

The Sabbath Recorder

addition to the study requirements already listed. For his service projects David did the following: 1. He painted the chairs for the Junior and Primary Departments of the Sabbath School. 2. He played instruments (piano and trombone) for church, Sabbath School, Vacation Bible School, and camp. 3. He ushered. 4. For one year he kept a church attendance record for the whole congregation by name. 5. He constructed a permanent worship center for the Junior Sabbath School. 6. He helped plan a pre-Christmas church service on the Life of Christ. All these studies and achievements took time and effort. At the close of all this, he was examined by the Advisory Committee of the church and then by a committee of local pastors. Both reports were favorable.

NEWS FROM THE CHURCHES

EDINBURG, TEX. — Our church had a profitable Sabbath Rally Day meeting with 33 in attendance for part or all of the day. There were 12 visitors besides 2 babies in arms. The program, with all Sabbath School members in attendance taking part, began with songs from "We Glorify Thy Name." The first part on the program was an instructive flannel-graph story of creation week. Other members of the Sabbath School read or recited Scripture selections, read poems, or sang. The young people put on an interesting and original playlet based on the Bible story of Ruth and Naomi.

Pastor Mitchell brought a morning message on the Sabbath, pointing out the reason for stressing the Fourth Commandment more than the other nine because the Christian world does not consistently break the other nine.

Following a fellowship dinner at the church, Sabbath School classes were conducted. Christian education completed the day's program.

We are very thankful to the Lord to have been spared the storms that have caused so much death and destruction in parts of Texas. Spring rains broke the drouth so that the Lower Rio Grande Valley of Texas is beautifully clothed in green, though feeling the need of more rain by the middle of May.

— Correspondent.

Accessions

Denver, Colo.

By Baptism:

Robert Stephan
Philip Davis
Timothy Turpin

By Letter:

Robert Randolph
Gladys (Mrs. Robert) Randolph
Roberta Randolph
Linn Randolph
Melvin E. Stephan
Melvin Francis Stephan
Donald Stephan

By Testimony:

Frances (Mrs. Melvin) Stephan

Obituaries

Byrnes. — Arminta West, daughter of Horatio and Emily Jocelyn West, was born in Verona, N. Y., Sept. 22, 1880, and died at her home in Rome, N. Y., May 11, 1957, following a long illness.

She was married on June 29, 1904, to John H. Byrnes. One son was born to this union. She was a member of the Seventh Day Baptist Church of Verona. Surviving are her husband; her son, John; three grandchildren; and several nephews and nieces.

Funeral services were held in Rome on May 14, 1957, conducted by her pastor, Rev. Victor W. Skaggs. Burial was in the Verona Cemetery. — V. W. S.

Clawson. — Carrie Witter, of Fort Pierce, Fla., daughter of William E. and Louisa Lawton Witter, was born July 4, 1869, in Oneida, N. Y., and died May 11, 1957, in the Berkeley Hall Nursing Home, Berkeley Heights, N. J., where she had been a patient for nine weeks.

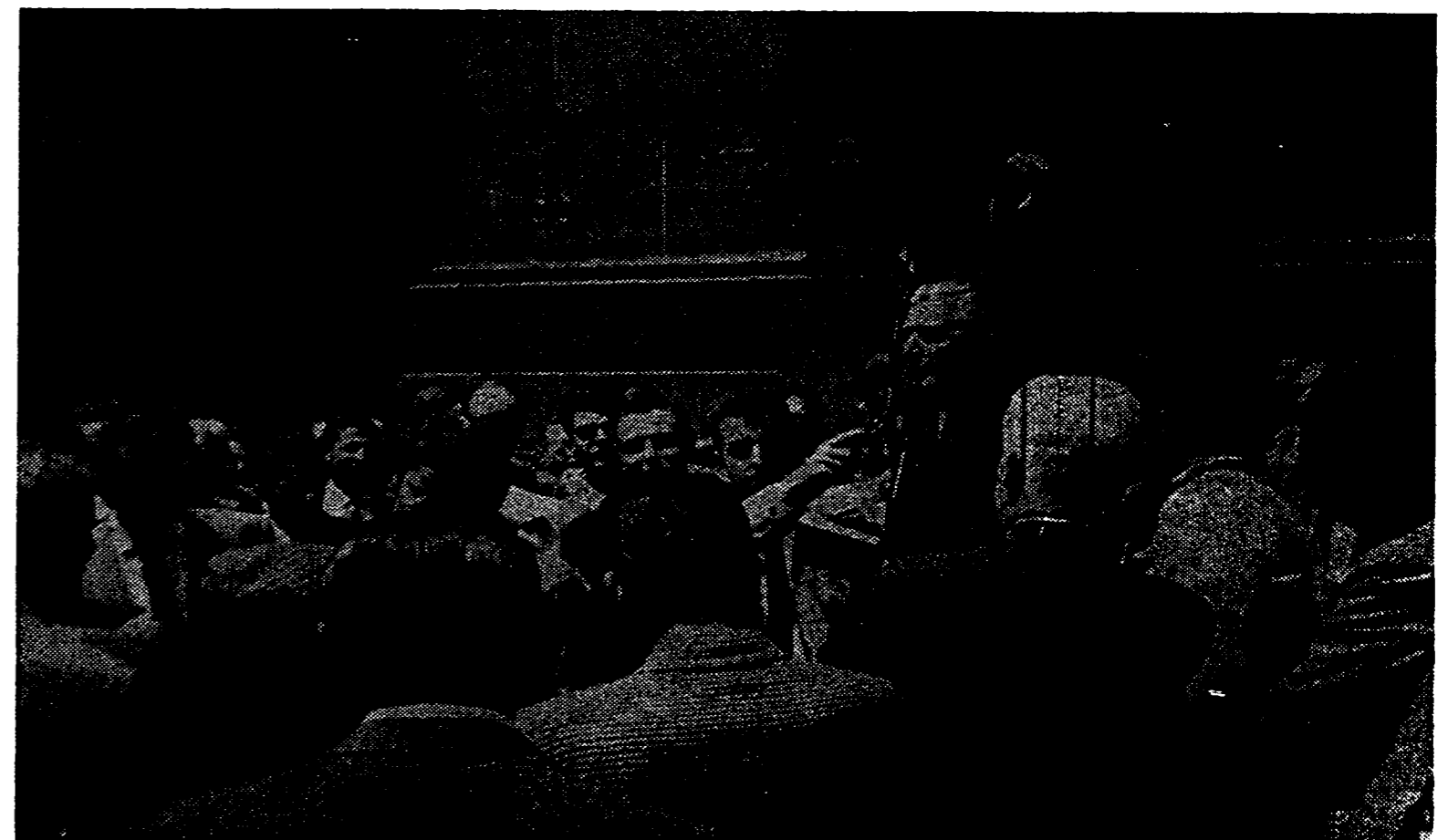
She became a resident of Plainfield after her marriage to Dr. Marcus L. Clawson in 1899. He was a practicing physician in that city for 48 years. After Dr. Clawson's retirement he and his wife took up permanent residence in Fort Pierce, Fla. The doctor died in 1953.

Mrs. Clawson was a member of the Seventh Day Baptist Church of Plainfield. She is survived by her son, E. Witter Clawson, of Plainfield, a granddaughter, a grandson, and a great-grandson, besides several nieces and nephews. Mrs. Clawson was the sister-in-law of Mrs. Asa F. Randolph.

Services were held from the Memorial Funeral Home May 14, 1957, conducted by Rev. Lee Holloway of the Plainfield Church with interment in Hillside Cemetery, Plainfield.

Luella Randolph.

Siems. — Deacon Corneil E., son of Mr. and Mrs. Klaas Siems, was born near Fremont, Mich., March 13, 1893, and died May 20, 1957. An extended obituary appears elsewhere. — O. W. B.



ON THE SIDEWALKS OF NEW YORK

Evangelist Ralph Roller holds aloft a Bible containing both the Old and New Testaments in the Hebrew language. In a Wall Street audience as above, there are, in addition to the curious and the hecklers, many people who would never enter a Christian Church but who are hungry for the complete Word of God. Personal work with those who show an interest brings forth numerous proofs of that Isaiah promise of the fruitfulness of God's Word: "It shall not return unto me void, but it shall accomplish that which I please. . . ."

The Sabbath Recorder

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Member of the Associated Church Press

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CHRISTIAN EDUCATION Mrs. LeRoy DeLand
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Report on Billy Graham

Observations by the Editor

We have hesitated to write a second article on the great New York Evangelistic Crusade of Billy Graham, not because it was not worthy of another editorial but simply because it is so much in the news that we did not see how we could add any information not already available in the newspapers. The press coverage has been remarkable and sympathetic. We believe that nothing happening in New York as great as the Graham Crusade can escape the notice of papers and periodicals from Coast to Coast. Here in the East almost every daily paper makes headlines of what the evangelist said the evening before, how many attended, and how many decisions were recorded in the counseling room.

Perhaps there are among our readers some in more distant parts of the country or in foreign countries who have not had access to radio, television, and newspaper reports. For them we would mention a little of our evaluation of the campaign and note a few of the things we have seen and heard. We ourselves have attended some of the thrilling meetings and plan to keep on attending and encouraging others to do so. We count it a great privilege to have lived close enough to Los Angeles to attend some of the tent meetings which brought Billy Graham into national prominence a number of years ago and now to be even closer to our eastern metropolis when the seasoned world evangelist reaches for the hearts of many millions with his message of repentance and faith.

Some have raised questions as to the permanence of the decisions made in Billy Graham meetings. Probably all of us have some reason to doubt the lasting quality of professions made after hearing only one sermon. A high percentage of the people present at Madison Square Garden on the nights we have attended were there for the first time, according to a show of hands at the opening of the service. It is apparent that many of the decisions came from this group. Perhaps one of the reasons for so many first night decisions is that the Holy Spirit moves so mightily under the simple preaching of this man of God that relatively few who have any background in Christianity

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can withstand his wooing. Then, too, thousands coming in delegations from other places are not able to return night after night.

To answer the question of the previous paragraph, the most obvious thing to say is that the lasting quality of conversions under Dr. Graham is the very thing that has made him the most successful evangelist of this generation. From whence come his singers, his staff members, his supporters? Largely from the converts of earlier meetings. Who play the leading roles in the motion pictures that have grown out of his campaigns at home and abroad? The actors and actresses who found Christ through his campaign. Why does the Protestant Council of New York or the staid Anglican Church of London back his coming to those cities? Because, for one thing, they know that a vast number of the professions will last and that the converts will soon add new life to the churches. Already, while the New York Crusade is only but a little beyond the half-way mark, the Protestant Council reports that most of the New York converts have found their way into the churches as new members.

Results are sometimes indirect and do not get into the count. We were fortunate on one occasion to have one of the best seats in the house, reserved for friends of the world-renowned opera singer, Jerome Hines, on the night he sang two favorite Gospel songs and gave his testimony. Those who know of him may be aware that for the past three years he never sings in a great opera without going also to a Salvation Army chapel or a city mission to sing the Gospel story. Speaking from the Billy Graham platform, he told 18,000 people that three and a half years ago the recorded voice of Beverly Shea in a Salvation Army meeting in England led to his conversion. He is now the chairman of the Music Committee responsible for the 1500-voice choir that sings nightly at the garden.

Other questions are asked: "Are lives changed by these meetings? Do people live differently afterwards?" Probably not in every case, but in a vast number of cases. Police problems, we are told, are much lessened. The tavern keepers

all up and down the avenue are complaining that business is terrible. Never before has any attraction ever filled the great sports arena for so long a time. Never have such crowds thronged the streets night after night in the summertime around the area of 50th Street and 8th Avenue. Those crowds do not buy beer. One enterprising owner, we hear, has taken to selling Bibles.

The opposition voice of certain elements of the Protestant press appears to be drowned out by the rising murmur of approval from over half a million who have attended and by the jubilant voices of some 20,000 who "know whom they have believed and are persuaded that he is able to keep that which they have committed unto him against that day." The voice of non-Protestant groups is raised again against the evangelist, claiming that he is not teaching the truth and declaring, in one propaganda organ, that when it comes to religion their friendliness and tolerance both stop short. But in the providence of God and through the gifts of God's people, once each week millions who are unable (or afraid) to go to the garden see the whole program beautifully televised in their own homes.

The most natural thing to say in New York, or in hundreds of communities on the edge of the great metropolitan district, is, "Have you been in to hear Billy Graham yet?" If the answer is no, it is usually followed by an explanation that the person has seen his program on TV or has been reading about it in the paper.

Seventh Day Baptist churches are among those sending chartered buses to New York and finding other ways to bring the blessings of the meetings to their members and friends. A genuine interest in such a crusade is not only good for those who are able to attend; it is also an effective answer to those who might avoid us because of a preconceived and false notion that we are more interested in spreading the Sabbath than in saving souls.

If you can do it, the best way to handle your obligations is to pay them. Need we be reminded that this holds true of our obligations to God as well?

Editor Reports to Board

(Extracts from editor's summary presented to the quarterly meeting of the Tract Board June 16, 1957.)

At the suggestion of the Advisory Committee we made a consistent effort to get an adequate response to the Recorder Reader Questionnaire prepared by Rev. Victor Skaggs for the purpose of discussing denominational publications at the Ministers Conference. The response was fairly large and reasonably representative. Although it was not our project we can benefit by many of the suggestions. The Ministers Conference and a small number of the responses from laymen brought to light a certain amount of criticism of the Sabbath Recorder — under its present editorship. We believe that the total correspondence of the quarter carries more than the usual amount of encouragement.

We are in the midst of discussions, within and outside the board, as to what type of periodicals will best serve the interests of our denomination. Some outside the board think we should have two monthly publications instead of one weekly. Others think we should seek ways of improving our present Recorder. We are proceeding for the present on the assumption that the latter will suit our people best. The future of the Recorder is in the hands of the board, the people, and the editor. Certain changes have been made during the quarter and others are contemplated. We are trying to catch the eye of youth and adults with more pictures. Departmental material now comes to our readers fresher (every week) and with a little better identification. Beginning July 1 each issue will be paged separately. The editor continues to seek publishable material from a cross section of the denomination and has recently used articles by some of those responsible for the sharpest criticism. A new policy of providing a 6 months' subscription to members taken into churches by baptism was started late in the quarter.

At the end of April the fellowship with over 100 editors of religious journals at a three-day meeting of the Associated Church Press in Philadelphia, proved helpful and broadening. The Sabbath Recorder's membership in this organiza-

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MEMORY TEXT

God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he made the worlds. Hebrews 1: 1a, 2.

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tion is bringing much more recognition than in past years because the list of members is growing and is now widely circulated. The editor believes that we might do well to hold membership also in the Evangelical Church Press for similar reasons. It, too, has a large membership with a number of influential periodicals belonging to both organizations.

The editor notes that the total subscription list stands at 1,440 at the end of the quarter. At the beginning of the quarter it was 1,449. We have added 23 (16 paying and 7 newlywed) and taken off 32. On the financial side it should be noted that an increase in the hourly wage rate for clerical assistance was allowed for in budget adjustments at the March meeting and took effect early in April.

In gathering material for this report we observe that the number of letters charged to the Recorder increased to 100. We also find that we have gone about \$35 beyond our budget for pictures and cuts. The budget now calls for about \$100 per quarter. No photographic expense is reflected in the \$135. It appears that we will have to use pictures more sparingly or effect some economies.

The Sabbath

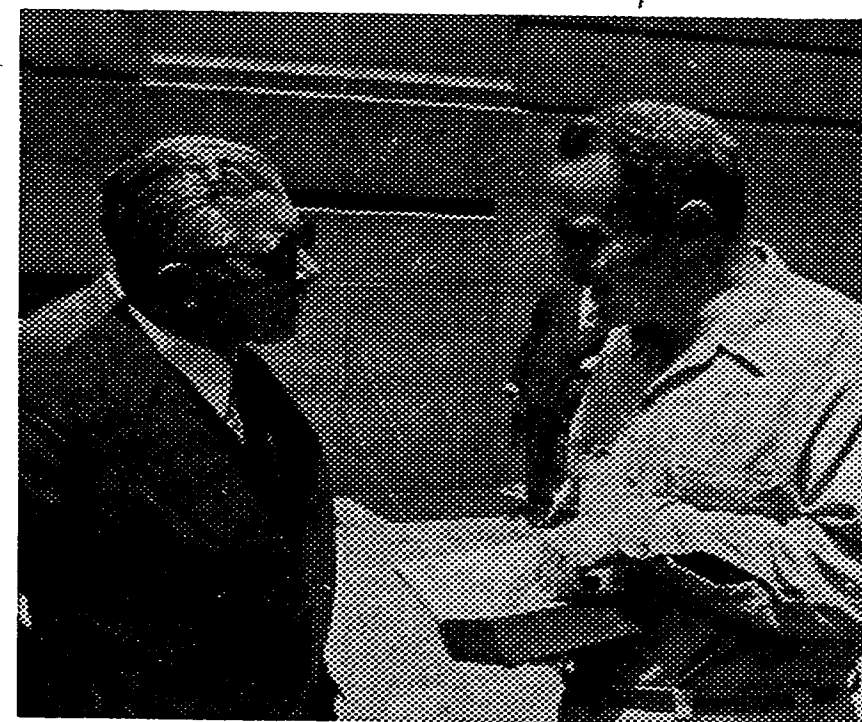
Man is a seven-day machine, designed so by the Great Artificer. The greatest blessing ever conferred upon man as a toiler and a laborer is the Sabbath. Henry George said, "Moses was the first labor reformer, and the Sabbath was his chief labor reform." John Bright, speaking to the toiling miners of Lancashire, used to quote the lines of George Herbert:

Without Thy light, the week were dark;
Thy torch doth show the way.

— Clarence Macartney.

New York Bible Story

We feature this week the outdoor preaching of Rev. Ralph Roller who conducts services several times a week on the streets of New York, and with his associate, Noah Capiello, of Plainfield, N. J., distributes Scriptures almost daily. Mr. Roller is employed by a West Coast Jewish-Christian organization. His associates finance themselves entirely.



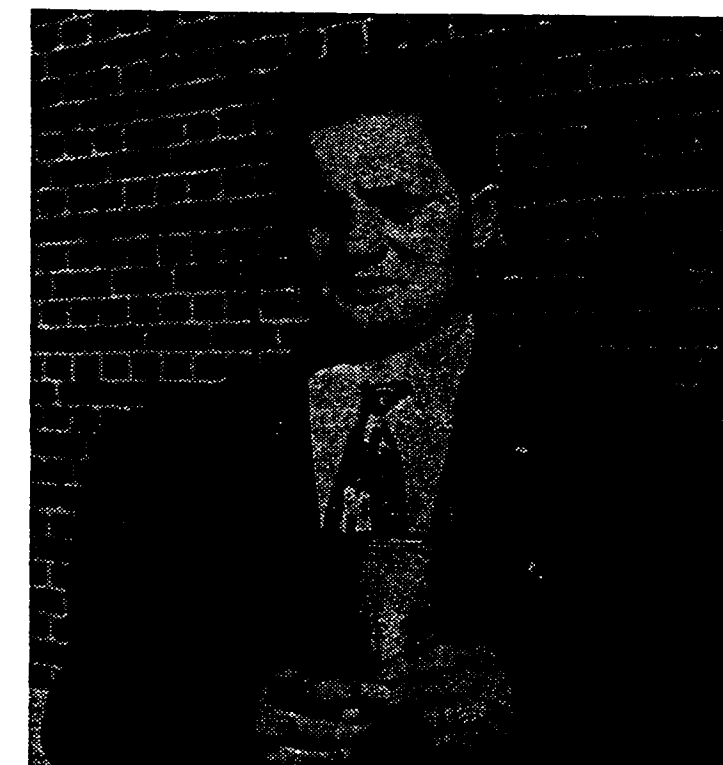
Rev. Ralph Roller, who has just given a Hebrew Bible to an appreciative Jew.

This Jewish evangelist was the guest speaker on Sabbath Rally Day, May 18, at the Plainfield Seventh Day Baptist Church. His New York meetings are usually held in the financial district because of the high percentage of Jewish people in a street audience in that part of the city. The cover photo was taken on Wall Street at a noonday service.

The Scriptures distributed freely in great quantities to those who express a desire for them come from various sources. The Eastern Association provided \$900 worth of Gospels at a cost of \$300 from the accumulated Evangelism Fund. These contained identifying inserts with a Plainfield address for ordering tracts. Special prophecy-edition Testaments for Jewish readers are provided by Mr. Roller's sponsoring agency. More recently, 1,000 complete Bibles in the Hebrew language were made available through a television appeal made by Evangelist Oral Roberts several months ago. It is one of

these that is being held aloft by Mr. Roller in the cover picture.

This street work has its trials and triumphs. Early in June police arrested Mr. Roller for hanging a card on a lamppost advertising free Bibles. He had been doing it for two years not knowing there was an ordinance against it. The magistrate before whom he appeared had previously been quite unsympathetic. On this occasion he was given a sentence of a day in jail or a \$2 fine. He elected to take the former (which would be reduced to three hours). As he was being led away he turned over his Bibles and other items to his friend, Mr. Capiello. Someone asked him why his friend did not pay the fine. The evangelist replied that the



Noah Capiello of South Plainfield who works nights in order to have his days free to witness and distribute Scriptures in New York.

\$2 saved would buy four Bibles. Hearing this, the magistrate announced, "Sentence suspended."

The witness on the streets of New York continues: Bibles, Testaments, and Gospels still being given freely, the only difference — no card on the lampposts.

Of the 36,000 Gospels provided by Seventh Day Baptist church contributions only 12,000 remain. The Association budget for next year, though larger than before, will not allow for a comparable gift during the coming year.

MISSIONS — Sec. Everett T. Harris

Northern Nyasaland Churches Again Being Visited

Rev. David Pearson writes of plans for Dr. Burdick to visit with him the Seventh Day Baptist churches of the northern area of Nyasaland. They were to leave Makapwa Mission early in June (Dr. Burdick having completed his services at Malamulo on June 5) and to return before the annual 6-day Conference of Seventh Day Baptist Churches at Makapwa beginning June 25.

Dr. Burdick writes regarding this trip, "We have a thick schedule for the northern trip. Meetings will average about one a day. We plan to see almost all the church groups, doing a bit of 'roughing it' and hiking where there is no road."

He adds, "The weather here is cooling off and very pleasant most of the time. Some days are wet and drizzly causing colds and coughs. Mosquitoes are hiding away somewhere."

Let us remember in prayer our missionaries, the native leaders, and our brethren being visited. Also remember their Conference in June as the churches convene for worship, fellowship, and planning under the leading of the Holy Spirit.

Missionaries Face Home On First Furlough

[A mimeographed letter from our two nurses in Nyasaland which ought to prepare us in some measure for their return. Let us remember that they have advanced while we, for the most part, have stood still.]

It seems hard to realize, as we are visiting with you people by way of this letter, that in all probability this will be the last time we do so in such a way during our first term of service for our Lord in Nyasaland.

It is with mixed feelings that we look forward to our furlough, with only twelve weeks of time left (written April 14). Of course we are more than anxious to see our families and friends again, also our country. But we have come to love the people of Nyasaland, and to a small extent to understand them. We have come to realize what it is like to be the minority, to see that America has so much in

material possessions while the greater part of the world has so little. We have come to live simply according to our standards, though richly compared with those we have come to serve. We have tasted the joy of giving of our material possessions, of our professional knowledge, and of ourselves to these people.

We have had times of rejoicing, seeing some come to Christ, and using the opportunities we have had to show forth the wonders and power of our Father. We have come to realize more that Christ is all-sufficient, and that earthly knowledge and possessions often tend to rob us of the joy that comes in depending upon God our Father. We have come to realize to a greater degree that love is the common factor of life. Love can transcend language, color, culture, learning, age, or any other thing one can mention. We have been privileged to see "multitudes," which must be more similar to those in Christ's time than anything we have ever known, and have learned a little more of the ability to have compassion for others, and in turn to experience the joy that comes as they respond to it.

Oh, yes, it has not all been easy nor joyful. At times we have lacked wisdom, made mistakes. We have known times of discouragement, times when loving seemed too hard, times when we did not understand nor were in turn understood.

We will find it rather hard back in the States to get used to the "hurrying" when here things are done slowly. It will take time to readjust to the beautiful homes, the numerous highways, the jumble of traffic, and the abundance of food that Americans have before them at each meal. We pray that we will not become so used to such that we forget the mud-houses, perhaps of one room with no windows, in which the entire family lives. We do not want to forget that thousands sit down on the ground gathered around a basin full of thick cornmeal porridge which they take in their hands and dip into some sort of vegetable to give it flavor. We do not want to forget the large and smelly ulcers, the burning fevers, the walking skeletons due to various kinds of diseases. We do not want to forget those who find pleasure in small things, nor their smiles as they return our smile to them.

We do not want to forget the power of witchcraft, nor the evils that are found in the villages; nor do we want to forget the change that takes place in those who take Christ as their Savior, which can be read on their faces.

We do not want the riches of America to dim these truths. We pray that we might in some way be able to get across to you at home some of the things that are happening each day to others of God's children.

In Christian service,
Joan Clement and Beth Severe.

Association at De Ruyter

By Virginia M. Burdick

The one hundred and eighteenth regular session of the Central New York Association convened with the De Ruyter Church on May 31, June 1, and 2 with Garth Warner of Verona as moderator. The theme carried out in the meetings, "Our Growing Place in Our World Mission," was wonderfully developed by both a representative of the Women's Board and Mrs. R. T. Fetherston, executive secretary of the General Conference.

The Friday evening service of testimony and communion was most inspirational. It was under the guidance of Rev. Earl Cruzan and the representative of the Eastern Association, Rev. Paul Maxson, with music furnished by the De Ruyter choir.

Rev. Duane Davis, visiting delegate from the Southeastern Association, gave a very soul-searching and thought-provoking message Sabbath morning on "The Characteristics of the Christian Group." His text was, "Where two or three are gathered together in my name, there will I be in the midst of them." He elaborated on the thought that one is not enough in doing the Lord's work. It is necessary to do things together in order to accomplish much. No Christian has a monopoly on God's wisdom.

Mrs. Claire Merchant, representing the Women's Board, gave a resume of the work of the board in a most efficient manner, both by slides and comment, and explained how we could help them in their work. Mrs. Fetherston gave a talk on the Associational theme, explaining the fields covered by Our World Mission

and stating that until we make it "My World Mission," rather than a mission of the church, we will not grow.

On the evening after the Sabbath a social was held in which each church was represented on the program. This was under the direction of Mrs. Mabel Cruzan and Mrs. Esther Swing, co-chairmen of the Youth Fellowship Group, and was thoroughly enjoyed by all.

Each session was opened with a Prayer Meditation in accordance with the Conference theme, "Pray Without Ceasing," led by the chairman of the individual committees. Each brought to our attention the needs covered in their individual fields. These set the pace for the programs that followed, and were most inspiring.

In the business session on Sunday morning it was voted that we back the New York State Council of Churches in their fight against the legalizing of bingo, and that we also see what can be done about getting a representative from this Association, or at least one from this state, on the State Council of Churches.

The closing meeting on Sunday afternoon was devoted to a panel discussion on Step One of the Program of Extension and Growth: "Creating an Interest in the Gospel and the Sabbath." It was under the leadership of Rev. Victor Skaggs. The areas covered were: "Advertising," Duane Davis; "Mass Evangelism," Earl Cruzan; "Tract Work," Victor Skaggs; "Lone Sabbathkeepers," Marilyn Merchant; and "Contacting and Establishing New Groups," Doris Fetherston. This panel brought out many constructive ideas. Now it is up to each and every one of us to see that they are carried out. We must all launch out in the Master's work if Our World Mission is to grow.

From Santa Rosa, Calif., a renewing subscriber writes a note characteristic of many recently received: "It (the Sabbath Recorder) would be missed very much if it couldn't come every week. There must be good reasons to make a change to twice a month."

The same letter concludes, "I want to send for tracts to give to others soon. It is surely important to spread the knowledge of the saving Gospel."

WOMEN'S WORK — Arabeth M. DeLand

WORSHIP SERVICE FOR JULY

By Mrs. Bertha Burdick

[Mrs. Burdick is a deaconess of the Second Alfred Church and is also president of the Women's Society.]

Topic: Courage for Witnessing (Are you a witness?)

Hymn: I Love to Tell the Story

Poem: Send Me (By Christina Rossetti from Masterpieces of Religious Verse)

Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea;
The gatherers are so few; I fear the precious
yield

Will suffer loss. Oh, find a place for me!
A place where best the strength I have will
tell:

It may be one the older toilers shun;
Be it a wide or narrow place, 'tis well
So that the work it holds be only done.

Quite recently we celebrated the Festival of the Christian Home, Mother's Day, and Sabbath Rally Day.

Let's take a backward look and ask ourselves, have we as mothers witnessed for Christ as often as we should? Of course our answer will be no. Did we as lay workers do much to promote Sabbath Rally Day? It's hard to erase our past failures, so let's profit by them and make greater efforts to do more good in days just ahead.

When we read the fourth chapter of Acts and realize how Peter and John were imprisoned for witnessing and healing in Christ's name, it should stir our hearts, as we see the great need all around us today, to tell "The Wonderful Story of Jesus."

Prayer should be a first as we remember our Conference theme — "Pray without ceasing — abound to every good work." There are so many ways of helping others: helping a friend during sickness, or even sending a card with a cheery note; teaching a Sabbath School class; helping in the Ladies' Aid, either as an officer or serving in various ways; giving generously to our World Mission.

The courage of foreign missionaries to witness for Christ and all the sacrifices they make to carry on this work should arouse our interest to do more here at home.

I should like to re-emphasize a paragraph taken from a previous Sabbath Recorder: "Let us seek out the wavering ones, help them to solve their problems, recall their better days, point them to the heroes of the past, point them to Jesus, always treating them with brotherly love. Let each one of us do his part to stir up one another to love and good works."

I believe we will have the courage for witnessing if we combine true friendship and self-sacrifice. The unselfish service we give to others often wins their respect and affection.

Psalm 31: 24: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Prayer: Give us courage, dear Heavenly Father, to witness for Thee. As we place one hand in Thine, may we at the same time reach the other to someone in need, and he, in turn, reach another striving for spiritual help, so the great chain of witnessing can go on and on. Grant that our faith in Thee may never cease. May our goals in life be the highest. All this we ask in Thy holy name. Amen.

HELPING HANDS WILL BE LATE

The adult and young people's quarterly, the **Helping Hand**, cannot be expected to reach the Sabbath Schools in time for use the first Sabbath of July. Those who depend upon this generally used lesson study aid may find topics and Scripture for July on page 57 of the current quarterly. Teachers will need to be more resourceful than usual in preparing the first one or two lessons.

The reason for the delay is not due to any failure of the publishing house to give the printing prompt attention. Whether or not the mails will be slow is not yet known. As of the date of writing this explanation only part of the manuscript has been received by the publishing house, and the quarterlies should be already mailed out. The editor of the **Helping Hand** is a very busy pastor who has been occupied, no doubt, with many of the details of completing a new church building and was not able to write the lessons earlier. — Publishing House.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Pre-Con Retreat

The name of Dr. Loyal F. Hurley has been added to the teaching staff of Pre-Con Retreat. Dr. Hurley will have charge of the Bible Study instead of the Retreat dean, Rev. Kenneth E. Smith. Mr. Smith will lead the quest on "The Christian Home."

The Retreat will be held at Indian Trails Boy Scout Camp, near Milton, Wis., August 8-12, 1957. Registration blanks have been sent to each church with the prayer that each youth of the church might come. Which church will have the greatest percentage of its youth present?

Each staff member has been selected with care, and we anticipate a record year spiritually, physically, and mentally. Has your own church voted support to youth wishing to attend? It's not too late to do so. Has your youth group done all it can? Quests to be followed have been posted in a recent **Sabbath Recorder**, and will be listed in the flyer sent out by the Youth Work Committee of the Board of Christian Education. Divide up your group so that as many quests as possible can be pursued. Study material concerned with the quest chosen, so that you can come prepared to take part in the discussions. Address any questions you might have to the Retreat director, Rex E. Zwiebel, Box 15, Alfred Station, N. Y.

Religious Day Camp

A pioneer project of the Pawcatuck Seventh Day Baptist Church is a Religious Day Camp for boys and girls, ages 6 to 12. Camp dates are June 19, 20, 21, 24, and 25 from 9:00 a.m. to 3:00 p.m., using the theme, "Discovering God's World." The group met at the church at 9 o'clock where activity set the mode for the day. After pictorial presentation, the group left for exploration trips to many places of natural interest. The Sabbath School sponsored the camp and helped with the expenses. A fee of \$1.00 was charged for each camper.

The purpose of the camp was to unite the Christian experience and the Bible with the everyday life in God's world.

Our Sabbath Day

Of interest to our readers would be a resolution that has been framed by George A. Main pertaining to Sunday legislation. Mr. Main is a tireless advocate of seventh-day observance and devotes much of his time in retirement in preparing ways and means of advertising the Sabbath. He has prepared a resolution which will be sent to the Congress of the United States asking for action that would make void all legislation regarding the use of any day of worship. You may correspond with Mr. Main by writing him at Pomona Park, Fla.

World Council News

Dr. Roswell P. Barnes, associate general secretary of the National Council of Churches, was elected executive secretary of the U. S. Conference for the World Council of Churches effective January 1 in a meeting at Buck Hill Falls, Pa., May 9.

Dr. Samuel McCrea Cavert, the retiring secretary, has held the position since 1954. He is a former general secretary of the National Council of Churches.

Dr. Barnes, considered one of the nation's outstanding church leaders, has been the National Council of Churches' associate general secretary for the past four years. In his key post with the NCC he is particularly concerned with the relation of the churches to public affairs.

From 1950 to 1953 Dr. Barnes was executive secretary of the National Council's Division of Christian Life and Work. He moved into the second-ranking post in the NCC in 1953. In that capacity he has helped develop much of the strategy for the interdenominational organization.

SABBATH SCHOOL LESSON
for July 6, 1957

Miriam: Woman's Leadership
Lesson Scripture: Exodus 25: 2-21;
Num. 12: 1-10, 13-15.

THE REVIVAL WE NEED

By Rev. Loyal F. Hurley

Home Field Evangelist
employed by the Missionary Board

(Continued from last week)

The Story of Finney

Midway in the period marking what is known as the Great Revival there arose the most dynamic evangelist of that age, Charles G. Finney. He was born in 1792 in Warren, Connecticut, within a year of the death of John Wesley. At the time of his death in 1875, Dwight L. Moody was just coming into prominence. Finney lacked Christian training since his parents were not Christian. As a lawyer in Adams, N. Y., he was deeply convicted of sin while reading the Bible in his law office.

Out in the woods near town, alone with God, he confessed his sins and pled for forgiveness. He writes: "I then saw clearly the atonement of Christ: and instead of having any righteousness of my own, all that was necessary was to give up my sin and accept Christ." He records his experience after returning to the law office in these clear statements: "I received a mighty baptism of the Holy Ghost. The Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love, until I cried, 'Lord, I cannot bear any more.'"

That day marked the beginning of one of the most remarkable evangelistic careers ever known. A young man who entered the office was told of Finney's conversion and was so convicted that he fell on the floor crying, "Do pray for me." Then Finney's employer came in and heard the story and was soon converted.

Finney forsook the lawsuit he had in hand and went out on the street to talk with anyone he might meet urging them to accept salvation. He writes:

I spoke with many persons that day, but I cannot remember one whom I spoke with who was not soon after converted. Just at evening I called at the house of a friend where a young man lived who was employed in distilling whiskey. I sat down to tea with them and they requested me to ask a blessing, which I had never done. I had scarcely begun before

the state of these people excited so much compassion that I burst into weeping. The young man moved away from the table and rushed out. He was not seen again till next morning when he came expressing a blessed hope in Christ. He has been for many years an able minister of the gospel.

Since Finney had been given up as hopeless by the pastors and Christian workers of Adams the news of his conversion created great excitement. He tells us that on that first evening, "without any appointment being made, the people with one consent seemed to rush to the place of worship. We had a wonderful meeting; and from that day a meeting every evening. The young people were converted one after another with great rapidity, until but one of their number was left unconverted. The word spread among all classes, from Adams as a center throughout nearly all the towns in the country. . . . After a short time I went to Henderson where my father lived. 'Father,' I said, 'you are an old man, yet I never heard a prayer in my father's house.' We went in and engaged in prayer. My father and mother were greatly moved, and in a very short time were both converted." And the revival spread all over Henderson.

Within a few months after Finney was converted and the revival began to spread "throughout nearly all the towns in the country," as he said, a little company of Seventh Day Baptists moved into a community known as Greene Settlement, about four miles from Adams and organized what we know as the Adams Center Seventh Day Baptist Church. That is, our church at that place was born in the midst of an area-wide revival. Is it any wonder that they soon built a church building, later enlarged it, and near the turn of the century considered enlarging it again? And this in spite of a controversy between two ministers that split the church in two.

For this revival was not only area-wide, but soon became nation-wide. Finney went to Evans Mills for several months. Then to Antwerp, and to a nearby village that was so wicked it was called "Sodom." It had one professing Christian whom the people of the town called "Lot." But revival sprang up in all these places.

Then Finney went to Perch River and the revival that began there spread to

Brownville. Next he went to Gouverneur, then to DeKalb, and later to Western, in Oneida County. Everywhere there was revival. Rome and Utica, Auburn and Troy, all experienced most powerful revivals. Then Finney visited Wilmington, Del., and Philadelphia, Pa., and later went to Reading and Lancaster. After more meetings near home he went to New York City, out of which endeavor the First Free Presbyterian Church of New York was formed. There followed a great revival in Rochester, N. Y., where the lawyers and leading men of the city were converted in large numbers — then revivals in Auburn and Buffalo, Providence and Boston, with another in New York City. Later still he built the Broadway Tabernacle.

The Prayer Meeting Revival

4. We have spent so much time on Revival No. 3 that we can barely mention the outline facts of Revival No. 4, known as the Prayer Meeting Revival. Charles G. Finney had much to do with the preparation of the church for this mighty outpouring of the Spirit which came in 1857-1858 and continued its effects until near the turn of the century. In describing this revival Finney wrote: "The population seemed to be moved. The revival became too general to keep any account of the conversions. A Divine influence seemed to pervade the whole land. It was carried on very much through the instrumentality of prayer-meetings, personal visitation and by the energetic efforts of the laity. (Emphasis mine.) The windows of heaven were opened, and the Spirit poured out like a flood. For a time it was estimated that not less than 50,000 conversions occurred in a single week. This revival spread later to Ireland, Scotland, and many other countries throughout the world. There are many still living who remember when this tidal wave of blessing reached India. Some have estimated that nearly a million souls were gathered in all parts of the world in this revival of 1857-1859."

Modern Revival Movement

5. As we have said, the effects of this revival lasted until around 1900. Seventh Day Baptists must have been influenced by it and this may be seen in the fact that

our greatest numerical strength came at about that time. After that our numbers declined.

Around 1900 religion all over America began a 30 to 35-year decline. The factors allegedly causing that retrogression depend largely on the persons describing the period, an era characterized by the First World War, the moral debacle accompanying and following it, and the Fundamentalist-Modernist controversy. The Fundamentalists attribute the religious decline to the pollyanna optimism of the Modernists on the one hand, and their unsound theology on the other. In part they were right. The Modernists attribute the religious decline to the literalism and legalism of the Fundamentalists, plus their utter failure to apply Christianity to the problems of society. In part they were right. That first frightful World War was accompanied and followed by a profligacy in conduct that hadn't been known in decades. Then there was the depression that continued for years from 1929 through most of the 1930s. It was a very sobering period in our history.

Probably nobody can tell all the forces that conspired to bring about the upsurge of religion that the United States has experienced in the last two decades, but there is one man who seems to have had more to do with it than any other. His name is Jesse M. Bader, the leader of the Department of Evangelism of the Federal Council of the Churches of Christ in America. He was able to secure concerted effort in the field of evangelism until as many as forty denominations were active at one time. He helped to make religion respectable once more, not only respectable, but front-page news. All through the late thirties and forties the church was on the upswing in general. Into this upswing men like Billy Graham have entered during its flood-tide, giving a still more vigorous push to the whole movement, just as Finney did around the middle of the Great Revival. But neither man accounts for the revival of his day.

God has most mightily used many great revivalists. During different periods in the history of the church it has seemed that one great leader has been God's

instrument to save and bless His Church. We would accord them all the respect and honor due them. Powerful and valuable as their contribution to the church undoubtedly was, their methods were not always those of the New Testament Christians.

(Concluded next week)

Teen Talk

LESSONS FROM LIGHT

The Light that Reads Your Face

You have heard people say, "I can read your face like a book." Parents sometimes make that remark to teen-agers who have done something wrong and who without knowing it wear their consciences on their faces.

Did you see the little note about the woman who was asked if she was reading her new Bible? She replied, "I'm not reading the Book; the Book is reading me." Perhaps you have felt the same way. We'll come back to that. First let me tell you what I learned recently about a light that can read your face.

You have probably seen a keymaker produce in a moment an exact duplicate of a car key on a machine. A scribing tool goes in and out of the notches in your key. It is connected with a tiny emery wheel that moves across a blank key cutting identical notches in it. Now the newspapers have machines somewhat similar which can reproduce your picture almost as quickly as that on material from which they can print thousands of copies.

On one end of a revolving cylinder they place your photograph. On the other end is some sort of firm plastic material with a red-hot electric needle poised and ready to burn dents in the surface of it. Just above your photograph is an electric light which is focused down to the size of a pinpoint. As the cylinder turns, that light reads your face by traveling across it, perhaps 85 times to the inch. The complicated part, which I cannot understand, is how the light and dark parts are recorded and a photoelectric cell moves that red-hot needle up and down on the plastic in exactly the same relationship. It

is not necessary for me to understand it; it is enough to know that it works. Most of our news pictures are made this way because it is so much faster than older methods.

There is a light that reads not only our faces but our thoughts and hearts as well. When we think about these inventions of man that put light to work we begin to understand Hebrews 4: 12, which tells us of the piercing power of the Word of God. It is a "discerner of the thoughts and intents of the heart." When the light of God's Word reads your face and heart, does it reveal purity of thought and a purpose true?

Humble Jail Ministry Gives Man Purpose in Prison

It is not often that a model prisoner declines parole, but John Corpier, 32, did just that in the New Mexico state prison recently, according to an article in the April 22 issue of *Time* which was released in advance to religious editors.

John Corpier, who had a good military record, drifted from place to place and job to job until he made the mistake of passing a \$600 worthless check in Las Cruces, N. M. He had acquired a knowledge of radio and television repair which figures in the story of his refusal of the parole.

While in prison he was visited time after time by members of the local Seventh-day Adventist Church. Sometimes such efforts seem as fruitless as many of the well-meant attempts to rescue men from the advanced stages of alcoholism. This effort was rewarding. Here is part of the story as told by *Time*:

Time after time, members of the local Seventh-day Adventist Church came visiting, brought him a Bible and books to study. "It was the first time in my life," says Corpier, "that anyone had done anything for me that I didn't have to pay for. It made quite an impression." What could Corpier do, he asked himself, to help somebody else? Last summer he persuaded Associate Warden T. M. Woodruff of the New Mexico state prison to let him start a course in electronics for convicts.

Eventually he had 30 men poring over books on mathematics, electronics, and TV. He made the most of his meager equipment — a radio signal tracer, an RF generator, an oscilloscope, a vacuum-tube voltmeter, a pile of TV parts.

Self-educated in math, he taught his students algebra and trigonometry, did not hesitate to pile on the work ("Brother, I really load them"). Though some of his students had been chronic troublemakers in the prison, they soon reformed. All have been perfectly willing to spend hours each night wrestling with such assignments as: "Draw up six different parallel circuits, showing voltage at each point, voltage dropped at each point, the current flowing at each point, and the total current flowing in each circuit plus the total resistance."

Last week, up for parole, Model Prisoner Corpier gave his parole board a jolt. Though he had a job waiting for him, he said, he did not want to be sprung until he had trained at least one student to take over his course. As a matter of fact, he was not only willing to pass up future paroles, he would, if necessary, stay until his term ended in 1959 and "the warden kicks me out." Corpier had a compelling reason for such a decision: if he could prepare his students to qualify for FCC licenses, they would surely find jobs once they got out. "It's pretty hopeless for them if nobody is willing to help," said he. "How can a man go straight if he can't find work?"

THE MOUNTAIN REVISITED

By Rev. J. Carter Swaim

(One of a series of articles on the Sermon on the Mount as translated in RSV.)

Resisting Temptation

A feature of modern electronics is the "resistor," which impedes the flow of current. At times it is important that the electricity should be conducted, at others that it should be retarded. In the making of "high fidelity" sets, the resistor is employed. The dictionary has not caught up with technology. It defines "resister" as "one who or that which resists." It is in the latter sense that one petition of The Lord's Prayer is a prayer that we may become "resisters." Among the most perplexing items in our Lord's teaching is the suggestion that we pray, "And lead us not into temptation" (Matt. 6: 13).

Does God ever lead anyone into temptation? Is that not the devil's work? The Epistle of James has so many references to the Sermon on the Mount that some use this to support the argument that it was written by the brother of Jesus. And James 1: 13 says "Let no one say when he is tempted 'I am tempted of God,' for God cannot be tempted with evil and he

himself tempts no one, but each person is tempted when he is lured and enticed by his own desire." The petition "lead us not into temptation" must not be considered apart from the clause with which it is joined:

"And lead us not into temptation, but deliver us from evil."

Perhaps the Epistle of James is the best commentary upon this twofold request. It is our own desire which lures and entices us into wrongdoing. Our prayer, therefore, is that God will not put us in positions where our desire will be taxed to the breaking-point.

In a city along the Eastern Seaboard there were two young men who had grown up together. They had gone to the same school; they had been members of the same Sunday school class; they played golf together; they attended the same young people's meetings at church. Since they were about the same age, they went into the business world at about the same time. One became a clerk in a big city bank. The other became an accountant. The promotions in banks are notoriously slow, so the mother of the bank clerk asked her pastor if he couldn't speak to the bank officials, so that her son might get a better position. The very same week the other mother came to the pastor and wept over the success with which her son was meeting. He was adept at figures and when a death occurred in the office he was placed in a position where he got a big salary and a generous expense account. This suddenly gave him money he did not know how to handle. He was spending some of it in riotous living. The world considers that success is important. The Bible knows that success is dangerous, and so we pray that when its temptations come that God will make us resisters.

Certain groups in our nation are justly concerned with the problem of soil erosion. Others, like the editors of *Christian Economics*, bear down on dollar erosion. Let us be in the third group trying to remedy the much more tragic soul erosion.

— Ed.

Evangelism Workshops at Plainfield Prove Helpful

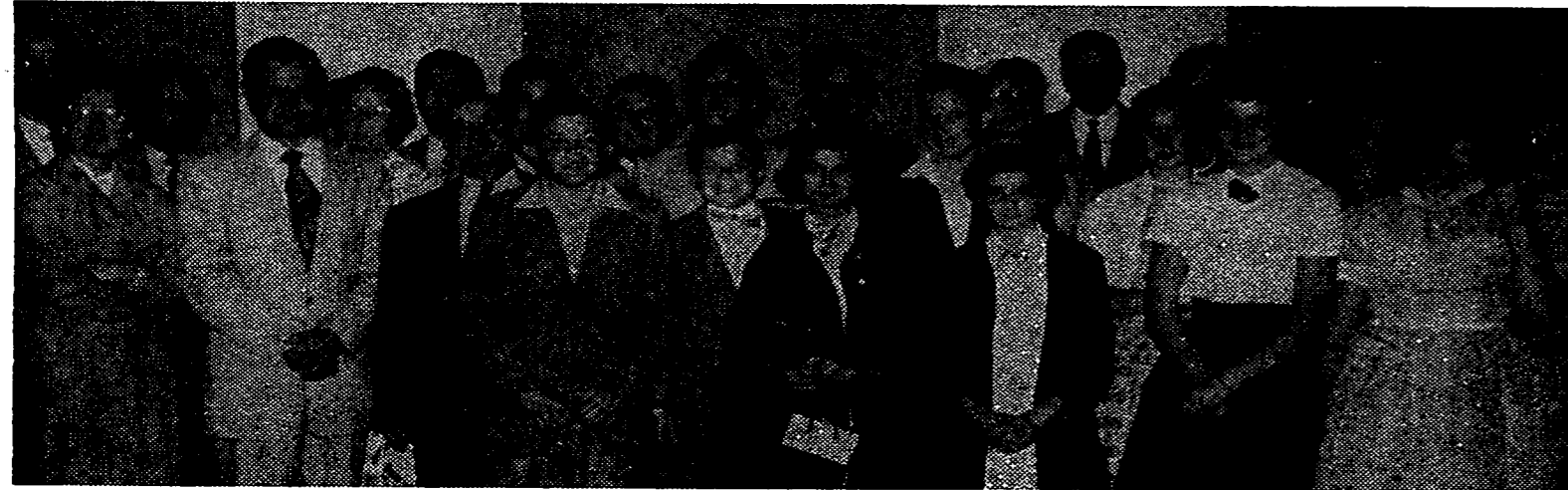
By Courtland V. Davis

Workshops featured the Sabbath afternoon program at the Eastern Association meeting. The groups studied soul winning in five sections under the leadership of Rev. Charles H. Bond, Mrs. Paul Maxson, Carlton W. Wilson, Mrs. William J. Ayars, and Rev. Paul B. Osborn. Their study ranged through preparation of oneself for soul winning to winning a soul to Christ and to full commitment, including the Sabbath, in personal conference or visitation. Three of the groups studied "What Tracts to Use," "Where to Use Them," and "How to Use Them."

Group one focused especially on the Sabbath problem involved in full commit-

In the group concerned with "Where Tracts Can Be Distributed Effectively," the feeling that the distributor must be "on fire" for his task was emphasized. Tract distribution in your own community for church group growth was offered as one "where." Other places suggested for scattering tracts were doorsteps, car windows, even in bottles set afloat to drift. Increasing in value as well as difficulty were: person to person distribution, distribution by personal letter, and finally, personal witness with the distribution.

In group four, "How to Use Tracts," it was suggested that those interested carry tracts with them at all times. The tract must be known and the Bible must be known — so well known that it can be used directly and without hesitation in



Group 5, mostly young people, led by Rev. Paul Osborn.

ment to Christ. They listed as preparatory procedures: waiting upon the Lord, developing a desire to win souls, speaking with authority based on knowledge and one's personal conviction. Through it all one must keep in tune with God and love those whom one seeks to save.

Group two, studying "What Tracts to Use," decided that they must be tracts that will answer questions and material that will appeal to the age and experience of the persons contacted. In this group Noah Cappiello (who gives away Scriptures in New York) brought out clearly the value of the Bible as a tract — the tract that has all the answers and can appeal to all. He emphasized the need of having the Bible in the form which can be used most effectively by the person for whom it is intended. It might be a Gospel, a New Testament, a whole Bible, or a Bible printed in the native language of the person to whom it is given.

exact quotation. Other items that were listed as necessary for effective distribution of tracts were prayer, study, knowledge, love. Tracts themselves must be attractive, appropriate, and positive. The tract distributor himself must, and this is basic, expect a blessing.

In the fifth group it was interesting to note the large number of young people who had chosen the subject of "Visiting for Full Commitment, Including the Sabbath." The group was sure that one must begin with the Bible, that there must be a conviction of sin and of a need for Christ; then the presentation of Christ's answer to our problems is effective. Workers were cautioned never to quit with one "no." We work first for the acceptance of Christ and then for full commitment, including the Sabbath.

When 115 Seventh Day Baptists sit down together on a Sabbath afternoon to

Southeastern Association Program Announced

By Donald Richards, moderator

The Southeastern Association of Seventh Day Baptist Churches will hold its annual meeting in Salemville, Pa., on June 28-30. This year's theme is "Saved to Serve." An additional thread, "Religion in the Home," has been woven into the warp and woof of the program.

The opening meeting will convene at 7:30 Sabbath eve. Rev. Charles Bond will preach on the theme, "Saved to Serve — Its Meaning." Rev. Luther Crichlow will speak Sabbath morning on the theme, "Saved to Serve — Its Application," and Pastor Charles D. Swing will give the closing sermon Sunday night on the theme, "Saved to Serve — Its Possible Results."

Questshops for the weekend include: "Saved to Serve — Religion in the Home," led by Rev. Duane Davis on Sabbath afternoon; "Saved to Serve — The Family at Play," on Sabbath night; and "Saved to Serve — While Overcoming Problems" led by Dr. O. B. Bond on Sunday afternoon.

Special devotionals are being arranged by individual families on different phases of family devotional life. Special arrangements are being made in caring for pre-school children and those from grades one through six. Other features will interest the young people's group.

The sermons, devotionals, questshops, programs, and business should have far-reaching results for work of Christ and Seventh Day Baptists within the Southeastern Association. Plan now to come with the whole family and enjoy a weekend of inspiration, fun, and fellowship as thoughts are centered on the theme, "Saved to Serve."

discuss for two hours practical details of the processes of soul winning, there is so much evidence of people on fire for Christ that it can speak only well for the future of Seventh Day Baptists who have really begun again to "go fishing" for the souls of men.

OTHER FOLDS AND FIELDS

Baptist Convention

The American Baptist Convention was held in Philadelphia May 29 to June 4. There were nearly 7,000 registered as delegates and visitors. Meetings were held in the Convention Hall of Philadelphia.

This Convention sanctioned for the next year an increase in their budget for home and foreign missions, for educational work, publication, etc., to \$9,607,247. They also decided to raise a special fund for Baptist educational work in this country of \$7,500,000, and to borrow from the banks \$3,000,000 for aid in a church building program that looks towards building 3,000 new churches in the immediate future.

The Convention OKed the Five-year Evangelistic Drive in co-operation with the two Baptist Negro Conventions, the Canadian Baptists, the Mexican Baptists, and other Baptist groups. This is all part of the Jubilee Campaign. This Convention marks the 250th anniversary of the establishment of the Philadelphia Baptist Association, the first Baptist Association in America, the 125th year of the Baptist Home Mission Society, and the 50th year of the American Baptist Convention.

EDITOR'S NOTE: Seventh Day Baptists were also established in the Philadelphia area 250 years ago. They can pray now with the other Baptists for success in every truly evangelistic effort, while at the same time asking for more zeal in their own outreaching, soul-winning fitness.

Chicago, Illinois. — The new president of the Southern Baptist Convention, elected at the recent Convention session in Chicago, is Brooks Hays, member of the U. S. House of Representatives from Arkansas. The Convention voted to locate the sixth Southern Baptist seminary in Kansas City, Missouri. The Convention already has five seminaries operating in various parts of the United States, and the new sixth one probably will be begun in about two years.

The Christian Life Commission of the Southern Baptist Convention presented a statement against racial tensions and accompanying violence. Said A. C. Miller, executive secretary of the Commission, "The race problem is basically a moral and

religious problem . . . (and) we as Christians in our approach to it must invoke the principles of our religious faith." The report was received by the Convention.

Rev. Richard Chen, 28-year-old Chinese minister, recently became pastor of the First Baptist Church of New Brunswick, New Jersey. Mr. Chen studied at Shanghai and Australia. Communist treatment of missionaries in China moved him to enter the ministry. He has been working toward a doctorate at Princeton. Mr. Chen became a Christian in 1948, shortly after his mother's conversion. Speaking at Mr. Chen's installation service, Dr. Hendrik Kraemer, on the faculty of Princeton Theological Seminary, said, "Some may call this an extraordinary thing, a Chinese pastor of an American congregation, but when we look at it from the angle of the real meaning of the Church of Christ, we must say it is an ordinary event — the right thing — the thing which gives expression to the essential nature of the Christian Church."

Marriages

Avery - Stone. — Floyd Eugene Avery, son of Mr. and Mrs. Gerald D. Avery, Sr., of Grover, Pa., and Virginia Louise Stone, daughter of Mr. and Mrs. Leroy Stone of Roaring Branch, Pa., were united in marriage at the St. John's Evangelical United Brethren Church in Grover, Pa., June 8, 1957. The pastor of the E.U.B. Church and Rev. Rex Zwiebel officiated. The couple's address is Grover, Pa.

Shick - Cruzan. — Norman R. Shick of White Cloud, Mich., and Joyce D. Cruzan, daughter of Mr. and Mrs. Ira Cruzan, RFD 1, Fremont, Mich., were united in marriage in the Seventh Day Baptist Church in White Cloud on April 27, 1957, by the pastor of the bride, Rev. Orville W. Babcock. The couple resides in White Cloud.

Births

Ashcraft. — A son, Richard Mark, to Mr. and Mrs. Richard Ashcraft of Los Angeles, Calif., March 12, 1957.

Wilson. — A daughter, Linda Rae, to Perry and Joan Davis Wilson, Burlingame, Calif., on April 8, 1957.

Van Dyke. — A son, Nicholas Paul, to Jerome and Gerry Van Dyke, Arvada, Colo., on April 12, 1957.

Obituaries

Bliss. — Edna Alice, daughter of Edwin S. and Sarah Humphrey Bliss, was born in Richburg, N. Y., Oct. 15, 1870, and died at the Allegany County Infirmary, Angelica, N. Y., where she had lived for seven years on April 6, 1957.

She was graduated from Alfred University and Albany State Teachers College. She was a teacher for over thirty-five years. She returned to Alfred upon her retirement in the early 1940's. Miss Bliss gathered "crosses of many kinds . . . from many lands." She spoke before various organizations, displaying them. She was a member of the Seventh Day Baptist Church at Alfred for nearly seventy years.

She is survived by a brother, Dr. T. Coit Bliss, Stephen Mills, N. Y., several nieces, nephews, and cousins.

At her request graveside services only were held. Interment was made at Alfred Rural Cemetery, with her pastor, Rev. Hurley S. Warren, officiating. — H. S. W.

Finch. — Lena Sarah Monroe, daughter of Charles and Flora Babcock Monroe, was born at Alfred, N. Y., Oct. 6, 1876, and died at the home of her daughter in Ocala, Fla., May 21, 1957.

After graduation from Alfred University she was married in 1909 to Jesse Lee Finch, who died in 1943. As a young girl she united with the Seventh Day Baptist Church at Alfred and was active in churches of that faith wherever she lived. She and her husband settled in Daytona Beach, Fla., in 1926.

Surviving are: two daughters, Mrs. W. L. Barrett, of Ocala, and Mrs. George A. Somers of Jacksonville, Fla.; two grandsons and four granddaughters.

Funeral services were held in the Daytona Beach Church with Clifford Beebe in charge. Burial was in Cedar Hill Cemetery.

Mrs. George A. Somers.

Johnson. — Helen, daughter of Dr. Paul W. and Lura Burdick Johnson, was born in Lewiston, Idaho, April 3, 1911, and died June 3, 1957, at Bethesda, Maryland, where she had been a patient at National Institute of Health for ten months.

Miss Johnson attended Milton College from 1929 to 1932. She was graduated from Washington State College in 1933, and from Yale School of Nursing in 1937. In 1949 she earned a master's degree from the latter school. She worked in Alaska 11 years, the last years as Tuberculosis Nursing Consultant for the Territory. During World War II she served with the United Nations Relief and Rehabilitation Administration in Palestine, Egypt, and China.

Miss Johnson was a member of the Milton Junction, Wis., Seventh Day Baptist Church. She contributed freely of her musical talent to church and community life wherever she lived.

She is survived by two sisters: Mrs. J. Paul Green, Milton, Wis., and Mrs. George H. Day, Lima, Peru; her stepmother, Mrs. Alyce Johnson, Clarkston, Wash.; and nephews and nieces. Burial was at Clarkston, Wash. — E. F. R.