

The Sabbath Recorder

for the purpose of making personal visits to interested individuals.

Following church services and Sabbath School, members of the church adjourned to the Thorngate residence for a buffet supper. — Correspondent.

BATTLE CREEK, MICH. — The holiday season was preceded by a series of sales and chicken-pie suppers given by the Ladies' Aid Society. These suppers netted in the neighborhood of \$500. Proceeds of one supper were given to "Our World Mission."

We felt indeed fortunate to have Miss "Jackie" Wells home from Jamaica for the Christmas vacation. She spoke to us several times at the various services and on the evening of December 15 showed her slides at Berean Hour and spoke to the 100 who were present at a family-night supper. At another Berean Hour Rev. David Geiman of Marshall, Michigan, showed his slides entitled "Christmas in the Holy Land."

The children's division of the Sabbath School was entertained at a Christmas party December 16 in the church social rooms. Mrs. Ellis Johansen was in charge, assisted by Mrs. Wanda Jordan. Films were shown and refreshments and treats served to 40 children.

The Sabbath School Christmas program was presented December 23 under the direction of Mrs. Donald Casler. A pantomime of "The Stable Boy's Story" by Jessie Wilmore Murton, a local poet, was presented. At the close the White Gifts were presented to be sent to Mr. and Mrs. Fred Cox who have moved to New Orleans, La., to help with the work there.

The choir, under the direction of Dr. Ellis Johansen, presented a cantata, "Glory to God," by Gounod, on December 22. Music was broadcast daily over the loud-speaking system of the church the week preceding Christmas under the sponsorship of the Activities Committee and the technical assistance of Arthur Millar.

Twelve members of the Christian Endeavor Society caroled at 10 homes and were later entertained at the home of Miss Judy Corfitson. On December 27 they sponsored a pancake supper in the church social rooms. Proceeds will be used to purchase articles to make the C.E. rooms more worshipful. A series of lessons on one central theme is now being

followed each Friday evening under the guidance of Harold Bakker, their counselor. The group was entertained at the Bakker home on New Year's Eve.

The church had the privilege of entertaining the Co-ordinating Council and Commission the last week of December. At a recent church business meeting plans were made to enlarge the dining hall at Camp Holston and build a utility building within two years and to arrange a formal dedication of the Arthur Ellis Memorial. Eugene Fatato, a first-year student at Alfred, has accepted a call to serve as assistant pastor for the summer.

The Mothers' Council sent 21 pounds of used clothing to the Save the Children's Federation and collected four large boxes of clothing and 15 pairs of shoes to be sent with that collected by the church to some Indian families living in nearby Athens, Mich.

We ask God's guidance as we press forward in our program for the new year.
Correspondent.

Why do newborn babies yowl so loud? It has been suggested that it is because each one has a federal debt on its head of \$1,939.

SABBATH SCHOOL LESSON for February 23, 1957

Interpreting Signs of the Times
Lesson Scripture: Matthew 16: 1-12.

Accessions

Washington, D. C.

By Letter:
William Orpheus Brissey

By Baptism:
Virginia (Mrs. William Orpheus) Brissey

YEAR BOOK CORRECTION

We have been asked to remind people who are interested in correcting the statistics of the First Hopkinton Church, Ashaway, R. I. (page 205), that there is an error in the list of deacons. (The clerk apparently made a mistake in copying names.) The name of R. Merritt Kenyon should be inserted and the names, Delmar Crandall and Andrew Sitzai should be deleted. They were trustees rather than deacons in 1956.



Rev. Richard H. Ellingson, secretary of the American Bible Society, offers Hungarian Scriptures to refugees at Camp Kilmer, New Jersey.

PRECIOUS TREASURE

Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came;
Mine to teach me what I am;

Mine to chide me when I rove;
Mine to show a Saviour's love;
Mine thou art to guide and guard;
Mine to punish or reward.

The Sabbath Recorder

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Member of the Associated Church Press

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Heritage of Liberty, Goal of Brotherhood

Washington's Birthday and Brotherhood Sabbath serve to remind us of our American heritage. Our nation has been largely peopled over the generations by individuals and groups from all parts of the world who have come here to escape what they considered intolerable conditions — religious, political, or economic.

It needs to be called to our attention again and again that the greatest voluntary mass migration of all history has built our nation. From many underprivileged situations they have come through the years. For a little while, to our shame, we have loosely termed them foreigners. As we become more mature in our thinking we realize that there are no foreign names in America. We are all brothers in the eyes of the law, in our military service, and in our churches.

Democracy and liberty are the equal heritage of all in theory, even though not always in practice. Those who have landed on our western shores in more recent years and those who have been welcomed to our land by the impressive symbol of liberty in the New York Harbor — these have become to others the promoters of our democratic way of life. Our very diversity has fostered unity. We have built together a rich and varied culture, materially strong and spiritually awake. We are Americans.

We owe much to the "father" of our country, George Washington. Doubtless we owe more to the combined wisdom of the other founding fathers who so carefully safeguarded religious liberty and the rights of minorities when they added the Bill of Rights to our Constitution.

The blazing fire that flamed high in Patrick Henry flickered low in the soldiers enduring the frigid winter at Valley Forge, but the fire was not extinguished till victory was won in the fields of battle and in the halls of legislative action.

There is a nation-wide call at the present time to reassert our love of liberty and our desire for a more consistent expression of our feeling of brotherhood. This call is to provide funds for a project which will make the unfinished base of the Statue of Liberty into The American Museum of Immigration. Much can be said in favor of this project. Symbols,

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however, are powerless unless they are matched by personal experiences. The steeple tops a house of worship. When we kneel before the cross of Christ and shoulder our own cross in His name we know the fullness of redemption. Freedom is costly; brotherhood is not cheap. The greatest good comes from the highest dedication.

Packed With Emotion

The radio was on. An actor was being interviewed about the part he was playing in a current production which pointed out some of the failures of fathers in their home life. We did not get enough of the interview to form an opinion of the play. One thing we did catch. The actor said that the production was "packed with emotion." That was considered one of its most commendable features.

We hope that the era of coldness in religious services has passed. Church elders of a generation or two ago saw much evangelism which was overemotional. (There may still be some cases of it.) Then came a time when visiting evangelists were more or less forbidden to rouse the emotions. Altar calls were frowned upon. Reason and logic, intellectualism and "social gospel" were rolled together while emotion was excluded in the presentation of religion in many churches.

Results of special meetings thus restrained and circumscribed were small. Theaters, sports, and commercial radio did not have such curbs placed upon them. They have ever been free to appeal to the emotions without let or hindrance and for their own financial gain. They have continued to draw crowds, for people want their emotions stirred. If a play is "packed with emotion" it appeals to all classes of people.

If the church is to grow by way of conversions it must have an altar call, a prayer room, or some other "holy of holies" where the deep emotional experience of renouncing self and accepting Christ may take place. Christianity is not a cloak of new habits easily hung on the shoulders, not a hat lightly cocked above a new thought received by the mind; it is new life coursing from the heart to all the extremities.

When the personality gets a new throne-room it is a major alteration not accomplished without some discomfort and upheaval. None can guarantee that there will be no misty eyes in the process. We can be sure that the experience will be crowned with joy.

Paul's devotion to Christ brought upon him the callous accusation of madness from those who could not appreciate his deep experience with the Lord. His greatness as a winner of souls and organizer of churches rested largely in his ability to lay foundations "as a wise master builder." He knew how to combine reason and emotion. Time after time he reasoned with his hearers. He also pleaded with them. Happy is that church where pastor and people dedicate themselves to every legitimate appeal to minds and hearts.

EDITORIAL NOTES

Bibles for Hungarians

Our people, like those of nearly all other denominations, have responded well to the Hungarian relief needs both in this country and in the refugee camps of Austria. Many individuals and churches have sent food and clothing through Church World Service and other relief organizations. With all of our giving it is possible that we might come under the rebuke which Jesus gave to some of the religious leaders of His day in connection with the tithe: "Ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not leave the other undone" (Luke 11: 42).

How can we apply that Scripture? Let us see. Have we increased our giving to the American Bible Society? When the refugees started streaming out of Hungary they voiced an unprecedented call for Bibles, of which the American Bible Society is the principal supplier. The 70,000 available in their language were quickly exhausted. Another 200,000 were printed, and more are on the presses to meet the needs both here and in Europe. Such quantities of Scriptures cannot be printed and distributed without additional

Secretary's Column

Sharing Our Riches

"The earth is the Lord's and the fullness thereof, the world and they that dwell therein." — Psalm 24: 1.

The psalmist says that those that dwell in the world belong to God. Most of us, I suppose, acknowledge that with our minds, but do our actions bear out our beliefs? If it is true that every person belongs to God then no one will be an entirely mature and complete person until he finds and knows God. Do you know God? Do I know God? Only as we come to know and accept Christ, God's Son, can we know the Father. Is God our Heavenly Father a very real influence in your life and mine? If this is so I am sure it does not mean the absence of problems, sorrows, or difficulties. I believe it does mean, however, that when these adversities come, strength will be found to overcome and blessings will be received in the overcoming.

We as Seventh Day Baptists have recently been impressed with our responsibility for supporting our World Mission program. As an individual, what is your world mission? Does each of us have the responsibility of sharing our knowledge of God and His love and what He does for us with every person with whom we come in contact? It is important, of course, to speak of what God does in one's life but it is even more important to show in every conversation and act that we have the love of God within our hearts.

So true it is that the more one shares this gift of a blessed spirit the more one has of it and the more one wants to share it. The desire comes to join with others in working in every way to make it possible for many others to know and love God. We help by providing materials and workers for programs of Christian education for our children and youth and then for the training of our older young men for the ministry; by assisting in sending out the printed word in the form of tracts to help in understanding the Bible; by sending mission

funds. We have need to do our share in meeting the deeper needs of these people. It is not enough to provide material help. Their freedom will not be secure apart from the freedom which is found in the Word of God.

Among the first to see the need for Hungarian Bibles at Camp Kilmer was a Plainfield, N. J., man who operates the non-profit Holy Scriptures Bookstore a block away from the Seventh Day Baptist Building. He secured as many Catholic Bibles as possible in the Hungarian language and made them available to the incoming refugees. But only a few could be purchased. They gave out 25 Protestant Bibles and 500 Gospels of John in Hungarian.

The American Bible Society was also on the job. Bible needs must be met by Bible-loving people. Others will not think of it. When we give, let us be sure to remember not to "pass over judgment and the love of God."

Natives Lose Pigs, Kill Missionaries

Some 12 native missionaries were attacked and butchered by superstitious natives after they linked the death of large numbers of pigs with their presence. Believing that the missionaries had in some way angered their gods by their teachings, the natives set about to appease the gods by destroying the "infidels." The bodies were found by Lutherans belonging to the American Christian Missionary Alliance. — American Review of Eastern Orthodoxy.

Many a minister has pointedly emphasized the higher value placed on property than on souls in the Bible story of the healing of the Gadarene demoniac. When the keepers of the herd of swine reported the loss of the hogs, the owners came and besought Jesus to depart from their coasts. Those were civilized days. Twenty centuries later in New Guinea people kill their own countrymen on a mere supposition that their Gospel work had something to do with the death of a few pigs. Who says the natives in mission lands are living up to their own standards and do not need the Gospel?

MEMORY TEXT

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Hebrews 12: 11.

workers and pastors to those needing them, both on the home field and in other countries; and by various other ways within our denominational World Mission program. In order to do this the work must be organized and planned so that money given will be used both effectively and efficiently. To be a real part of the organized work, each one participating must take a vital interest in the work, must pray for the guidance of workers and for the finding of his own place in the program, and also must be willing to give sacrificially of time, talent, and money toward the ongoing program.

Many, many Seventh Day Baptists give generously and sacrificially to our World Mission because they are vitally interested and are concerned that others may share in the knowledge and love of God and in the blessing of the Sabbath. It would seem that more people would be inspired to give generously if they knew more about and had more interest in the organized program. Do you, who are reading this, have this vital interest? If you do, will you make an effort to talk with someone else about the program of our World Mission and tell them why you believe in supporting it and in what way you think a good job is being done? If you have some question about the program or some suggestion or criticism that you feel led to offer in order that better and more Christlike, loving work may be done, please feel free to write to the executive secretary, the Conference president, or any Commission member or board secretary.

We surely need to pray together, work together, and give sacrificially together in order that all the people that dwell in the world may come to know their Heavenly Father. — D. H. F.

Thank You! The appeal for copies of *Seventh Day Baptists in Europe and America* for the library at Geneva, Switzerland, brought a ready response.

Seminary Correspondence Course Enrolls Students in Many Places

By Albert N. Rogers

Twenty-three individuals and two groups of missionary pastors are presently enrolled in the correspondence course in Seventh Day Baptist History being conducted from Alfred University School of Theology.

The course which comprises fifteen lessons is based on the two-volume study entitled *Seventh Day Baptists in Europe and America* found in many churches and homes of the denomination, and was prepared by Dean Albert N. Rogers. It deals principally with the development of churches in America and the organization of the General Conference and other denominational agencies.

Those who enroll for the course pay the cost of mimeographing and mailing the lesson outlines, which come in units of three lessons each. Source books may be borrowed from the School of Theology library. Faculty members of the school read the written exercises and make suggestions if desired.

Rev. Everett T. Harris, secretary of the Seventh Day Baptist Missionary Society, forwards copies of the outlines to workers in Jamaica and British Guiana; leaders of our Nigerian churches subscribe directly. Several women's groups in the churches are carrying on study projects using a single outline. Among the individuals enrolled are Loyal Pederson and Rev. Don A. Sanford, New Auburn, Wis.; Mrs. Ruby C. Babcock and Dr. Josie M. Rogers of Daytona Beach, Fla.; Frederick W. Cox of New Orleans, La.; Mr. and Mrs. J. Paul Green of Milton, Wis.; A. E. Dotson of Kansas City, Mo.; Mrs. Ruth C. Palmer, Brookfield, N. Y.; Miss Ada Bond, Chicago, Ill.; Mrs. Lucretia Bond, Jane Lew, W. Va.; Edward La Coste, St. Louis, Mo.; Mrs. Philip Baber, Keesville, N. Y.; Mrs. Don V. Stearns, Coudersport, Pa.; and Rev. Oscar C. Burdick, Berkeley, Calif.

Another course in Sabbath Philosophy will be offered by correspondence in the near future. Information may be secured by writing to the School of Theology at Box 742, Alfred, N. Y.

The Sabbath and Our World Mission

By Rev. Don A. Sanford

(Continued from last week)

We Cannot Grow by Compromising

I have heard many attempts to diagnose our failure to grow. Much criticism has been given the ministry or the theology of certain leaders. Even the colleges have been blamed. Certainly there are many faults. But on the other hand, many of our ministers and leaders have been sought by other denominations, and where they have served other churches, they have often thrived.

I know that in many of our church communities there are people who are virtually unchurched who would prefer the fellowship of Seventh Day Baptists were it not for the Sabbath. Economically, culturally, or socially they are unwilling to give the seventh day to God for worship. It has been suggested that perhaps we should change the time of our worship from Sabbath morning to Friday night so that those who have to work on Sabbath day could attend without losing work. But most of us would reject that solution. Compromise is never the answer to Christian discipleship.

Another phase of this dilemma which many of us have had to face is our dependence upon Sunday churches for our sustenance. It might be rather revealing to discover the number of our ministers who regularly serve other churches in some capacity on Sunday.

In a recent Recorder there was a picture of the student body and faculty of the School of Theology. I am glad to see the progress made. But to meet certain accrediting standards, we are dependent upon those who do not hold to the Sabbath. This may not be altogether bad, for we can gain much in serving others, and often we can be a witness to the Sabbath. But we must be certain of our position: we must know why we are Seventh Day Baptists. We must have a philosophy of the Sabbath which is not dependent upon mere convenience.

Pastor Kenneth Smith spoke at this Association on the text, "Ye have been

rowed onto the high seas." Drawing upon his experiences as a boy, he told of rowing out of the bay into the ocean around the point. A rowboat is almost helpless against the tide.

At times I feel that perhaps our Sabbath belief is like that rowboat. With all of the tide running out, we alone seem to stand still, bucking the movement of mankind. But when it seems thus, we can be certain that it is because of our poor actions, rather than the fault of the belief. For the Sabbath is not a rowboat on the high seas. It is not a creation of man, but is more like the tide itself which comes at a regular time. It creates a problem only when we go against it.

Principles of Sabbathism

Thus the first step, and perhaps the most important one in our world mission in regard to the Sabbath, is to understand and teach the principles of Sabbathism. If we don't know them, then it is high time that we discovered them.

A man went to the doctor one day with this comment: "I don't feel very good, Doctor. I can't tell you where or when, but I get a sort of a funny feeling. I feel sort of . . . oh, I don't know." To which the doctor replied, "Take these pills. I don't know how many, nor how often. They might make you feel better sometime, but I'm not sure when or how."

Something is wrong with the world. It is not right, we can plainly see. In many instances it is turning to the church for help. But it will get little help from us if all we can say is, "Come to church occasionally, it doesn't matter when or how often. It may help you, though I am not sure whether it will do much good, and I don't know why."

No, God was much more specific than that, for He said, "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work but the seventh day is the sabbath of the Lord thy God." This prescription, were it followed precisely, might do much to cure the ills of the world, and might confront us with God Himself.

Sabbath Disciples

But the commission of Jesus goes beyond diagnosis and even prescription, for

Jesus said to make disciples. Yes, we must make even Sabbath disciples. We must baptize and bring others into active Christian fellowship. We have the obligation to teach and witness to the Sabbath at home and abroad. This should lead to active membership in not just the Christian Church as a whole, but a fellowship of those who are trying to live up to the commandment of God.

Some say it doesn't matter what church you belong to as long as you worship God — "After all, aren't we all going to the same place?" I know, I have received members into other churches. I have baptized into other churches. But I am never content, for I feel that it is second best. Perhaps it is better to have people in any church rather than none. But can we really cease working till we have given the world the best that we have? The highest discipline must contain the willingness to follow all the way, including a following of the doctrine of the Sabbath.

The Sabbath in our world mission must therefore include the bringing into fellowship of all who believe and practice the Sabbath along with the other doctrines of a sound Christian theology.

Have We Tested Our Formula?

The final obligation of that Great Commission of Jesus is found in the words, "Teaching them to observe all things whatsoever I have commanded." It is one thing to believe, and often another thing to practice. We may have the best statement of belief, and the best religious philosophy in all of the Christian world, but if we do not practice these beliefs, they are valueless.

I remember attending a feeding school for dairymen while I was a milk tester in New York State. A professor from Cornell University told of their efforts to get a well-balanced formula for cow feed . . . one which contained all the proper digestible nutrients. In theory they could develop the perfect dairy ration, but before that feed was ever put on the market they had to put some in front of the cow to see if she would eat it.

Before we can fulfill our world mis-

sion, we must be able to say that our formula has been tested in the lives of the people in our churches. I know of several of our churches which have attempted to keep all athletic events of the high school from Friday night. In several instances, the position of the Sabbath-keepers was weakened by the frequent attendance of the young people at skating parties or other events on Friday night. Even parents are often too busy on the Sabbath to make a protest about its desecration.

Perhaps we can become too Pharisaic in our beliefs, but on the other hand Jesus did command us to "teach them to observe all things whatsoever I have commanded." If we as Seventh Day Baptists could show a consistent pattern of Sabbath observance, at the same time embracing all of the Christian doctrines, we might be surprised at the impact which even our small numbers might make.

In a recent issue of "Pulpit" magazine there was an article entitled "Why All the Fuss about Sunday Business?" The author was concerned about the growing number of stores open on Sunday. It is true that Sunday observance is breaking down as much as (and far more than) Sabbath observance and we are reaping the tragic results in many ways. But this is no cause for rejoicing. We cannot get much encouragement from the situation of the old deacon who replied when asked about the state of the church, "It is in sad states — the roof needs fixing, we are in debt, the pastor's salary is in arrears, the attendance is low, but thank the Lord none of the other churches in town is any better."

There should be no rejoicing in the fact that other Christians are losing their day. Rather it is further proof of the need for a consistent Sabbath witness rooted in Biblical and historical truth.

This also is our world mission, beginning in Albion, in Milton, in New Auburn, in our whole denomination, and extending to all the world. We need to give instruction which is sound and Bible-centered. To this end such mediums as the "Helping Hand" and other Sabbath quarterlies have been directed. We need

to baptize and have fellowship within the Christian Church. We need to practice the observance of that which Jesus taught. These are the obligations of all Christians.

But for Seventh Day Baptists, the Sabbath is our distinctive mission. Without it we lose our identity. Our instruction, our fellowship, and our observance must therefore include the Sabbath. The substance of His Commission to us is:

"Go ye therefore, into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

Professor Honored



Dr. Melvin G. Nida, Assistant Professor of New Testament and Christian Ethics in the Alfred University School of Theology, was recently elected to membership in the National Association of Biblical Instructors.

The association is designed to work for more effective instruction in the Bible and religion, especially in secondary schools, colleges, universities, and theological schools. There are more than 900 members in the organization.

Dr. Nida is a graduate of Salem College, Salem, W. Va., and received his Bachelor of Divinity degree from the School of Theology at Alfred in 1950. He was awarded a Doctor of Theology degree by the Iliff School of Theology, Denver, Colo., in August, 1956. His major study was in the Biblical field. — Alfred University Release.

It is only the unintelligent to whom everything appears simple. — Westerly Sun.

SABBATH SCHOOL LESSON for March 2, 1957

Confessing Christ Today
Lesson Scripture: Matthew 16: 13-27.

Ground Breaking for Chapel at Jamaica Vocational School

By Rev. Leon R. Lawton
Supervisor of the Jamaica Mission

On Wednesday, January 23, ground was broken for the first unit at the Maiden Hall Vocational School. This unit, a memorial chapel, is made possible through the generous gift of Winfield F. Randolph and is being built in memory of his wife. Mr. Randolph arrived in Jamaica on January 16 to personally supervise the construction and to bring a large stained glass window and pulpit to be placed in the finished structure.

The ground-breaking service climaxed a day of hard work in building a road to the building site. Three carloads of workers (fifteen in all) drove up from Kingston, and several from Guy's Hill and the area near Maiden Hall were on hand to help construct the road.

Those taking part in the service were: Rev. John Randolph (visiting Jamaica for two weeks), who spoke on behalf of the American brethren; Rev. N. Henry Grant, pastor of the church nearest to Maiden Hall, Waterford, who spoke on behalf of the Jamaican brethren; and Principal Grover Brissey, who spoke as the head of the educational work of Seventh Day Baptists in Jamaica. The dedicatory prayer was offered by Pastor Charles L. Smellie, manager of the Maiden Hall property. Brother Winfield Randolph turned the first shovelful of dirt, and those gathered for the occasion joined in the Doxology. Supervisor Leon R. Lawton offered the benediction.

There is still much to be done! Another gift has been offered to make possible the early construction of the first classroom. The classroom unit, as planned by the local Planning Committee and approved by Jamaica Board of Christian Education, is to be 40' x 22' and will contain two classrooms, an office, and a storeroom. It is hoped that other funds will be available to assure an early start on this building so that, at an early date, school can be opened at Maiden Hall.

An Advisory Committee was appointed by the Board of Christian Education in its January meeting. One task of this

committee is to plan the academic program for Maiden Hall in relation to the present work being carried on at Crandall High School in Kingston. There are many questions to be answered and much yet to be done. But, Lord willing, we trust that from this date on the program may go forward without hesitation.

Tentative plans are that the Memorial Chapel will be completed within eight weeks. With this in view, Sunday, March 24, has been set as the possible date when a special dedication service will be held. As building progresses further information will be shared as to the exact time of this service.

Expanding Filmstrip Service

Churches and groups in ever increasing numbers are taking advantage of the evangelistic, educational, and problem discussion filmstrip service offered on a free basis by the American Sabbath Tract Society. More and more churches are securing adequate projection equipment enabling them to use the material available.

Until such time as a new 1957 catalog is available, the board calls attention to its added service through the pages of the Recorder. An expensive set of 12 programs on disc records and filmstrips covering the life of Paul is being used by one or two churches and might well be ordered in advance by others. Four carefully worked out discussion programs on family relations have been appreciated by the few who have known about them. They picture the problems, suggest discussion questions, and conclude with a proposed Christian solution. They too have disc records. The titles are "No Easy Answer," "Built upon the Rock," "Harvest and Holidays," and "For the Record."

Three new Bible story filmstrips for children are entitled "Baby Moses," "Gideon," and "Red Sea." Prepared by Moody, these brightly colored pictures with a well-written script are effective aids in teaching these stories.

In the area of evangelism and missions the Tract Society recommends its own story on slides of how tracts can aid in an evangelistic program. This story, presented at Conference last summer, up to

the present has not been booked as closely as expected. Two or more of the excellent personal evangelism filmstrips, "Win Your Friends," "Win Strangers," and "Win Your Community," have been used in several churches. The Baptist filmstrip with disc recording, "Missions and Revolution," is felt by those who have seen it to be very stimulating even though it pictures work in some countries where our churches do not have mission stations at the present time.

The above are not all the new programs available. More will also be added to the free library from time to time. The secretary of the board, Rev. L. M. Maltby, will be glad to answer inquiries and to relay requests for new purchases for our library to the Committee on Audio-Visual Aids.

Alcohol Advertising Resolution

Whereas, millions of parents in this country do not consider the consumption of alcoholic beverages to be a part of the Christian or American way of life, and desire the opportunity to raise their children free from the influence of the "legalized" liquor traffic; and

Whereas, alcohol is recognized as a depressant, narcotic drug, the sale of which is forbidden to minors by law; and

Whereas, those who promote and sell alcoholic beverages are using every advertising device available through newspapers, magazines, radio, television, and other media to indoctrinate the nation's children in the use of a product which they cannot legally purchase; and

Whereas, appeals to advertisers and media representatives have failed to result in the establishment of a system of reasonable controls regulating such advertising: Therefore be it

Resolved, That the National Temperance and Prohibition Council respectfully entreat the Eighty-fifth Congress to enact legislation to ban the use of facilities and instrumentalities over which it has jurisdiction for the dissemination of such advertising.

SCIENTIFIC THEORIES AND BIBLE INTERPRETATION

Both must be time-tested, says nuclear scientist Stanley W. Rasmussen in the following article.

Someone recently sent me a clipping reporting some experiments by Dr. Winston H. Bostick, of the Livermore laboratory where I work. Dr. Bostick, working on ionized gases, obtained pictures that showed luminous clouds of gas collecting in shapes that look much like astronomical photographs of distant galaxies. He theorized that perhaps the galaxies, which we sometimes call "island universes," were formed out of ionized gases in a magnetic field, just like the objects he photographed — except that the time scale would be millions of years instead of millionths of a second, and the distances likewise expanded. Thus he introduced a new idea for the cosmologists to play with, based on an experiment designed for another purpose.

Now as a matter of fact, we can never prove that our universe was created this way or any other way, nor did Dr. Bostick claim anything of the kind. He set forth his results only as a possible mechanism for understanding the formation of galaxies. Nevertheless, there will be people in or out of the church who will wish to take this as another step in the triumphal march of science, and perhaps some who will take it as further evidence that science is trying to undermine the Bible. In both cases it is a matter of faith: one extreme with misplaced faith in "science," the other with faith in the Bible but perhaps a lack of charity toward other means of revelation.

It is a common tendency even among scientists to think that we know enough to explain everything. For example, the great seventeenth-century student of magnetism, Gilbert, did not know much about magnetism by present-day standards. Yet he tried to explain the structure of the whole universe by just what he knew about magnetism. Similarly, two great chemists have recently advocated two entirely different theories of cancer. Otto Warburg, the noted student of cell respiration, thinks most cancer is the result

of a biochemical defect in cell respiration. Wendell Stanley, the renowned student of viruses, thinks most cancer is caused by viruses. Each man has a vital interest in his specialty, naturally, but they can't both be right.

Christians have been warned many times against being "carried about with every wind of doctrine." The danger is obvious when we consider the multitude of splinter groups of all sorts, springing up sometimes just because some powerful personality has a private interpretation of the Scriptures which he is able to impose on a group of godly but uncritical followers. It is perhaps not quite so obvious or well known that there are "winds of doctrine" in science also, but that is true. It is also true that there are fashions in science as in so many other things, and a set of ideas which is most useful at one period of scientific history may even be considered false at another time.

If science had no influence on people in general, this would not matter. But applications of scientific ideas have been changing people's everyday lives for the last century or two, and changes are still going on. In recent years, some people have come to regard scientists very much as our ancestors might have regarded witch doctors, and science as an occult but infallible body of revealed truth. This is flattering to working scientists like myself, but unfortunately neither science nor scientists are infallible, and a belief that they are can lead to serious, or ridiculous, consequences.

To the believer, "The heavens declare the glory of God," as indeed does the whole creation. It is interesting to find out how the Almighty put things together, so long as we keep in mind that He did. If the mechanics of creation as proposed by scientists seem to contradict something in the Bible — as has happened sometimes — it must be that the scientists are mistaken, or that we have not understood them, or that we have not understood the Bible. All three things have happened in the past. No believer should be "carried about" by winds of scientific doctrine, any more than by winds of religious doctrine.

What applies to physics also applies to archaeology. For instance, there have been controversies over the famous "Dead Sea Scrolls," as to whether they make it necessary to revise our Christian beliefs. But why? What difference does it make what the Essenes — if they were Essenes — believed? If Christ was indeed the only-begotten Son of God, nothing they believed can alter the fact. If He was not, neither their beliefs, nor ours, can alter the fact. Do we believe, or not?

In any case, let's not worry. God will still be God, and Christ will still be Lord, long after our present scientific knowledge has been surpassed, forgotten, or declared false.

New Testament Christianity

Dr. J. B. Phillips, highly respected author of numerous books and translator of the well-known New Testament bearing his name, has recently brought out a new book entitled **New Testament Christianity**. Published by Macmillan, this 107-page book selling at \$2.25 should be available at most bookstores.

We found many refreshing insights in this little book. The author perhaps lets his Church of England background show through to some extent, but not much. Not all of his conclusions about such things as the "unconscious" inspiration of New Testament writers are readily acceptable but the reader gladly catches his spirit and appreciates his theme.

The author devotes 13 pages to explaining why he wrote. Out of his "detached" translation work he found looming up before him in the pages of the New Testament "a Figure of far more than human stature and quality." Over and over he speaks of this as "the visited planet." We need to recapture in our experience and in our church life the transformations which made New Testament Christianity the power that it was. Thus: "There is, I find, a hunger, sometimes almost a desperate hunger, to regain the shining certainties and revel in the freedom and power of the new-born church" (page 12).

The theme of the book is taken up under such chapter headings as "The

Faith Faculty," "Ground for Hope," "Love," "Peace," "Christian Maintenance," and "Christian Service." James, he tells us, is far from decrying the value of faith, but "is concerned to prevent such a faculty from becoming romantically airborne." We have lived through an era of ill-founded hope, he affirms. In regard to that he says, "Vastly improved methods of communication and travel have meant the end of a safe, complacent 'parochial' outlook." He does not leave the subject of the hope of the New Testament church without some well-chosen words about the Second Coming. Under the subject of love, Dr. Phillips challenges us with the thoughts, "It is easy to love humanity without loving people," and, "The world is lamentably short of outgoing love."

We take just one sample from his discussion of maintaining the church. "I repeat, I do not think that the many delightful and casual Christians whom I know have the slightest idea how they sabotage the power and witness of the Christian fellowship by their haphazard attachment to the church." — Ed.

The family as the basic unit of society is a fundamental part of God's plan. **The moral laws of the universe, not the material, physical laws, hold mankind in the framework of God's kingdom.** "Son, be of good cheer; thy sins be forgiven thee" is the word man yearns to hear.

Buffalo Fellowship

[From time to time we like to publish announcements of the less-known meeting places.]

The Buffalo Fellowship of Seventh Day Baptists meets in the Union Road Community Church which is located on Union Road nearly across from the Chrysler Garage in Cheektowaga, N. Y. All who are interested in the propagation of the Gospel of Jesus Christ and desire to give witness to Him in the "keeping" of the Bible Sabbath are invited to participate in these services.

The address of the Fellowship secretary is Miss Shirley Bottoms, Farnham, N. Y. The pastor is Rev. Rex E. Zwiebel, Box 15, Alfred Station, N. Y.

Youth Speaks

Consider the Call To Home Missions

One of three morning messages
at Shiloh, N. J., on Youth Sabbath

By John Cruzan

Text: Isaiah 6: 1-9.

Great men like George Washington and Abraham Lincoln all had a mission in life to their own people. They gave their all to that mission and remained faithful under all circumstances. It cost them much, friends, business, popularity, and in some instances even their lives, but they kept on because they believed in their cause and were confident that God would help them.

Christ also had a mission on this earth. His mission was to save the lost. He kept on His teaching even though He was persecuted and mocked. He was willing to die on Calvary because of His love for God and man. God intends us to be missionaries at home, also. But how does God intend us to do that? In God's dealing with Isaiah we see how He intends us to be missionaries at home, first, by witnessing to His truth.

Isaiah was the son of Amoz who, according to Jewish tradition, was a brother of King Amaziah. God gave Isaiah a message to give his friends and neighbors. Isaiah realized that it was God's plan for him to be a minister of the Word and went about his task quickly and efficiently. He also gives us a message to give to others, but we must be willing to submit ourselves to God's will. The cost will be great, for we will be criticized and scorned. We will lose our friends and it will seem like we are standing alone but God is always with us and He will reward us. We will have the joy and the satisfaction of seeing others brought closer to Him through us. In Psalm 126: 6 it says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A disaster on the Atlantic coastline at Norfolk, Va., is now accounted for by a remarkable discovery. Two cars of an

excursion train from Kingston, N. C., plunged into an open draw on the Elizabeth River. Through the prompt action of a farm hand, thirty-five passengers were saved, but eighteen were drowned or killed. The mystery of the accident was increased by the positive assertion of the signal man that he had displayed his red flag in time for the engineer to stop the train before entering the open draw. Other employees confirmed his assertion. The engineer, who was severely hurt, contended that it was a white flag that was shown and he took it as a signal that the road was clear. A demand was then made that the flag be produced. Then the mystery was solved. The flag had been in use so long that it had faded and might easily, at a distance, have been mistaken for a white flag. It is sad that the need of a new flag should have led to such a sacrifice of life.

The "blood-red banner" of Jesus Christ will never fade and become a signal for death instead of a sign of life to the people who are watching us. But we need our strength renewed from day to day that we may hold the banner high enough for all travelers to see and be saved; then we shall come rejoicing as God has promised.

God intends us to be missionaries at home, second, by becoming witnesses in His vineyard. Isaiah was called when he was a young man. He tells us in the sixth chapter of his book that he had a vision. In this vision he was in the temple where he saw the Lord sitting upon a throne. Above it were the seraphims. Isaiah realized that he was a sinner and therefore he said, "I am a man of unclean lips," signifying that not only his lips were unclean but his heart as well in God's sight. Then one of the seraphims took a live coal off the altar and touched Isaiah's lips with it, thus signifying that his impurity was purged. Now Isaiah was fit to carry out the task God had chosen for him. Thus Isaiah became a minister of the Word and served God until he was forcefully stopped and his life taken from him.

God calls us for full-time service at home. There is a definite need for ministers of His Word. At the present time

there are 11 churches in the denomination that are searching for leadership. The future spiritual and physical development of these churches depends on this leadership.

God called Isaiah because he was humble, because he was a man of prayer, and because he was willing to sacrifice his all for the ministry. The ministry is not an occupation where you will succeed financially. God intends us to be missionaries at home by becoming a witness of His truth in our daily lives and considering it as our occupation in life. For as Jesus said in Matthew 9: 37, "The harvest truly is plenteous but the laborers are few."

Churches Save Haitians from Starvation

Ten minutes by helicopter from the great luxury hotel that looks down on Port-au-Prince, Haiti, children with pipe-stem legs and pellagra-ridden bodies who were eating roots and grass because there was no food are being brought back to health through Church World Service distribution of U.S. surplus foods.

These are the areas where a strange plague descended upon the residents — where huge flocks of starving parrots battled the peasants who were armed with torches and clubs, for the corn ripening in the fields. The parrots won the strange warfare.

This was the end of a time of horror for Haitians that began in October two years ago. It all began when Hurricane Hazel cut her wide swath of destruction through the island. The storm blew down half of the coconut and other food-producing trees, killed livestock, and finally lifted up salt water from the Caribbean Sea and dropped it upon the land.

Missionaries from the United States discovered the starving condition of the children by riding horseback hour-after-hour through storm-isolated sections. CWS shipments of food to Haiti during 1955 and 1956 totaled more than a million and a half pounds, valued at about \$380,000, Mr. Hutchinson reports. In addition, 17 tons of clothing were given to Haiti and all ocean freight charges, totaling \$47,158, were paid by CWS.

Teen Talk

New-Fallen Snow and Sabbath Experiences

Surely you have thought about the wonder of new-fallen snow when it comes thick and deep on bare ground. It is especially beautiful when we awake to its white splendor on Sabbath morning.



The picture we have here is one of a group taken on a recent Sabbath morning — an attempt to remind ourselves in weeks to come of the way we felt as we were getting ready for Sabbath School and church. All along the East Coast there was an unpredicted heavy snowfall on Friday afternoon and evening. It made it impossible to hold young people's meetings and adult prayer meetings in several of our churches that evening. But on Sabbath morning the streets were clear and the snow was not too deep for cars even where it had not been plowed.

The church parking lot is ordinarily a pretty drab and uninteresting place in our city. Sometimes it is even muddy. Not so on the morning this picture was taken. Ruth Hunting Parker, one of the most faithful Sabbath School workers in our church, stands in a car track in 8 inches of snow. A moment before, the whole yard back of the church had been a wide area of unmarked, glistening whiteness. Now the people were parking their cars and wading to the doors of the church. The snow was a bit uncomfortable for

NEWS FROM THE CHURCHES

those who wore only rubbers but it was fascinating in its newness and cleanness. For us it was a Sabbath long to be remembered because there had not been another like it all winter long.

In our "Teen Talks" we haven't said much about the Sabbath and its special privileges. God does not mark all of His Sabbaths with beautiful snow, and most of the older folks are glad that He doesn't. Just the same, we are sure from the Bible that He wants us to mark the Sabbath as being different from every other day of the week. When the children of Israel camped in the desert for forty years God dropped something white like "hoarfrost" or snow around their camp every night except Friday night. It was manna, their daily miracle-food. He marked the Sabbath by giving a double portion on the sixth day and withholding it on the Sabbath. Those people got a Sabbath lesson from the "snow" every week.

The snow that recently turned our city into a one-day wonderland of fantastic beauty ought to remind us of the heavenly origin of the Sabbath at creation and of the heavenly refreshing joys that come when we spend our Sabbaths in accordance with the principles set forth by Jesus.

A famous religious writer asked a question in a recent book, "How big is your God?" We probably can't answer that question very well. One of the pictures we took on that snowy Sabbath morning showed a teen-age boy standing by a clothesline that was five or six inches in diameter. If God can mold all that snow around a little clothesline, how much more He can do for us if we let Him mold around our hearts the pure influences of the Word of God every Sabbath!

Ministers' Social Security

Ministers are facing their last chance to choose coverage under the Social Security program, which provides retirement, death, and disability benefits. The final date for making the choice is April 15, 1957. The only ministers not facing this deadline are those who have entered the ministry since January 1, 1955. The deadline is set at two years from the April 15 following the date when they entered upon their ministry.

RICHBURG, N. Y. — We are so pleased to have our new pastor and family, Doyle and Marie Zwiebel and his mother, in our parsonage. The parsonage kitchen has been remodeled and new storm windows placed on the house. The inside has been redecorated by Doyle and Marie, who did a very nice job.

The pastor gives us splendid sermons on Sabbath mornings and he and Marie have spent much time with our young people in the Richburg and Nile churches as well as in the Association. His brother, Rev. Rex Zwiebel, spoke to us Sabbath morning, January 26, as executive secretary of the Seventh Day Baptist Board of Christian Education.

We were happy to welcome Rev. Melvin Nida and family, a former pastor, to our service a few weeks ago.

Our hearts are saddened by the death of a dear member, Mrs. Hal Drake, who was always in her pew every Sabbath morning until she had to go to the hospital. We knew that she came many times under trying difficulties. We are thankful for godly examples and pray that we too will always seek to put Christ and His Church first, magnifying Him in our lives. — Correspondent.

RIVERSIDE, CALIF. — In what more appropriate way could we begin the new year than to gather around the Lord's Table? Did not the words themselves of the Apostle Paul concerning self-examination imply the need for resolution? "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11: 28). This well-attended service with its fitting message, "Behold the Lamb of God!" was held January 5.

The showing of the Moody Science film, "Facts of Faith," that evening brought a scattering of new faces in the audience. Too late it was learned that a Billy Graham film was also being shown in the Municipal Auditorium at the same time. We wish that the Christian witness could be as strong every night, and as effective.

Plans got under way on the evening of January 7 for the formation of a Junior

(Continued on back page)

Recorder Reader Questionnaire

There is widespread interest in determining how well the Sabbath Recorder meets the needs of its readers and whether there ought to be considerable change in this denominationally supported publication. The matter has been investigated to some extent by a committee of the General Conference and is to be studied during the year by a special committee of the American Sabbath Tract Society.

Those responsible for planning the program of the Ministers Conference to be held at Westerly, R. I., during the week beginning April 29, 1957, have asked Rev. Victor Skaggs (former chairman of the Conference committee) to lead a discussion on denominational publications. In order for the ministers to have some-

thing definite to discuss as to the needs voiced by the readers of various publications Mr. Skaggs has devised the following questionnaire for our readers. We hope that a large percentage of our readers will seriously consider and check the list of questions. It is his suggestion that this page be cut out and returned to the publishers of the Sabbath Recorder for transmission to the discussion leaders of the Ministers Conference. We would prefer as much identification as you would care to give and an indication as to whether you attend church regularly or are a lone Sabbathkeeper. If you would like additional copies of the questionnaire for other members of your family who read this journal please mention it in your remarks.

Dear Reader:

Will you please take the time to fill in the brief form below and send it to this publication? We wish to have your reactions so that we might better plan for the improvement of the ministry of our publication. Simply put a check mark in one or more of the boxes provided.

I read the Sabbath Recorder: always, often, seldom, never.

I read the Sabbath Recorder: for spiritual help, for doctrinal enlightenment, for religious news, for an awareness of religious concerns, for training in denominational matters, for news of denominational happenings, other:

I find the Sabbath Recorder satisfies my need:

- for spiritual help: excellently, well, partially, poorly;
for doctrinal enlightenment: excellently, well, partially, poorly;
for religious news: excellently, well, partially, poorly;
for an awareness of religious concerns: excellently, well, partially, poorly;
for training in denominational matters: excellently, well, partially, poorly;
for news of denominational interest: excellently, well, partially, poorly;
other: excellently, well, partially, poorly.

My relation to the church: minister, deacon, other officer or S. S. teacher, young person, regular attendant, irregular, nonresident, other:

I would recommend the following for improvement:

The Sabbath Recorder

Choir under the direction of Mrs. Orvis Chapman in the Chapman home.

The quarterly Sabbath School business meeting was held in the social room of the church January 12. Church problems were faced in the quarterly church business meeting the following Sunday evening.

A mid-month activity which calls for consecrated effort from many minds and hands was the issuance of the mimeographed church organ, "Chimes." A leadership training school was begun January 29 consisting of two well-attended thirty-minute classes. (Details will be reported on the Christian Education page.) To round out a busy month, the Camp Program Committee met at the home of Mr. and Mrs. Mynor Soper January 31 to appoint teachers for the 1957 camping season.

ALFRED STATION, N. Y. — The Alfred Station parsonage is once more occupied by a pastor and his wife. It has been vacant since July.

J. Paul Green, Jr., and his wife, Denise Kagarise Green, began their ministry February 2 with the regular Sabbath morning worship. Mrs. Green has been our organist for several weeks.

In the evening, the ladies, with Mrs. Clyde Willard as chairman, sponsored a reception in honor of Pastor and Mrs. Green. Some ninety people gathered in the social rooms of the church. The main activities were held in the dining room. After refreshments a program of musical numbers was announced by Mrs. Robert Lewis.

With a few well-chosen words, Mrs. Madge Sutton presented Mr. and Mrs. Green with a guest book containing the names of all present and also a purse of money.

We all know that Pastor Green feels that there are plenty of responsibilities in the Second Alfred community for one with so little experience, but, we are confident, that, with the full co-operation of the church members, his youth will prove no handicap. — Correspondent.

HEBREWS — 16 mimeo studies, 35¢;
3 for \$1.00; \$3.00 per dozen for classes.
Osborn, Ashaway, R. I.

Obituaries

Bliven. — Adah L. (Macomber), daughter of Oliver and Harriet A. (Bliven) Macomber, and wife of Leon W. Bliven, was born in Charleston, R. I., July 18, 1872, and died at her home in Haversham, R. I., January 30, 1957.

Mrs. Bliven was a member of the former Seventh Day Baptist Church at Dunn's Corners. She was serving as organist when that church disbanded and never felt the desire to join another.

Her only immediate survivor is her husband.

The funeral was held on Sabbath, February 2, with Rev. Charles H. Bond officiating. Burial was in the River Bend Cemetery.

— C. H. B.

Cockerill. — Emma Sagar, was born in Bradshire, Eng., Dec. 11, 1874, and died at Edinburg, Tex., Jan. 28, 1957.

As a little girl with her parents she came to this country and settled in New York State. On March 17, 1904, she was married to William H. Cockerill at Grafton, Wis. They moved to the lower Rio Grande Valley in 1927, making their home in Edinburg. They were baptized in 1936 and joined the Seventh Day Baptist Church.

Surviving besides her husband are a daughter, Alice Kiland, of Red Lake Falls, Minn.; a son, Edward J., and two grandsons of Rice Lake, Wis.; also one brother and one sister.

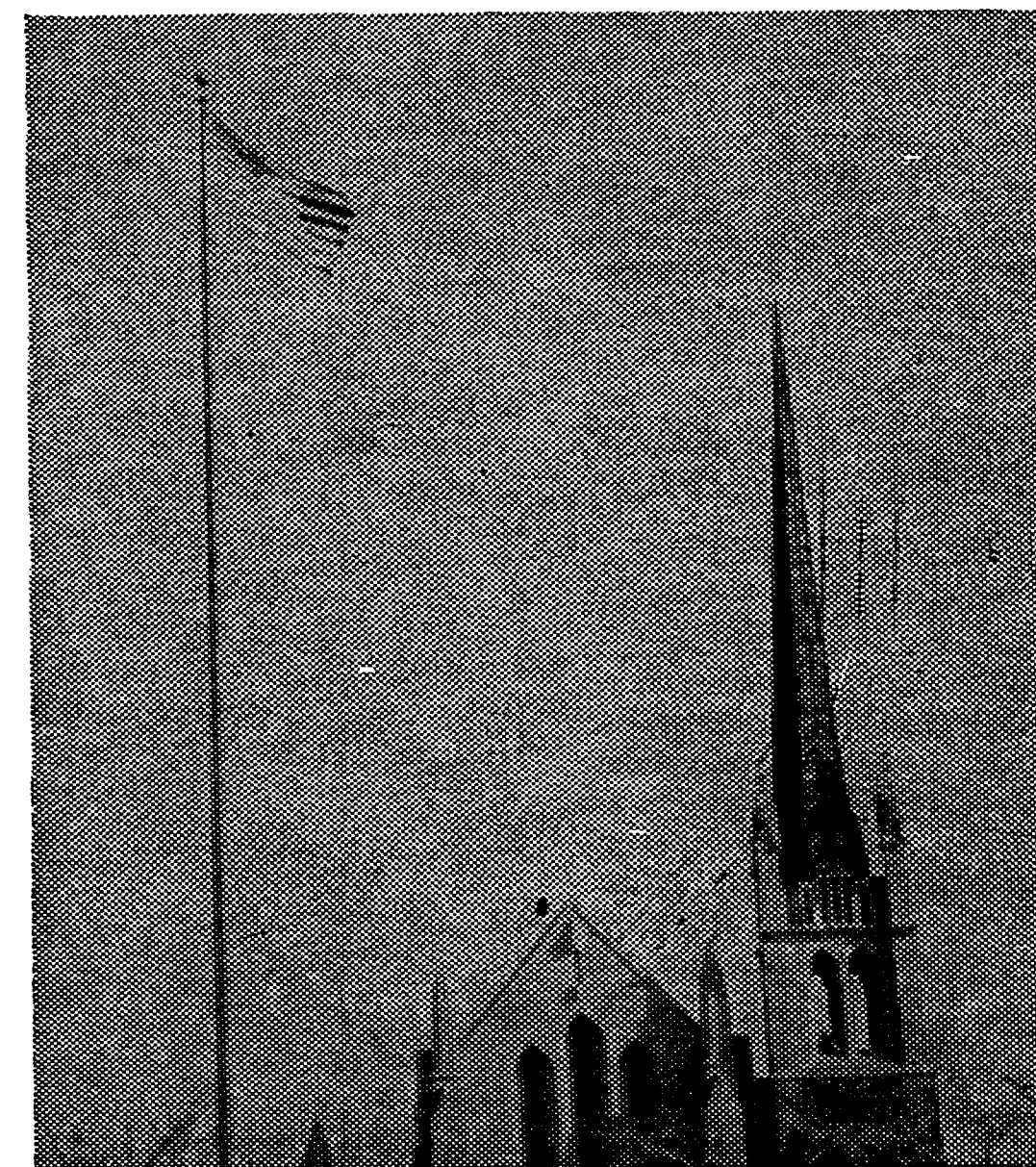
Funeral services were conducted by her pastor, James M. Mitchell. The body was sent to Rice Lake, Wis., for burial. — J. M. M.

Sanford. — Edna Burdick, daughter of Alberne and Josephine Dunham Burdick, was born at New Market, N. J., Oct. 20, 1890, and died Jan. 29, 1957, at her home near Little Genesee, N. Y.

Mrs. Sanford was baptized and joined the Piscataway Seventh Day Baptist Church at New Market, N. J. On August 21, 1921, she was married to Mark R. Sanford. They moved to Fouke, Ark., where they served on the staff at the Seventh Day Baptist Mission School for one year. They then moved to Little Genesee where the remainder of her life was spent. Mrs. Sanford became a member of the Little Genesee Seventh Day Baptist Church serving as a deaconess and as choir director for many years.

Surviving besides her husband are two sons: Deacon Gordon Sanford of Little Genesee, and Rev. Don A. Sanford of New Auburn, Wis.; two brothers: Frank of Plainfield, N. J., and Dr. Harold O. of Alfred, N. Y.; one sister, Miss Grace Burdick of Wayne, Pa.; and seven grandchildren.

Farewell services were held in the Little Genesee Seventh Day Baptist Church by her pastor, Rev. Delmer E. Van Horn, and her son, Rev. Don A. Sanford, who read the Scripture and paid tribute to his mother. Burial was in the Little Genesee Cemetery. — D. E. V. H.



Freedom Symbols

Flying in a stiff breeze atop the city's memorial for those who died for their country is our familiar symbol of freedom, Old Glory. Beyond the flag rises the spire of a prominent church, a symbol of the freedom bought with the precious blood of Christ. National freedom, individual freedom, and release from the bondage of sin — let us cherish all.