

The Sabbath Recorder

of the Albion Church were our guests for Sabbath school, church service, dinner, and the fellowship afterwards. Pastor Zwiebel showed a film.

On Saturday night, May 26, the Milton Junction Church held a party in honor of Pastor and Mrs. Zwiebel. They left on June 12 for Westerly, R. I., where he will be assistant pastor this summer.

An evening of games and stunts and a program which resembled the TV program "This Is Your Life" was enjoyed by all. A purse of money and a gift were presented to the guests of honor by the church people. Ice cream, cake, and coffee were served. Best wishes of the church people went with them to their new work.

On the evening of June 15 and Sabbath day, June 16, the church people welcomed Pastor and Mrs. Smith and family after a safe voyage home. — Correspondent.

Accessions

Lost Creek, W. Va.

By Baptism:
Karen Bond
Roscoe Franklin
By Letter:
(Mrs.) Mary Myers Curry

Marriages

Armstrong - Thomas. — At the Seventh Day Baptist parsonage, Alfred, N. Y., Thursday afternoon, June 7, 1956, Reuben A. Armstrong and Mrs. Mamie R. V. Thomas, both of Alfred, N. Y., were united in marriage, their pastor, Rev. Hurley S. Warren, officiating. The new home will be at Alfred, N. Y.

Ash - Davis. — Wilbur Lee Ash, son of Mr. and Mrs. Lee Ash of Sedalia, W. Va., and Donna Louise Davis, daughter of Mr. and Mrs. Lawrence Davis of Salem, W. Va., were united in marriage at a quiet wedding at the bride's home on May 26, 1956. The bride's pastor, Rev. Rex Burdick, read the ceremony. The couple is at home at Route 2, Salem, W. Va.

Obituaries

Davis. — Euphemia L., daughter of Daniel W. Davis, Sr., and Sarah E. (Hoffman) Davis, was born in Shiloh, N. J., Feb. 9, 1877, and died June 2, 1956, at her home in Ridgefield Park, N. J.

She was one of forty-two young persons who were baptized by Rev. T. L. Gardiner in Feb-

ruary, 1889, and united with the Shiloh Seventh Day Baptist Church. After moving to North Jersey in 1907 she attended the New York Seventh Day Baptist Church as regularly as she could and was a member of the Ladies' Aid Society of that church.

She was married on July 26, 1904, to Walter G. Davis who preceded her in death on January 27, 1943. She taught in the schools of South Jersey for several years before her marriage. After her children were grown she again taught school until she retired in 1934.

She is survived by a son, Thurlow, of Oswego, N. Y., and a daughter, Eleanor, who made her home with her mother. There are two brothers, Deacon Auley C. Davis of Shiloh and Daniel W. Davis of Pitman, N. J., also, four grandsons, and many nephews and nieces.

Funeral services were conducted by Rev. John E. Griffith of Ridgefield Park. Committal, after cremation, will be in the Shiloh Cemetery.

D. W. D.

Stutler. — Lydia Bond, daughter of the late F. L. and Lenora May Bond, was born at Roanoke, W. Va., Jan. 26, 1892, and died at her home in Salem, W. Va., April 27, 1956, after a long period of declining health.

As a young woman she joined the Seventh Day Baptist Church at Roanoke, and upon moving to Salem she transferred her membership to the Salem Church. For a number of years she has served the Salem Church faithfully and effectively as a deaconess. During her life of loving service she won the respect and love of all who knew her.

On June 11, 1928, she was married to Oris O. Stutler who, together with his son, Wilbur, of Towson, Md., and his daughter, Mrs. Rex Zwiebel, of Lost Creek, W. Va., survive her. She is also survived by three sisters: Mrs. Susie Williams and Miss Ada Bond of Lost Creek, and Mrs. Ruth Randolph of Bristol, W. Va.; and four brothers: Orville B. of Lost Creek, Ian H. of Chicago, Orson of Belle Glade, Fla., and L. Main of Roanoke, W. Va.

Memorial services were conducted from the Salem Seventh Day Baptist Church April 29, 1956, by her pastor, Rev. Rex Burdick, assisted by Rev. Clifford Hansen and Rev. Rex Zwiebel. Burial was made in the Seventh Day Baptist Cemetery at Lost Creek, W. Va.

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.



ROLE OF CLERGYMEN IN DISASTER

During the first Federal Civil Defense Administration course for ministers offered at Battle Creek, Mich., the director explains to a group of Sabbathkeeping ministers the 20 by 30-foot 3-dimensional map of "City X." The map based on Baltimore, Md., is to demonstrate the methods of evacuation in the event of atomic attack or other disaster. Ministers need training for their large role in civilian morale in such an event. Fifty-two ministers and leaders in 17 denominations took this first short course.

The Sabbath Recorder

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"A conservative, after all, is one who is happy in his own country, who has taken advantage of its matchless opportunities, who has built upon the sacrifices of those who established it, and wants mightily to maintain its best traditions. He is not bored with his inheritance. He is aware of the fact that wisdom did not begin — and probably will not die — with him." — Robert Moses.

STORY OF SUNDAY LEGISLATION

There has recently come to our attention a pamphlet of 50 pages about the size of this magazine which is very interesting to people who are concerned with religious liberty. It bears the title "History of the Observance of Sunday with a Review of Court Decisions." The author, George B. LaBarre, is listed as Director of Public Safety, Trenton, N. J. The booklet is a reprint of six articles published in the Trenton Evening Times in 1923.

Reference is made to some of the strange laws and court rulings in other states but it deals primarily with the Sunday laws of the Province and later the State of New Jersey. Such a review of New Jersey laws is of particular interest now because of current efforts to establish penalties for violations of the old laws and thus make them enforceable. New Jersey is unusual in that the Sunday laws dating back almost to colonial times make legal exceptions for conscientious Sabbathkeepers. The author uses this fact to prove that the intent of the laws is religious and therefore unconstitutional.

In 1682 the General Assembly of the Province of East Jersey passed an act entitled "Against Prophaning the Lord's Day." Eleven years later another law was passed in West Jersey entitled "An Act for Preventing Profanation of the Lord's Day." Again in 1704 a similar law called "An Act for Suppressing of Immorality" increased the time of confinement in stocks for breaking the Lord's Day from two to four hours.

The first state law on the subject was in 1790. Mr. LaBarre contends that its title shows that its object was to promote religion rather than a civil day of rest. It was "An Act to Promote the Interest of Religion and Morality and for Suppressing of Vice among All Ranks of People Within this State." The major provisions of the present laws of New Jersey on this subject date back to 1795 when "An Act for Suppressing Vice and Immorality" was enacted. This is the one which sets up the exceptions for honest Sabbathkeepers. It is a commentary on the activity of Seventh Day Baptists in that period. Whether or not our denomination had anything to do directly with the exception would be an interesting study (if it has not already

JULY 9, 1956

been done). The fact remains that Seventh Day Baptists were among the first settlers in several parts of the state and were prominent.

The 1798 law exempted from answering any process of law persons who "religiously observed" the seventh day of the week as the Sabbath. It also provided for the discharge of persons charged with having labored or worked on Sunday who were able to prove that they uniformly kept the seventh day of the week as the Sabbath and habitually abstained from following their usual occupation or business and from all recreation, and who devoted the day to the exercise of religious worship. However, Sabbathkeepers were not allowed to openly expose to sale any goods.

It would appear that even in these exemptions the Sabbathkeepers were not considered exactly first-class citizens for the reason that the religious observance of Sunday was not spelled out in any such detail. We could wonder today how many would qualify for the exemptions if the letter of the law was insisted upon.

Mr. LaBarre observes that the attitude toward Sunday legislation in this century has changed from the unconstitutional religious emphasis to what might be called the good-of-man emphasis in order to keep the laws in force. He argues that laws must be judged by the intent of the lawmakers, who used such expressions in relation to Sunday as "sacred" or "holy" and "desecration." Also in connection with Sabbath exemptions the phrases like "religiously observes" show that the humanitarian aspects of the law were quite secondary to its religious intent. He quotes in support of this an advocate of Sunday-observance laws, James T. Ringold, who states:

"For such laws the phrase 'Be it enacted' is a meaningless formula, and 'Thus saith the Lord' is the proper method of introduction."

To bring this question up to date as far as New Jersey is concerned, let us note how an article began in the Plainfield Courier-News of June 4, 1956: "Sabbath or not, you could have bought a car yesterday in the Plainfield area." The item ends: "Superior Court Judge Howard

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MEMORY TEXT

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Hebrews 10: 25.

Ewart ruled last week that the six-month-old law which banned Sunday sales is a violation of both the state and federal constitutions." Several bills, pushed mainly by businessmen who do not want to meet the competition of Sunday sales, are now before the state legislature but are not getting out of the senate committee stage very rapidly.

Wonderful Hearing Aid A thought for the older folks

Remarkable indeed are the hearing aids available today. One of the newest and most inconspicuous is the kind that is built into the frames of glasses and has no visible wires or batteries. If you are sensitive about your hearing weakness you can pretend that it is a seeing weakness, which is so much more common that it is unnoticed by your friends.

Whatever make of aid you prefer or can afford, it can only extend your hearing to the normal distance and restore you to your place in society. That is a great boon indeed and it is wonderful that science and industry can combine to bring back for so many these blessings.

Speaking of small things with great power we are reminded of a picture in the newspaper recently of a young man with an ear plug and a wire running to a tiny object held in his fingers. It was a radio two inches long and weighing less than an ounce. He had made it himself. With it he could hear, not just normal conversation a few feet away but the music and words tuned in from as far as 125 miles away. That indeed is an almost invisible aid to hearing with a great extension of range.

From such thoughts it is but a step to the infinite. We cannot think of God hearing our words through a powerful console radio or seeing all the world at once on a giant TV screen, but somehow

these tiny inventions bring us closer to understanding how God can hear and answer prayer. If the inventor of a thimble-sized radio can tell you what is being said in a soundproofed room 100 miles away, is it difficult to imagine God having the power without man-made equipment to communicate His will to us? Let us give diligence to hearing the voice of our heavenly Father.

Persuade Them to Procrastinate

A modern parable is told about a man who dreamed that he attended a convention of the devil's advocates in which a discussion was in progress concerning the best means by which they could destroy the Christian faith. Someone suggested that they spread the idea that the Bible is a fable; another proposed that they say everywhere that Jesus was nothing more than a man; still another suggested that they whisper widely that there is no God, no Saviour, and no Heaven. Some in the company expressed approval of each of the plans as it was proposed. The oldest of the devil's advocates waited until the others were finished before he rose to address the assembly. "Let us go far and wide across the earth," he said, "and let us tell men that there is a God. We will agree that there is a Saviour, and that there is a Heaven. But let us tell every man on the earth that there is no need to accept and follow Christ now. Let us assure them that tomorrow will be soon enough." Cheers greeted the suggestion, for the devil's advocates realized that one of their number had found a way by which they could bring death to the soul. — From G. Ernest Thomas, in *Spiritual Life in the New Testament* (Fleming H. Revell Co.).

A lone Sabbathkeeper in New York who has had the Sabbath Recorder for 40 years writes two months before her subscription runs out: "I am a lone Sabbathkeeper and I will have to give up the Recorder as I have no means to keep it. Bless you in all your work." Through occasional gifts received from those who like to help out in just such circumstances, we are able to write to this lady that her subscription will be extended one year.

Announce New Magazine

Christianity Today is a new biweekly magazine to make its appearance in a 200,000 issue next October 15. Dr. Carl F. H. Henry, noted author and professor of Christian Philosophy at Fuller Theological Seminary in Pasadena, Calif., will leave that post to become its editor, with offices in Washington, D. C.

This 40-page paper will be designed primarily for the clergy but the informed laymen will be kept in mind, states the editor. Editorial and publication plans were announced by Dr. Harold John Ockenga, chairman of the magazine's board of directors. There will be a staff of 50 contributing editors representing major denominations, prominent among whom is Evangelist Billy Graham who will have an article in the first issue on "Biblical Authority in Evangelism."

The editors announced the following objectives of the new venture: to articulate competently and fitly the central doctrinal distinctives of historic Christianity; to animate the New Testament sense of the unity of believers in Jesus Christ as the only Saviour and God, by setting forth the Bible doctrine of the Church; to proclaim the unity of the revelation of God in nature and Scripture, and hence to exhibit the compatibility of true science and revealed religion; to reaffirm and reinterpret the basic implications of historic Christianity concerning the liberty as well as the value of man in the realm of political economy and societal relations, thus applying the Biblical revelation vigorously to the contemporary social crisis; to stress the enduring spiritual and moral qualities contributory to national stability and survival; to exhibit the aggressive world impact of Christian missions, evangelism, and education; and to disclose the doctrinal fallacies and weaknesses of the speculative theologies and philosophies of religion.

SABBATH SCHOOL LESSON

for July 21, 1956

We Belong to a Great Company
Lesson Scripture: Hebrews 11: 32—12: 2.

Catechism Comments on the Fourth Commandment

The following paragraph is lifted from a current issue of a weekly religious journal which comes regularly to the Sabbath Recorder office. From the content of these sentences we wonder how many of our readers could identify the denomination of the writer, or the name of the periodical. It is the official organ of a prominent denomination. We quote:

"It is evident that in some form or another the Sabbath day is almost universally desecrated. There seems to be but little evidence that the great majority of even Christian people have any real regard for its sacredness. Far too many lose sight of the fact that the Fourth Commandment is not only a positive command from God, but that its proper observance is very essential to successful Christian living. It is also very essential to the growth and welfare of the Christian Church."

These words might well have been written by a Seventh Day Baptist. As a further identifying clue we quote the question and answer which were printed just before the above quotation:

"QUESTION: 'What is required in the fourth commandment?'"

"ANSWER: 'The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself.'"

The question and answer are from the Shorter Catechism. The writer is H. A. Kelsey in *The United Presbyterian*. Nowhere in the full-column article is Sunday mentioned or the transference of this Biblical authority to that day, although we know that must be the writer's view. The concluding paragraph is almost exactly what our ministers would say on a Sabbath Rally Day:

"I am not forgetting the false attitude of the Pharisees toward the Sabbath in Jesus' day and there was something of the same attitude among some of our grandfathers. I rejoice that Jesus said the Sabbath was made for man and not

FROM THE PRESIDENT'S DESK Devotions and Jesus Speaks

"It is one thing to prow through the Bible," writes Hugh Elmer Brown "till one can steal a phrase with a catchy sound, around which, regardless of its original meaning, one may construct an essay, compose an oration, or rhapsodize a prose poem. It is quite another thing to deal honestly with the Scriptures, seeking to find in them a lantern for all feet, a blueprint for right living, and a map of the Civilization of Brotherly Men."

Conference will sit at the feet of Jesus for thirty minutes each day digging into the words of Him who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12). The leader, Rev. Alton L. Wheeler, is to start the study of "The Sermon on the Mount" where the Master states, "You are the light of the world" (Matt. 5: 14).

Preceding each of the six Bible studies there is to be a fifteen-minute devotional period with the service mimeographed for congregational use. This material is being prepared by Dean Albert N. Rogers of the School of Theology with the seminary students conducting the services.

The general theme is "Elements of Godliness" with the daily topics being: "The Purifying Element — Salt," "The Radiating Element — Light," "The Controlling Element — Law and Freedom," "The Essential Element — Reverence," "The Destroying Element — Anxiety," and "The Enabling Element — Commitment."

You will find Morning Devotions and Jesus Speaks a vital part of the Conference program.

GENERAL CONFERENCE

August 14 - 19, 1956

at Alfred, N. Y.

man for the Sabbath, but I am greatly disturbed by the present-day disregard for the holy day. God's children should awaken at once to a proper observance of it."

***Rais'ns** Budget Promotion Committee

The accompanying tabulation this week is again arranged in sequence by increase in giving per average member over the corresponding 8 months of last year. Furthermore, this year's total includes only giving to the items in the Conference-supported budget, whereas last year's figures included "special" giving to other highly worth-while missionary efforts — thus the figures are not strictly comparable. As this committee's duty is to press for 100% fulfillment of the Denominational Budget before the end of September next, we have limited our efforts to that extent; we have, in humility, considered that a realistic goal for each Seventh Day Baptist might be \$2.60 more than his "average gift" last year or a "grand average" of \$12.00 for the year; and thus we have arrived at "goals" for each member and each church as indicated in the 5th and 7th columns of

the tabulation. Please forgive us if we suggest targets that are unfair in any way. We trust God will guide each giver and each church to support our small Seventh Day Baptist effort to evangelize the world to the extent of their collective ability and interest.

And now to the "8-month Budget Picture." Considering the following overall targets for the final months of the General Conference Year:

Month	Per Member Gift Increase	Average
6th	\$1.30	\$ 6.00
7th	1.52	7.00
8th	1.74	8.00
9th	1.95	9.00
12th	2.60	12.00

How does your church and your own
(Continued on page 30)

8-Month Budget Picture through May, 1956

This many SDB's . . .	Have shown personal stewardship through their church . . .	By 8-month average gifts in 1956 . . .	Relative to same 8-mo. last year.	Assuming a 1956 target, per member . . .	Only this much more by each member . . .	Will raise your church's 1955-56 "share" in full!
		Increase	Goal	Given		
106	Plainfield	\$33.23	\$ 5.66	\$37.92	\$ 4.69	\$ 4,020
154	Berlin	7.58	2.12	9.91	2.33	476
196	Chicago	22.79	2.05	33.10	10.32	1,390
224	Irvington	12.50	1.79	14.21	1.71	398
267	Friendship	3.02	1.72	5.39	2.37	232
376	Verona	6.90	1.69	12.42	5.52	1,354
(Includes 309th member, or 5th percentile by 1955 Year Book)						
408	Middle Island	4.22	1.60	9.16	4.94	293
599	Hopkinton, First	4.22	1.56	9.37	5.15	1,790
632	Richburg	5.46	1.46	9.81	4.35	324
(Includes 618th member. Only 10% of all members increased their church's gift this much!)						
736	Adams Center	5.02	1.38	8.55	3.53	889
1059	Shiloh	8.39	1.33	14.28	5.89	4,612
1131	Farina	3.23	1.29	5.75	2.51	414
1161	Edinburg	3.10	1.27	6.37	3.27	191
1198	Piscataway	4.32	1.08	8.76	4.44	324
1249	Jackson Center	.98	.98	2.95	1.97	150
(1235th member, 20th percentile)						
1293	Brookfield, First	3.64	.95	8.01	4.37	352
1381	White Cloud	5.66	.93	11.90	6.24	1,047

This many SDB's . . .	Have shown personal stewardship through their church . . .	By 8-month average gifts in 1956 . . .	Relative to same 8-mo. last year.	Assuming a 1956 target, per member . . .	Only this much more by each member . . .	Will raise your church's 1955-56 "share" in full!
1461	Ritchie	1.44	.75	3.79	2.35	303
1540	Brookfield, Second	3.15	.53	7.32	4.17	578
1654	Denver	3.31	.53	10.35	7.04	1,180
2087	Alfred, First	5.57	.52	11.89	6.32	5,148
(1852nd member, 30th percentile)						
2584	Milton	6.22	.47	15.24	9.02	7,574
(2470th member, 40th percentile)						
2626	Hopkinton, Second	2.07	.40	5.27	4.20	221
2917	Salem	2.56	.38	6.16	3.60	1,793
2935	Walworth	5.06	.33	9.82	4.76	177
3003	Hebron, First	1.66	.28	4.81	3.15	327
3069	Indianapolis	1.82	.23	5.55	3.73	366
3187	Boulder	2.23	.19	6.46	4.23	762
(3088th, or median member)						
3341	Nortonville	2.97	.19	7.50	4.53	1,155
3385	Old Stone Fort	1.25	.11	4.42	3.17	194
3393	Los Angeles, Christ's	6.25	.00	12.22	5.97	98
3405	Syracuse	4.17	.00	6.77	2.60	81
(32nd, or median church)						
Decrease						
3668	Alfred, Second	2.01	.06	6.84	4.83	1,799
3683	Putnam County	5.47	.27	9.67	4.20	145
3760	New Auburn	.62	.33	3.99	3.37	307
(3704th member, 60th percentile)						
Average church						
3790	Waterford	5.28	.34	12.00	6.72	74,113
3823	Washington	7.87	.37	18.13	10.26	544
3944	Albion	3.52	.43	8.81	5.29	291
3973	Roanoke	1.93	.50	6.72	4.79	813
4008	Hammond	2.93	.62	7.70	4.77	223
4140	Marlboro	.80	.77	6.60	5.80	231
4267	Genesee, First	10.00	.83	18.76	8.76	2,476
4334	Rockville	2.17	.83	7.54	5.37	958
(4322nd member, 70th percentile)						
4432	Fouke	.58	.87	5.36	4.78	525
4679	North Loup	.72	.88	5.77	5.05	1,425
4797	Dodge Center	2.00	1.14	7.36	5.36	868
5040	Pawcatuck	10.70	1.17	20.23	9.53	4,916
(4940th member, 80th percentile)						
5138	Milton Junction	9.49	1.25	20.28	10.79	1,987
5252	Lost Creek	4.86	1.28	12.64	7.78	1,441
5356	Los Angeles	4.84	1.42	13.89	9.05	1,445
5423	Independence	6.34	2.03	14.26	7.92	955
5496	Salemville	.86	2.51	6.93	6.07	506
5524	Daytona Beach	15.43	3.97	27.21	11.78	762
5811	Battle Creek	6.65	3.98	20.90	14.25	5,998
(5558th member, 90th percentile)						
5820	Twin Cities	2.44	4.33	19.71	17.27	177
5892	De Ruyter	8.03	4.64	17.98	9.95	1,295
(5867th member, 95th percentile)						
6101	Riverside	6.09	5.65	22.49	16.40	4,700
6120	Schenectady	8.05	14.90	28.86	20.81	548
6126	Dinuba	.00	.00	2.60	2.60	16
6136	Hebron Center	.00	.00	2.60	2.60	26
6147	Little Prairie	.00	.00	2.60	2.60	29
6164	Paint Rock	.00	.00	10.54	10.54	179
6176	Washington, People's	.00	.00	2.60	2.60	31

THE ANGELS' POINT OF VIEW

By J. B. Phillips

Once upon a time a very young angel was being shown 'round the splendors and glories of the universes by a senior and experienced angel. To tell the truth, the little angel was beginning to be tired and a little bored. He had been shown whirling galaxies and blazing suns, infinite distances in the deathly cold of interstellar space, and to his mind there seemed to be an awful lot of it all. Finally he was shown the galaxy of which our planetary system is but a small part. As the two of them drew near to the star which we call our sun and to its circling planets, the senior angel pointed to a small and rather insignificant sphere turning very slowly on its axis. It looked as dull as a dirty tennis ball to the little angel, whose mind was filled with the size and glory of what he had seen.

"I want you to watch that one particularly," said the senior angel, pointing with his finger.

"Well, it looks very small and rather dirty to me," said the little angel. "What's special about that one?"

"That," replied his senior solemnly, "is the Visited Planet."

"Visited?" said the little one. "You don't mean visited by—?"

"Indeed I do. That ball, which I have no doubt looks to you small and insignificant and not perhaps overclean, has been visited by our young Prince of Glory." And at these words he bowed his head reverently.

"But how?" queried the younger one. "Do you mean that our great and glorious Prince, with all these wonders and splendors of His Creation and millions more that I'm sure I haven't seen yet, went down in Person to this fifth-rate little ball? Why should He do a thing like that?"

"It isn't for us," said his senior, a little stiffly, "to question His 'why's,' except that I must point out to you that He is not impressed by size and numbers, as you seem to be. But that He really went I know, and all of us in Heaven who

know anything know that. As to why He became one of them . . . how else do you suppose could He visit them?"

The little angel's face wrinkled in disgust.

"Do you mean to tell me," he said, "that He stooped so low as to become one of those creeping, crawling creatures of that floating ball?"

"I do, and I don't think He would like you to call them 'creeping, crawling creatures' in that tone of voice. For, strange as it may seem to us, He loves them. He went down to visit them to lift them up to become like Him."

The little angel looked blank. Such a thought was almost beyond his comprehension.

"Close your eyes for a moment," said the senior angel, "and we will go back in what they call Time."

While the little angel's eyes were closed and the two of them moved nearer to the spinning ball, it stopped its spinning, spun backward quite fast for a while, and then slowly resumed its usual rotation.

"Now look!" And as the little angel did as he was told, there appeared here and there on the dull surface of the globe little flashes of light, some merely momentary and some persisting for quite a time.

"Well, what am I seeing now?" queried the little angel.

"You are watching this little world as it was some thousands of years ago," returned his companion. "Every flash and glow of light that you see is something of the Father's knowledge and wisdom breaking into the minds and hearts of people who live upon the earth. Not many people, you see, can hear His Voice or understand what He says, even though He is speaking gently and quietly to them all the time."

"Why are they so blind and deaf and stupid?" asked the junior angel rather crossly.

"It is not for us to judge them. We who live in the Splendor have no idea what it is like to live in the dark. We hear the music and the Voice like the

sound of many waters every day of our lives, but to them — well, there is much darkness and much noise and much distraction upon the earth. Only a few who are quiet and humble and wise hear His Voice. But watch, for in a moment you will see something truly wonderful."

The earth went on turning and circling 'round the sun, and then, quite suddenly, in the upper half of the globe there appeared a light, tiny, but so bright in its intensity that both the angels hid their eyes.

"I think I can guess," said the little angel in a low voice. "That was the Visit, wasn't it?"

"Yes, that was the Visit. The Light Himself went down there and lived among them; but in a moment, and you will be able to tell that even with your eyes closed, the light will go out."

"But why? Could He not bear their darkness and stupidity? Did He have to return here?"

"No, it wasn't that," returned the senior angel. His voice was stern and sad. "They failed to recognize Him for who He was — or at least only a handful knew Him. For the most part they preferred their darkness to His Light, and in the end they killed Him."

"The fools, the crazy fools! They don't deserve —"

"Neither you nor I nor any other angel know why they were so foolish and so wicked. Nor can we say what they deserve or don't deserve. But the fact remains, they killed our Prince of Glory while He was Man amongst them."

"And that, I suppose, was the end? I see the whole earth has gone black and dark. All right, I won't judge them, but surely that is all they could expect?"

"Wait, we are still far from the end of the story of the Visited Planet. Watch now, but be ready to cover your eyes again."

In utter blackness the earth turned 'round three times, and then there blazed with unbearable radiance a point of light.

"What now?" asked the little angel, shielding his eyes.

"They killed Him all right, but He conquered death. The thing most of

them dread and fear all their lives He broke and conquered. He rose again, and a few of them saw Him, and from then on became His utterly devoted slaves."

"Thank God for that!" said the little angel.

"Amen. Open your eyes now: the dazzling light has gone, the Prince has returned to His Home of Light. But watch the earth now."

As they looked, in place of the dazzling light there was a bright glow which throbbled and pulsated. And then as the earth turned many times, little points of light spread out. A few flickered and died, but for the most part the lights burned steadily, and as they continued to watch, in many parts of the globe there was a glow over many areas.

"You see what is happening?" asked the senior angel. "The bright glow is the company of loyal men and women He left behind, and with His help they spread the glow, and now lights begin to shine all over the earth."

"Yes, yes," said the little angel impatiently, "but how does it end? Will the little lights join up with one another? Will it all be light, as it is in Heaven?"

His senior shook his head. "We simply do not know," he replied. "It is in the Father's hands. Sometimes it is agony to watch, and sometimes it is joy unspeakable. The end is not yet. But now I am sure you can see why this little ball is so important. He has visited it; He is working out His Plan upon it."

"Yes, I see, though I don't understand. I shall never forget that this is the Visited Planet."

This brief selection is but a small sample of the eloquent means which J. B. Phillips uses in his new book to aid the reader in self-examination and in recapturing the Christian ideals of a positive faith, a living hope, and a universal love. He convinces readers that Christian believers can recover the spirit and vitality of the early Christian Church. Used by permission of the Macmillan Company.

PRE-CON RETREAT
August 9-13, 1956
Alfred, N. Y.

THE LIVING WORD

Luther A. Weigle

When "offend" means "cause to sin"

In addition to its usual meanings, the verb "offend" is used by the King James Version of the New Testament in a peculiar sense, as translation for the Greek verb *skandalizo*. The noun *skandalon* meant a trap or snare, and the verb meant to place something in another's way which would cause him to stumble or fall or sin.

"If thy right eye offend thee, pluck it out. . . . And if thy right hand offend thee, cut it off" is translated in the Revised Standard Version: "If your right eye causes you to sin, pluck it out. . . . And if your right hand causes you to sin, cut it off" (Matt. 5: 29, 30 and parallels in Matt. 18: 8, 9 and Mark 9: 43, 45, 47).

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" now begins "whoever causes one of these little ones who believe in me to sin . . ." (Matt. 18: 6 and parallels in Mark 9: 42 and Luke 17: 2).

"It is impossible but that offences will come: but woe unto him, through whom they come!" now reads "Temptations to sin are sure to come; but woe to him by whom they come!" (Luke 17: 1, with parallel in Matt. 18: 7). In Matthew 13: 41 "all things that offend" is now "all causes of sin."

Jesus' statement to His disciples as they went together to Gethsemane, "All ye shall be offended because of me this night" means, and is now translated, "You will all fall away because of me this night" (Matt. 26: 31, 33 and Mark 14: 27, 29). In John 16: 1, "that ye should not be offended" means "to keep you from falling away."

Paul's declaration, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," is more accurately translated: "Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother

to fall" (1 Cor. 8: 13). The climactic question in his spirited defense of himself in 2 Corinthians (11: 29), "Who is offended, and I burn not?" means "Who is made to fall, and I am not indignant?"

TO FORCE OR NOT —

Shall I force my child to go to church and Sabbath school? Yes! And with no further discussion about the matter! Startled? Why? How do you answer Junior when he comes to the breakfast table Monday morning and announces rebelliously, "I'm not going to school today"? You know Junior goes.

How do you answer when Junior comes in very much besmudged, and says, "I'm not going to take a bath!" You know Junior bathes! How do you answer when Junior, threatened with illness says, "I'm not going to take that medicine"? You know he takes it!

Why all this timidity then, in the realm of the spiritual guidance and growth? Quit your kidding! You didn't wait until he was old enough to decide whether or not he wished to go to public school and get an education . . . or until he could make up his mind as to whether or not he wished to take medicine that would make him well.

Afraid he will succumb to the old wives' tale about "too much religion when he was young . . . parents made me go" sort of gag? Look about you. The story is demonstrated and obviously false, despite its currency. Do you suppose that because you insist over his protests that Junior take his bath tonight, he will turn into a "Bathless Groggins" when he is age 21? Do you suppose that because you insist he take his medicine, he'll refuse all medical help 10 years from now?

What shall we say when Junior announces that he doesn't like church or Sabbath school? That's an easy one. Just be consistent! "Junior, in our house we all attend church and Sabbath school, and that includes you." Firmness and example here will furnish a bridge over which youthful rebellion may travel into rich and satisfying experiences in personal religious living. — Pawcatuck Post.

For Jr. High Readers

Big and Little Turtles

It is fun to catch some of the bright-colored turtles that we find in the woods and it is interesting to see the water turtles plop off a log into the water down at the stream or lake, but sometimes turtles can be a real problem.

Didn't you find it hard to believe that there could be so many small turtles on the roads in one of the western states that they were causing auto accidents? That was in the news not long ago. It is as hard to believe as the story the gas station men tell in Hannibal, Missouri. They claim that on certain days in the spring the bugs are so thick on that bridge across the Mississippi River that the bridge is too slippery to use until they scrape off the bugs with snowplows. It is too bad that didn't happen in the days of Tom Sawyer and Huckleberry Finn. Mark Twain would have made another good story out of it.

But if we admit that little turtles can be troublesome to highway traffic, certainly there couldn't be turtles in the ocean big enough to cause trouble to ships. We are wrong again, for the radio and newspapers told us that there was a 45-foot sea turtle seen recently off the New England Coast and all ships were warned to keep on the watch for it. To collide with such an object would be almost like hitting a small iceberg. Never before has anything like that been seen. Wish I could have seen it, don't you?

Now let me tell you about another turtle which perhaps some of you will see some time. God may call you to be a missionary and the place where you serve may be an island not very far away that looks like a great big green sea turtle. Not long ago we heard Rev. Alton Wheeler say after his visit to our mission churches on the Island of Jamaica that some people say that, looking down on the island from the air, it has the appearance of a turtle swimming in the sea.

If so, it is a big one — 150 miles long and 50 miles wide.

It, too, has its problems — more than a million of them. Christopher Columbus was shipwrecked on the north shore of that island. Later the wickedest city in the Western world, located on the south shore, mysteriously sank into the sea as if the judgment of God had fallen upon it like Sodom. When we say there are more than a million problems connected with this "turtle," we mean that there are more than a million people there and each one who is without Christ is a problem. Then the ones who say that they know Christ still have many problems with sin. Once in a while students at our own mission high school have to be dismissed because of sin.

If God should call you to be a missionary, would you answer the call? Would you be willing to spend your life trying to help such people as these to meet the problems of life the way Christ would have them meet them? May I suggest that we must first learn to get rid of the little turtles along the highways of youth before we can venture out where the big turtle is in the ocean. The radio warned the ships to be on the watch. Long ago Jesus said, "Watch and pray." When we have found victory through Christ over our temptations we may be used to help the people on a beautiful, green, turtle-shaped island like Jamaica. It is a great challenge!

If evil were stronger than God, He would never have sent His Son to show us how to overcome it. God in His wisdom knew that evil could be defeated. God in the person of His Son faced the cruel facts of evil and pain and death unflinchingly for us. The crucifixion was the seeming triumph of evil, and God allowed it, but the resurrection was God's secret weapon and with it He triumphed by demonstrating His power to replace evil, suffering, and death with the creative force of love and life. The resurrection tells more about God and His power to overcome evil than any other event in history. — From "The Secret of Effective Prayer" by Helen Smith Shoemaker (Fleming H. Revell Company).

I SPEAK FOR CHRISTIAN CITIZENSHIP

By Nelda Jean Thomas
Houston, Texas

(This "Letter to My Congressman" and her record of citizenship activities won for Miss Thomas first place in Division B in the 1956 Christian Citizenship Award Contest sponsored by the International Society of Christian Endeavor.)

My dear Sir:

Today, Christ gazes sadly upon a world in which prejudice causes intelligent men to lose all sense of reason and love; in which hate causes men to manufacture instruments of war which could destroy mankind in an instant. He sees people who have become so busy trying to find scientific answers to the problems of life that they have almost forgotten the healing power of Jesus Christ. He sees insincerity and apathy in the hearts of Christian leaders. With a heavy, yet patient, heart He stands and knocks at the door of the world, longing to be admitted, for He knows that He — and only He — is able to roll the dark clouds of communism, crime, prejudice, and war from the skies, and once again bring light to the world.

It is true that we live in a revolutionary world. Nevertheless, let us not forget that Christ, also, was a revolution, and what could be more revolutionary than love in a world of hate and confusion. Therefore, I believe the solution to the many problems of today's world lies in planting the spirit of Christlike love in the hearts of men everywhere. Where do we begin?

The basic issues concerning the destiny of the whole world rest chiefly in the outcome of the present struggle for superiority between the two strongest powers of the world — America and Russia — democracy and totalitarianism — a nation founded on God and a nation believing God to be a myth. Will communism spread until it has enveloped America, too; or can the principles upon which America was founded meet the test of strength? The answer to this question is an uncertain one, indeed, for first we must examine to see if America is really a Christian nation. Are alcoholism, dope

addiction, gambling, murder, broken homes, illegal sex conduct, degrading literature, immoral entertainment, and prejudices characteristics typifying a nation whose trust is in God? How can America shine a light of Christianity to other nations until she has first been cleansed of corruption on her own shores?

Probably the most important single factor contributing to America's failure to secure the favor of other nations, and one which enemies of our nation are quick to emphasize, is the demonic element in our policies governing race relations. How can we expect small nations and men of other colors and creeds to credit the good faith of our professed purpose and join us in international collaboration for future peace if we continue to practice discrimination toward those races on our own shores? How can we love on the outside until we have loved on the inside?

None of us like to think of ourselves as slaveholders; yet, while America does not enforce the slavery of chains, certain sections enforce the slavery of custom and law which commands: Use the rear seats. Don't go in that waiting room. Don't eat in that restaurant. Don't use that library. Don't go to that school. Don't attend that church. Why? Because you're a Negro! Similarly, the American Indian, though he is allowed most of the above privileges, is receiving little encouragement to enter into the common stream of life, and one will find most of his race living in frighteningly inadequate government reservations. No, these people are not the victims of chains, but wounds to the spirit may be much deeper than mere leg sores produced by shackles.

"For there is neither Jew nor Greek, bond nor free, male nor female; for all are one in Jesus Christ." As Christian citizens, we must set about righting the wrong which our forefathers committed, not only because we seek the good opinion of the world, but even more because we seek the approval of God, and the people in question are children of God.

How, then, are Christians to go about correcting these evils?

The success of the American experiment in democracy, as well as Christianity, depends in the last analysis upon the character of the individual citizens. If the citizens are honest, capable, and intelligent, the future of the nation, however much it may be temporarily eclipsed by the shadows of communism, may still be bright; but if the citizens are unworthy, the future becomes nothing more than the darkest gloom. By the same measure, no other single institution serves to shape the life of the citizen as does the home. It is in the home that the character of an individual is molded, that a person's sense of values and moral standards are formed, and that a child first learns the teachings of Jesus and their application to daily life. Consequently, the success, the prosperity, the righteousness of America depends upon the ability of its citizens to build homes that exercise the principles established in Ephesians 6: 1-4: "Children, obey your parents in the Lord. . . . Honour thy father and mother. . . . And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

Despite the fact that numerous evils lurk on the American home front, we still recognize democracy, over all present forms of government, as the most in favor with the will of God. If we are concerned about the welfare of America and wish to preserve the freedoms we enjoy, we must strive to be informed on the functions of the government, as well as the latest happenings in the world at large; we must show our loyalty by respecting the laws of the government and encouraging others to do so; and we must vote if we are of age or encourage our families and friends to do so if we are not of age. By far the most important deeds we owe to our government and our civic officials, though, are our prayers. A powerful nation is a prayerful nation.

Remembering that "if we love one another, God abideth in us, and his love is perfected in us," Mr. Congressman, may every Christian citizen in America step forward proudly to conquer the world not with hate, but with Christ's message of love. This we owe to our country, our world, our God!

To Study Selection and Training of Future Ministers

The nation's major Protestant churches and theological seminaries will undertake a major three-year research study with a view to improving their methods of selection and training of tomorrow's ministers.

Announcement of the project, to be conducted at an estimated cost of \$85,000, was made jointly by officials of the National Council of Churches and Educational Testing Service, an independent testing and research organization with headquarters in Princeton, N. J. The study will be conducted by Educational Testing Service under direction of an Advisory Committee composed of representatives of participating schools, church officials, and technical experts. Funds for the project have been given by Lilly Endowment, Inc., Indianapolis, Ind.

Officials of the two organizations said the study is expected to develop a composite picture of the personality qualities U. S. congregations seek in a minister. This will be based upon interviews with clergy, denominational executives, and church members, and upon the evaluation of data on performances by theological students and ministers working in a variety of parish situations.

Present plans call for selection of an experimental group of students who will be given both a new series of tests to be developed during the first part of the study and the standard tests now in general use in most seminaries. The results of both tests will then be checked against the individual student's actual performance in seminary and on-the-job to determine which is most accurate in predicting his future effectiveness.

All seminaries to be included in the study are members of the American Association of Theological Schools, an independent national accrediting organization. — NCC Publicity.

ATTENTION YOUNG PEOPLE!
Those planning to attend Pre-
Conference Retreat register with:
Paul Green
Box 44, Alfred, N. Y.

ITEMS OF INTEREST

Dr. Irene Ann Jones, New York, Baptist educator and foreign missionary official, has been named Associate Executive Secretary of the Division of Foreign Missions of the National Council of Churches, effective September 15. Dr. Jones has been associated with the Baptist Foreign Mission Headquarters office since 1943. Previously she was for nine years (1934-43) Dean of Women of the Eastern Baptist Theological Seminary, Philadelphia, Pa.

In Lebanon, Syria, Jordan, and Gaza, hundreds of refugee Arab mothers have been gathered in sewing centers by U.N. relief agencies, and there they are making children's garments from cotton provided by the agencies. The project is one of both relief for children under fifteen and as education for mothers from refugee camps and homes. Some of the cloth was woven by refugees in Gaza; 250,000 yards of khaki drill was contributed by India. — W. W. Reid.

"Rev. Stanley G. Matthews of Columbus, Ohio, has been named Editor of *The Christian Endeavor World*," announces Rev. Earle W. Gates, president of the International Society of Christian Endeavor.

Mr. Matthews succeeds Dr. Gene Stone who has served as editor of the monthly publication of *Christian Endeavor* for nearly seven years.

One of the oldest Christian youth publications, *The Christian Endeavor World* has served Christian Endeavor groups in thousands of Protestant churches in the United States, Canada, and Mexico, since 1886. The editorial offices are at 1221 East Broad Street, Columbus 16, Ohio.

Freedom of choice must be provided in the location of churches in new communities, stated Dr. George L. Ford, Executive Director of the National Association of Evangelicals, in a letter to the American Institute of Planners. The Commission on Evangelism and Church Extension of the National Association of Evangelicals which authorized the state-

ment commended the American Institute of Planners for its interest in church planning as it relates to over-all community development. (The N. A. E. participates in the meetings of the American Institute of Planners.)

Commenting upon situations where the designation of church locations is controlled by local councils of churches, the Commission stated, "We do want to go on record in our position that freedom of choice must be provided in the location of churches since no individual organization can properly represent all Protestantism. . . ."

The area of the Sea of Galilee in Israel is as warm and mild during the winter as Florida, the Israel Government Tourist Office points out.

A. Milton Junction, Wis., subscriber, sending in his Recorder renewal before being reminded, remarks, "We just can't get along without it."

(Continued from page 22)

gift fit in? Remember, it takes several consecrated givers (and churches) to counteract even a few who give nothing! An extra gift of only \$10.00 from 800 members, or \$5.00 from 3800 members, or as little as \$3.00 from 5800 members could make a tremendous difference — and the sacrifice would be small indeed. How many of us could do as much by simply skipping a single meal or a new bit of clothing or some other personal expense!

Let us all "think on these things," pray, and do something about it at once.

COIN CARD RETURNS Budget Promotion Committee

	Memorial Gifts	Amount
Previously noted (9 groups)	Over 139	\$ 794.80
Lone Sabbathkeepers, additional	1	5.00
Marlboro Church, Jonathan B. Davis, Treas.	15	69.00
Milton Church, T. G. Lippin- cott, Treas.	84	292.95
	Over 239	\$1,161.75

NEWS FROM THE CHURCHES

BOULDER, COLO. — The Colorado churches have been blessed with recent moves of Seventh Day Baptist families. Mr. and Mrs. Robert Randolph and son Lynn came from Milton the last of January and "Bob" assumed a research position with Minneapolis-Honeywell Microswitch Company of East Denver. Until their new home at 5670 Cody, Arvada (a northwest Denver suburb), was completed the family lived with Mrs. Randolph's parents in Boulder, Rev. and Mrs. Erlo E. Sutton. Their musical talents were greatly appreciated in the Boulder Church services, and Lynn's active part in Christian Endeavor and the Junior High School was a welcome addition. The Randolphs' daughter, Roberta, is a second-year student nurse at St. Luke's Hospital in Denver. The Denver and Boulder Church folks joined in a house-warming for the family, giving a gift of dinnerware. Highlight of the spring season was a concert on organ and piano which Mrs. Randolph and Roberta presented June 17 to a packed Boulder Church. The concert was the idea of the music director, William Saunders, who wished to raise funds for sending youth to the association and local camps. Between the two groups of organ-piano selections, a flute trio of Lynn Randolph, Walter Harrop, and David Clarke played with Miss Fran Barr accompanying.

The Melvin Stephan family of Nortonville, Kan., moved to Boulder in February. Melvin is working as expeditor for a contractor within the Rocky Flats Atomic Energy Plant nearby. He travels a great deal but when home keeps the Sabbath school on their toes by helpful song-leading. The Stephan youngsters take a good share of work in the Junior and Senior Christian Endeavor Societies and in Sabbath school. Don was baptized in April and joined the Boulder Church.

In June Rev. and Mrs. Loyal Hurley came to Boulder and have taken up residence two blocks from the church. — Correspondent.

NORTH LOUP, NEB. — In June our Sabbath school elections were held, and our new superintendent is Wayne Bab-

cock, with other superintendents as follows: graded department, Elsie Cox; cradle roll, Gladys Williams; primary, Frances Van Horn; junior, Muriel Cox; home department, Ida Babcock.

Besides a social on June 17, the Men's Brotherhood held a father-son program during June.

The total enrollment in the North Loup Vacation Bible School was 114, with 35 from our church, and out of the 16 teachers and helpers, 7 were from our group. The final demonstration was given June 15 in our church.

Vespers are held on Sabbath evenings during the summer in charge of leaders from the Sabbath school classes and other organizations of the church, including campers having charge July 14.

Our annual Sabbath school picnic was held the Fourth of July, and summer camp, under the sponsorship of the Mid-Continent Association, with North Loup as host church was held July 5-12, at Lake Pibel. The pastors are among the staff of workers. — Correspondent.

DODGE CENTER, MINN. — A very successful two-week Bible School was conducted June 12-22, with a program by the thirty-six pupils given Friday night. Pastor Van Horn was the superintendent, with Mary Thorngate, Mrs. Van Horn, and Mrs. Alice Bonser as teachers. Memory work and handwork were excellent for such a short term.

Four men, Kirk Clapper, Clare Greene, Claston and Arthur Bond, drove over last Sunday to help lay the foundation of the New Auburn, Wis., Church.

The church was filled recently for two beautiful weddings: Barry Clapper and Dawne Thompson, and Sylvester Stoeckel and Shirley Stebbins. Both receptions were served by the Ladies' Aid. Mr. and Mrs. Clapper are living in their trailer house while stationed at Finland, Minn., and Mr. and Mrs. Stoeckel are living on a farm with Hayfield as their post office.

Mrs. A. D. Payne recently returned from her long stay at the Methodist Hospital at Rochester. Mrs. William Austin from Tacoma, Wash., was here ten days and Mrs. Rex Brewer was here five weeks,

The Sabbath Recorder

caring for her mother. The Austins have recently been transferred to Anchorage, Alaska, and Mrs. Brewer and Gary have returned to Riverside.

A box containing a gift for each day was presented Mrs. Payne for her convalescence by the women of the church, and very much enjoyed by other patients and the nurses, as well as herself. — Correspondent.

According to the TV Bureau of Advertising the brewers and distillers spent \$8,200,000 on TV advertising during the first three months of this year. This is reportedly two and one-half times the amount spent by automobile manufacturers.

OUR SERVICEMEN

Elnoe J. Campbell, FA, 489-42-51
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6060, ME "A" SCOL, USNTC, Class 20-56
San Diego 33, Calif.

Marriages

Payne - Pierce. — At the First Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, June 16, 1956, Norman E. Payne, Alfred, N. Y., son of Gordon and Loretta Metzler Payne, and Gladys E. Pierce, Alfred, N. Y., daughter of Richard and Bernice Jacox Pierce, were united in marriage, Rev. Hurley S. Warren, the bride's pastor, officiating. The new home will be at Alfred N. Y.

Births

Pickens. — A son, David Michael, to Mr. and Mrs. Robert Pickens of Topeka, Kan., on June 6, 1956.

Bond. — A daughter, Karen Denise, to Mr. and Mrs. Robert Bond, of Topeka, Kan., on June 23, 1956.

Obituaries

McCarthy. — Jessie Moland, daughter of James and Ophelia Place Moland, was born in Alfred, N. Y., January 31, 1877, and died at a hospital in Somers Point, N. J., June 3, 1956.

She united with the First Seventh Day Baptist Church of Alfred in 1893.

Her husband, Charles E. McCarthy, preceded her in death several years ago.

She is survived by one daughter: Dorla (Mrs. Charles S.) Norton, Elkland, Pa.; four grandchildren: Jeanette (Mrs. Howard) Rexford, Endicott, N. Y., Harriet (Mrs. Charles) Fisk, Dover Del., Betty (Mrs. Kenneth) Cole-

man, Emporium, Pa., and Martha (Mrs. Phillip) Whitney, Nelson, Pa.; a niece, Evelyn Moland (Mrs. Roger) Thomas, Alfred, N. Y.; and nine great-grandchildren.

Memorial services were conducted from the Kenyon Funeral Home, Elkland, Pa., Wednesday afternoon, June 6, by a Rev. Mr. Buck, Presbyterian. Committal services at Alfred Rural Cemetery on the same afternoon were in charge of David L. Beebe, Supply Pastor, Richburg and Friendship Seventh Day Baptist Churches.
H. S. W.

Beyea. — Edith Swinney, daughter of Dr. Curtis Ogden and Lurah Sutton Swinney, was born in Smyrna, Del., July 25, 1880, and died at Bethesda Hospital, North Hornell, N. Y., April 24, 1956.

She was married in New York to Ernway Beyea of Alfred on January 15, 1902, by Rev. George B. Shaw.

To this union were born three children: Richard S., Dallas, Tex., Lewis R., New Hartford, N. Y., and Grace Elizabeth, Alfred, all of whom survive.

There also survive two sisters: Mrs. Grace S. Dysart, of Greensboro, N. C. and Mrs. Ellen Cobb, of Asheville, N. C.; two grandchildren, a niece, and two nephews.

She united with the First Seventh Day Baptist Church of Alfred as an associate member in 1945.

Memorial services were conducted from the First Alfred Seventh Day Baptist Church, Friday afternoon, April 27, by her pastor, Rev. Hurley S. Warren. Burial was in Alfred Rural Cemetery.
H. S. W.

Babcock. — August J., son of Joel B. and Susan M. Lippincott Babcock, was born at Humboldt, Neb., August 21, 1882, and died at Pawnee City, Neb., May 6, 1956.

Mr. Babcock was one of seven children. He grew to manhood at Humboldt, where he was a member of the now extinct Long Branch Seventh Day Baptist Church.

In 1904, he was united in marriage to Miss Elizabeth Hays, who died in 1925. In 1927, he married Mrs. Alice Philpot.

Survivors besides his wife are three sons: Glenn, of Polk, Raymond, of Humboldt, and Lawrence, of Dawson; four daughters: Mrs. Vernon Amsberry, of Ansley, Mrs. Louis Nicholas, Mrs. Leonard Rowland, and Mrs. Don Brown of Pawnee City, all in Nebraska; two stepdaughters; a sister, Mrs. Herbert (December) Bailey, Denver, Colo.; 17 grandchildren and five great-grandchildren.

Funeral services were conducted in Pawnee City by Rev. Ward Merrit of Humboldt, and burial was at Table Rock, Neb.
D. L. D.

BUSINESS OPPORTUNITY in Seventh Day Baptist community — Leonardsville, New York — Texaco filling station on main street with 4-room additional building suitable for serving lunches and a barn in rear for storage or mechanic work — price \$10,000. To obtain further information contact Leslie A. Welch, R.D. 2, Box 64, West Winfield, N. Y., or Harris Hazelton, Leonardsville, N. Y.



A GROUP OF BASIC TRAINEES (USAR) ENJOY EVENING SONG SERVICE

While many of our boys in their lower teens are enjoying religious camping programs many others like these in their upper teens have elected to discharge their military training obligation by joining the Reserve Forces. A certain amount of religious activity besides the weekend (Sabbath and Sunday) services is provided by the chaplains who accompany them on their overnight bivouacs. Chaplains Leon Plant (Episc.) and Theodore Kline (Presby.) are leading this service at Camp Drum in Northern New York.