West Virginia are also among the lowest. One of the reasons suggested is sparseness of population resulting in difficulty of providing sufficient churches.

The church distribution study, as it is known, reveals that 36 states are predominantly Protestant, while in 12 states the majority of church members reported are affiliated with the Roman Catholic Church. The most heavily Protestant area is in the South, with the exception of Louisiana, and in Utah, home base of the Church of Latter Day Saints (Mormons).

Roman Catholic majorities among the religious bodies reporting are found in the Northeast, Southwest, and Louisiana.

In ten of the 36 states which are predominantly Protestant, members of these groups account for more than 50 per cent of the population. In the 12 states showing a Roman Catholic majority, the total number of Catholics is less than 50 per cent of the population, with the exception of Rhode Island. In this state 60 per cent of the 1950 population was reported to be affiliated with the Roman Catholic Church.

For the entire nation the division of church members among major faith groups, as distinct from their relation to population, shows Protestants reported as 53 per cent of the total, Roman Catholics as 40 per cent, Jewish constituents as 6 per cent.

"In computing average membership," the report said, "there is a sharp contrast between the Catholic national average of 1,884 members per church, and the Protestant average of 240. This would be slightly modified by the fact that many Protestant groups count as members only those confirmed at 14 years or older, while Roman Catholics count baptized infants."

The adjusted ranking shows that in 27 states more than 60 per cent of the population is affiliated with churches. By areas, the Middle Atlantic, Southern, and west North Central states generally show high church membership in proportion to population.

For Jr. High

How's Your Math Ability?

Dr. George Speake, who tours the country giving scientific lecture-sermons at Armed Forces bases and in public auditoriums, has been in our city recently appearing in the local high school under the sponsorship of the Christian Businessmen's Committee. These "Sermons from Science" bring the latest and most outstanding electronic and other scientific equipment to a platform where you can see and hear. It is not magic but you would almost think that it was, the way his equipment operates without visible controls.

One of the very small "miracles" that we saw one evening was a shadow picture of Dr. Speake on a screen. He stood between a bright light and a white screen. By a movement of his finger the lights went out but the picture continued. He explained that the screen was a luminous one and that the picture had a half-life of one minute after the lights had been shut off. Then Dr. Speake asked some one from the audience to tell how long it would be before the picture was completely gone. This is where your ability

in math comes in. What would your answer have been? A bright boy up front was quick to reply that with that rate of fading, the picture would never completely vanish. He was right.

If your arithmetic was correct, how would you do on the lesson to be drawn from it? With better instruments man could bring back that picture any time between now and eternity. How big is your God? Do you think it possible that He would be unable to bring back to His vision every act of yours that has passed before His view so far in your life? Your picture is recorded in the book which might be called "This Is Your Life." It is not a partial picture, not just of the nicest things you have done or the best places you have been. It is all there, recorded in a never fading panorama. Fortunately it is visible only to God who is willing and able to erase as much as needs to be erased — that is, if you trust in Christ as your Saviour.

Dr. Speake illustrated how our words can be erased. Before the meeting began, he pointed the long finger of a high powered directional microphone at different people who were making remarks as they came into the auditorium. Some of the things said were not meant to be heard by the platform speaker or by the audience. Some of them were just whispers between students or between husbands and wives. He showed us that he had recorded those private words on a tape recorder. He did not play them back for the 1,000 people. Instead he held the tape next to a big electromagnet and erased it all at once. We read in Isaiah 38: 17, "For thou hast cast all my sins behind thy back."

There are 4,000,000 unchurched people in the city of New York, home missions leaders from fifteen Protestant bodies were told in a meeting called by the Protestant Council of the City of New York. A five-year \$24,000,000 plan for reaching these people was suggested. — W. W. Reid.

SABBATH SCHOOL LESSON

for October 27, 1956

The Lord Is My Shepherd
Lesson Scripture: Psalm 23.

Ministers Pursue Studies to Better Equip Themselves

Some active pastors are this year completing requirements for bachelor of divinity degrees as noted in a current article from our denominationally supported School of Theology at Alfred University. Full information is not available about all other ministers who may be working on advance degree programs in other institutions, but from various sources we are able to mention the work of several in whom Seventh Day Baptist readers are interested.

The Pacific School of Religion, Berkeley, Calif., announces in its September Bulletin that Rev. Oscar C. Burdick, who had spent two years of graduate study at P.S.R. is back at the school as assistant librarian and for the next two years will be working part-time toward his degree in library science at the University of California. From Dr. Wayne R. Rood we learn that the Burdicks have also taken over the choir and organ at St. Mark's Evangelical and Reformed Church.

David L. Beebe is following up his degree from the Alfred School of Theology with graduate study at Pacific School of Religion and, according to letters received, he is preaching regularly for the Bay Area Fellowship and is spending a day and a half a week with a Sunday-keeping church. Dr. Rood informs us that Rev. Ronald I. Hargis is preparing for his qualifying examinations for the doctorate in his department at P.S.R.

Mynor G. Soper, who is carrying the full responsibility of pastor of the Los Angeles Church until the new pastor (Rev. Francis Saunders) arrives in November, has bought a home at West Covina, near the California Baptist Seminary where he has enrolled for a light study load the first quarter. He expects to take a heavier load the following quarters, looking toward a divinity degree. He will continue partial employment with the church during the school year.

Kenneth Smith, pastoring the Albion and Milton Junction, Wis., Churches, has not informed us just how much he is

doing or needs to do to complete his theological studies.

Rev. Lee Holloway, pastor at Plainfield, is again enrolled at New Brunswick Seminary taking eight hours of work per week this fall. Rev. Paul Osborn, in addition to his full duties as pastor of the Marlboro, N. J., Church, is pursuing, we understand, the regular course at Faith Theological Seminary near Philadelphia in which he was enrolled last year.

Council Speaks on Campaign Issues

The National Council believes firmly in the separation of church and state. This does not mean, however, that Christians as citizens should remain aloof from politics. The churches are primarily concerned for human souls and church bodies frequently adopt pronouncements regarding the moral, ethical, and spiritual aspects of social issues which affect the welfare of human beings.

At its meeting on July 6, 1956, the General Board of the National Council adopted a statement entitled "Christian Responsibility in the 1956 Elections." Among other things this statement declares: "The official pronouncements of the churches in the area of social action might well be taken into account in drafting party platforms. When, in their religious assemblies, Christians speak their mind on social issues they do so under the compulsion of the Gospel to which they are beholden. What they say, therefore, has relevance to the issues that will be dealt with in party platforms." After adopting the statement, the General Board authorized its presentation to the Resolutions, or platform, committees of the two major parties.

The full text, together with the texts of certain other pronouncements referred to herein, was presented by National Council representatives at meetings of the Resolutions committees of both parties, for what help it might be to them in their deliberations. — *Memo*, a publication of the Washington office of National Council of Churches.

NOTE: The Resolutions Committee of the Seventh Day Baptist General Conference meeting at Alfred, N. Y., in August, urged that the text of the above men-

tioned statement of NCCC be circulated to our churches. The October 1 issue of *Memo* presents in parallel columns what the National Council leaders presented to the two major parties and the statements in the platforms of both parties in regard to the same items. It is rather striking that there were only two items which both parties failed to touch in their platforms. One was on "Investigative Procedures" which reads as follows:

"Expressing concern over threats to basic freedoms that result from procedural abuses by Committees of the Congress of the United States and urging certain reforms to avert such threats."

The other was on "Military Training," in which the Council of Churches had stated: "Opposition to efforts to establish, contrary to American tradition, a system of permanent universal military training."

These two were perhaps considered either too "hot" for the political parties to take up, or smacking too much of special church interest. Whether or not there is basic difference in the platforms on the other areas of NCCC concern we must leave to the individual voters. We feel that as Christians we should always endeavor to vote on the side of right whenever we can see the issue drawn, regardless of party affiliation. — Ed.

ITEMS OF INTEREST

Everyone possessed with any of the milk of human kindness has sympathy for those who suffer with leprosy. One of the oldest and certainly the largest of the leprosy colonies is Culion in the Philippines which was established 50 years ago. General Leonard Wood, governor of the islands 15 years later, promoted the work vigorously. It is now supported by the charitable organization known as the Leonard Wood Memorial, 1 Madison Ave., New York 10, N. Y.

Through the years the place grew steadily until, when World War II began, there were six thousand patients — more than at any similar station anywhere in the world. At the war's end less than two thousand out of six remained. One third of the patients had fled when almost no food came from the outside and they

were threatened with starvation; another two thousand actually did starve and were buried in hastily made graves dug by their companions, themselves all but too weak and ill for such work.

The staff, including the Memorial's scientists and their families, also suffered. One Filipino physician was beheaded by the enemy! These selfless men and women also lived on scanty rations and, when they had scarcely enough food to keep themselves alive, gave from their meager supply as much as they could to save, if possible, those who were dying of malnutrition.

Dr. Norman H. Smith, British educator, speaking recently before the World Methodist Conference, stated that the authority of the Bible is being challenged today as it was in the sixth century. He says that the attack has arisen "from the ever-widening sweep of modern knowledge." He added, however, that science's investigation of the universe will convince scientists of the existence of a Supreme Mastery for which the Bible is the sole authority.

Bishop F. Gerald Ensley of Des Moines told the World Methodist Conference that "the greater the success of science, the more imperative the need for Christian control."

He said science has not "invalidated the logic of faith" but "created an atmosphere in the world which makes the Christian enterprise difficult."

"We need no longer feel that science is an army arrayed against Christianity," the bishop said. "It is a subtler foe, a fifth column, a psychology which pervades the atmosphere which religious men breathe and impairs their vigor." — *Alabama Christian Advocate*.

More than 178,000 pounds of seed corn, 270,000 pounds of rice, and 900 pounds of vitamin pills were among the total of more than three and a half million pounds of food gifts sent by American churches last year to the needy overseas. The contributions given through CROP — the Christian Rural Overseas Program, an interdenominational agency of Church World Service — had a total value of

\$839,338. These figures represent "a substantial increase over the past three years" according to CROP's annual report issued recently.

Goods contributed also included 17 million pounds of government surplus dried milk, butter, and cheese for which CROP also paid all inland freight, at a cost of more than \$82,000. Most of the food went to distress areas in Europe and Asia and was also used for emergency relief among victims of floods in Holland, England, India, Japan, and Italy and of the Pusan and Hong Kong fires and the Greek earthquakes. CROP shipments overseas are distributed through the field offices of national Councils of Churches, the World Council of Churches, and missions.

Responding to the challenge that the church is failing to meet sufficiently the needs of Spanish-speaking Puerto Rican newcomers to the New York metropolitan area, three conferences of the Methodist Church — the New York, New York East, and Newark — have "done something about it." They are training Spanish-speaking laymen to serve as lay speakers to establish churches; and also forming Spanish-speaking congregations to meet temporarily in the already-established churches.

NEWS FROM THE CHURCHES

RIVERSIDE CALIF. — The Sabbath services held at Pacific Pines Camp, September 1, proved an inspiration to the large and attentive congregation who sat on the mountainside and listened. Prof. Ralph Coon, of Salem College, brought the wonder of the Gospel message freshly to our minds again in his sermon, "This Mystery — Christ in You."

Since the tables on the dining porches of the lodge were inadequate to accommodate the entire crowd, quite a number of people ate their noonday lunch at small tables arranged on the volleyball court. Christian sociability prevailed.

Later in the day a representative panel from Conference presented the various aspects of the sessions with Pastor Wheeler presiding. Mrs. Elizabeth Bon-

The Sabbath Recorder

ham brought a report of the women's work. Mrs. R. T. Fetherston, of the Women's Board, added to her remarks. Reports from both Conference and Commission were given by Albyn Mackintosh, of Los Angeles.

The entire Labor Day weekend camp included two more days of blessing, enlightenment, and fellowship for those enrolled. Besides the local leadership, Arlie and Edith Davis, of Phoenix, Ariz., were on the teaching staff.

On September 8 our pastor brought a forceful message, "Our Rule Is God," from the declaration of the Apostle Paul. Mrs. R. T. Fetherston was guest organist for the special baptismal service held on September 15. Four young people made their start in the Christian life by open testimony and baptism.

Shortly after this Pastor Wheeler suffered a fractured vertebra which hospitalized him for ten days. He is now recuperating at home. Though still in a cast, his pain is considerably relieved. During his absence from the pulpit, Bill Rymer preached on September 22 on "The Calling of a Steward," which brought a very favorable response. Equally effective was the sermon on September 29 by Rev. T. Denton Lee on Jesus' admonition to the rich young ruler: "If thou wilt enter into life, keep the commandments," and "Sell that thou hast."

We make loving mention of the untimely and tragic death of 1st Lt. Phillip Henry, when his jet plane crashed over Mt. Wilson, early in September. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may have rest from their labours; and their works do follow them."

SHILOH, N. J. — In September the Youth Choir began singing again under the direction of Mrs. Elden Hitchener. On the last Sabbath of each month the Junior Choir will sing with Mrs. William Richardson, Jr., directing. This choir includes boys and girls from 8 to 11 years of age.

Pastor Lippincott enjoyed a two weeks' vacation with his family in Michigan in early September.

For a progressive supper for the County Intermediate Christian Endeavorers the soup was served in the Shiloh Church to about 80.

September 29 was Promotion Day and

the officers and teachers were elected for another year of service.

Rev. Leon Lawton and Dr. Victor Burdick were the guest speakers at the one hundred forty-second annual meeting of the Female Mite Society on September 1. The money collected from the dues of this unique society and the memorial fund will be divided between these two dedicated men to be used for some necessary equipment in their particular work.

Miss Marilyn Osborn who is employed as a teacher in Bridgeton is a welcome addition once again in her "home" church.

The fall Joint Communion service of the two South Jersey churches was held with us on October 6. Rev. Paul B. Osborn of Marlboro brought the message of the morning.

The members of our church feel a deep humility and great pride in having the Conference select Deacon Charles F. Harris as their president. Our prayers and co-operation will go with him. We know that it will be a busy year for him as he plans to visit as many churches as time and strength will permit. — Correspondent.

METAIRIE, LA., GROUP — The Metairie group of the Hammond Church enjoyed the recent visit of Rev. Marion Van Horn. During his visit we held special services and he helped us in making plans for a Fellowship here in Metairie in the near future. At present we all make the trip to Hammond every Sabbath day to church, but hold our prayer meetings here on Friday nights. The children all participate in conducting these services. We are starting a film study.

OUR SERVICEMEN

SFC Herbert M. Ayars RA13266967
413 Broadway
Columbus, Ga.

Obituaries

Severance. — Louette Carl, was born in Dodge Center, Minn., Nov. 23, 1879, and died Sept. 30, 1956, at North Loup, Neb.

He is survived by four sons: Clifton of Ord, Neb., Leighton of Battle Creek, Mich., Cecil of North Loup, and Chester of Hawthorne, Calif.; also two daughters: Lillian of Evanston, Wyo., and Lucille of Denver, Colo.

Funeral services were conducted at North Loup by Rev. Francis Saunders, and interment was in Grand Island, beside his wife.

F. D. S.



Beautiful Scene on the Campus of Alfred University, Alfred, N. Y.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." (Ps. 121: 1, 2.)