

**OUR WORLD MISSION
OWM Budget Receipts For May 1964**

Treasurer's		Boards'	Treasurer's		Boards'
May	8 Mos.	8 Mos.	May	8 Mos.	8 Mos.
Adams Center	\$ 555.60		Middle Island	29.00	246.00
Albion	201.05		Milton	854.80	5,876.70
Alfred, 1st	\$ 539.50	3,673.81	Milton Junction	205.60	1,292.85
Alfred, 2nd	181.17	1,546.81	New Auburn	86.39	364.80
Associations			North Loup		858.40
& Groups	88.00	\$ 383.88	Nortonville	133.00	1,065.33
Battle Creek	493.00	4,219.18	Old Stonefort	15.00	259.25
Bay Area	100.00	325.00	Paint Rock		195.00
Berlin	112.00	917.17	Pawcatuck	481.50	4,158.60
Boulder	43.11	364.76	Plainfield	179.55	2,856.48
Brookfield, 1st	45.00	237.60	Richburg	114.00	1,078.50
Brookfield, 2nd		104.00	Ritchie	28.00	289.00
Buffalo	100.00	340.00	Riverside	460.37	2,843.09
Chicago	92.50	805.00	Roanoke	25.00	100.00
Daytona Beach	107.00	938.27	Rockville	24.98	438.38
Denver	100.82	893.17	Salem	100.00	1,546.50
De Ruyter		250.25	Salemville	39.67	225.11
Dodge Center	92.08	907.73	Schenectady		90.60
Farina	48.75	327.65	Shiloh		4,480.22
Fouke	30.00	70.00	Texarkana		44.30
Hebron 1st	108.00	597.78	Trustees of		
Hopkinton 1st	169.82	1,904.81	Gen. Conf.	41.25	101.45
Hopkinton 2nd	8.00	101.38	Verona	141.66	982.04
Houston	58.21	199.66	Walworth	72.50	601.50
Independence	104.35	661.10	Washington		221.50
Individuals	51.00	326.00	Washington		
Irvington		1,200.00	People's	30.00	87.00
Jackson Center		250.00	Waterford	163.85	1,111.65
Kansas City	64.00	370.00	White Cloud	60.73	503.36
Little Genesee	249.10	987.60	Yonah Mt.	20.00	65.00
Little Rock	37.00	215.50			
Los Angeles	300.00	2,440.00	Budget	\$6,771.26	\$62,430.21
Los Angeles,			Non-budget	71.00	
Christ's	30.00	135.00	Total to		
Lost Creek	200.00	1,114.65	disburse	\$6,842.26	\$4,722.65
Marlboro		1,745.98			
Memorial Fund		1,451.09			

MAY DISBURSEMENTS

Board of Christian Education	\$ 541.39
Historical Society	37.90
Ministerial Retirement (Mem. Fund)	413.99
Ministerial Education	597.61
Missionary Society	3,086.93
Tract Society	835.84
Trustees of General Conference	52.47
Women's Society	139.32
World Fellowship & Service	84.06
General Conference	992.75
Church World Service	60.00
Total	\$6,842.26

SUMMARY

1963-1964 OWM Budget	\$100,510.00
Receipts for 8 months:	
OWM Treasurer	\$62,430.21
Boards'	4,722.65
Total	67,152.86
Amount to be raised	\$ 33,357.14
Needed per month to raise budget	
by July 31st 1964	\$ 16,678.57
Percentage of (10 month) time elapsed	80%
Percentage of budget raised	66.81%
Gordon L. Sanford, Little Genesee, N. Y., OWM Treasurer.	

June 5, 1964

The Sabbath Recorder



ADMINISTRATION BUILDING AT SALEM COLLEGE

When the Seventh Day Baptist General Conference convenes in Salem, W. Va., August 17-22 the meetings will be held in the college auditorium where many previous Conferences have met and which is now undergoing extensive repairs in preparation for the large attendance anticipated. As previously announced, most of the visiting delegates will be housed in new dormitories, some of which are erected on the site of the new campus at the end of the short valley running up from the west end of the present Administration Building. At Conference you will see familiar faces around a college that is rapidly gaining a new face.

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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Getting an Education

Another school year has ended for most of those who are in the process of getting an elementary, high school, or college education. Attention has been focused in recent weeks on the graduates. Parents and friends have entered into the thrilling experiences of the dressed-up recipients of grade school diplomas. If exercises were held they made us aware of the budding capabilities and the attempted show of maturity of the starry-eyed youngsters entering the teen age. With them education was only well begun.

High school graduation is the peak of experience, partly because experiences peak like a cresting flood at that age. Education has progressed far by this time. The young folks have begun to think for themselves with some degree of continuity and logic. Most of them would resist the suggestion that parents and teachers had molded their thinking or had been as helpful as they might have been. Our high school graduates have either passed through an age of rebellion or are still in it. Religious foundations have been shaken or firmly established. The teachers, aware that many would get no further formal schooling, have tried to pour into the heads of all enough knowledge and life philosophy so that they can get by without making shipwreck. Bright-hued caps and gowns are worn with some dignity. Commendable valedictory and other addresses are given. The fund of knowledge on various subjects is apparent. An appreciation of other languages and cultures is imbedded in many expanding minds. A determination to do something about national and world problems, or at least to express an opinion on them characterizes the student who has finished a solid high school curriculum. He has a tendency to feel that he has gotten an education.

An increasing number of our young people have gone on to college and have now donned the traditional black cap and gown signifying the completion of four years of higher education. Nearly every such graduation with all its pomp and dignity includes the impressive hooding of those who are being honored by the college with doctor's degrees. By this time the student has lost some of the previous thrill of graduation exercises.

It is replaced with a more sober appreciation of the milestones reached and those that he would like to reach for. He has begun to realize that what he knows is heavily overshadowed by what he may never hope to know. This is not entirely a question of the quantity of knowledge. An element of agnosticism about once accepted facts and theories has probably been fostered by his college associations and instruction.

The graduate does not always realize that he may be in no better position to claim that he knows all the answers to religious questions than all the answers in the realm of technical knowledge. He has actually found relatively little time to dig deeply into the questions of biblical faith or learning. He has probably accepted the opinions of fellow students and professors. Unfortunately, unless he is going into a Christian profession he is not making plans to further this side of his education. Here he shows more immaturity than in the area of his hoped-for career.

We honor our graduates. We have good reason to be proud of them. The chances are we have helped them financially much more than we were helped in our younger days. We perhaps have an investment in their future greater than any financial investment we have been able to make for ourselves. We do not expect returns from it in dollars and cents. There is hope that our young folks will make good in this world. There is also hope that in the business of living and rearing families of their own that they will continue their education, laying more stress on the Bible and grounding themselves in eternal truths in such a way that they will have a solid Christian faith to impart to their children. Wishing them well upon their graduation, we will follow them with prayers as they shape their lives beyond the reach of the parental guiding hand.

"Part of our problem in the ministry today," says the Rev. Craig Skinner of Atlanta, "is that while we are called to be ambassadors, we tend to behave like diplomats." —Christianity Today.

JUNE 22, 1964

Camp Preparations

As this Recorder goes to press some of our now numerous church-owned camps are already open and providing rich experiences for our young folks. Others are about to open. In most cases substantial building or renovation programs have been under way for some time. Church bulletins in recent weeks have carried more information about the various camps than has been printed in these pages. Particularly they have stressed the need for large volunteer work crews to clean up the camp sites. One church which had been mentioning such work bees for nearly two months made the final appeal for June 21 "Last Work Day Before Camp."

It would be good if all church members everywhere could catch the urgency of doing something to win and hold young people — an urgency that appears in this stress on the physical preparations in a number of our churches. Less talked about, but of greater concern, are the leadership meetings, the training of teachers, the discussions of program planning that fall to the few. Anyone who has worked with bright-eyed children and discussion-minded youth in the 24-hour-a-day camp experience feels a sort of camp fever as the summer draws on. Here are great opportunities that must not be missed or muffed. The time may seem long but it is all too short to accomplish so much that needs to be done. Think of it — trying to make representatives of many families feel like one big family — all Christ-centered in such a way as to make a lasting impression and to provide the initial committal experience to those who are ready for it.

The camp staff is not too busy for prayer during the camping period; they know they must not be. However, just as each church calls on the people of every other church to pray when special evangelistic services are being carried on, so the staffs of all our Seventh Day Baptist camps feel the need of prayer from all parts of the denomination. Only a few people can be on the staff; more can give a day or two in clean-up or other physical preparations; many, many more can pray for the guidance and outpouring of the

Holy Spirit on the camps during June, July and August. In the providence of God we may hear again this summer of many conversions, baptisms, and life dedications. May all of our camp leaders aim high, plan well, expect much.

New York City Mission Helps Needy Children

The delinquency problems of the nation's largest city are always in the news. It is well to remember that numerous Christian organizations have effective preventative or corrective programs. One such organization is the New York City Mission Society of which the Rev. David W. Barry, D.D. is executive director.

One of the programs of this society designed to make good citizens is its summer camp program. Its resident camp program for needy children is now the largest in the metropolitan area. The number of children to be sent to camp this summer is 3,500. The mission will continue to train these young folks in a year-round program in the city. The cost of this camping experience in camps at Port Jervis, N. J., and Dover Plains, N. Y., is \$325,000 of which the campers will pay \$125,000 — according to their ability to pay. Concerned adults in the city and in neighboring states are invited to help make up the difference by giving for the needs: milk, transportation, nursing care, food, recreation or new housing.

It is encouraging to know of such extensive programs carried on by Christian organizations. We who cannot become personally involved in teaching other people's children the Christian way of life can by prayer uphold the hands of city mission societies or church leaders who are in locations where the needs are great. We can also open the doors of our own camps to as many needy children as our staff and facilities can care for, remembering that the follow-through is as important as the initial experience.

We can't stand up — lying down. A fainting Christian is alive and breathing but he's a dead weight, of no use to himself or anyone else.

EDITORIAL NOTES

Camp Commissioning Service

Will children and young people enter more heartily into and have greater appreciation for their camping experience if it is preceded by a camp commissioning service? Perhaps so. Such a service was conducted in the Pawcatuck church at Westerly, R. I., as part of the Children's Day program June 13, according to the bulletin. Simple in outline, it included two periods of Scripture reading, two hymns, a prayer of thanksgiving, and the commissioning service itself. It was for all who plan to attend any of the local camping program or the Pre-Con Retreat.

Perhaps something like this is done in other churches. It may commend itself to many who put much into preparation for camp instruction. Could this procedure be used with some effectiveness even in the churches that draw a high percentage of their campers from families not closely tied to a Seventh Day Baptist church? If workable, it would acquaint the enthusiastic youngsters with the sponsoring group and make both adults and young folks more conscious of purposes and goals.

Recorder Renewals

Most subscribers renew as a matter of course, giving little thought to it (although we all have come to expect some sort of reminder from the publishing office. There are a few individuals who do give serious thought to renewing. They neither wait for a reminder nor subscribe for more than one year at a time. The editor received a touching letter the other day with money from Alberta, Canada. All that was said about continuing the Recorder was, "Enclosed is \$5 for one more year's subscription to the Sabbath Recorder. — All right?"

A person who was discharged from the Canadian army forty six years ago on account of being over age (45) has reason to use the expression "one more year." But at almost 92 he does not want to be without it. He asks for the address of a recent contributor whose article he particularly appreciated.

Seventh Day Baptists and Seventh-day Adventists Compared

The following submitted manuscript, edited several times by the Publications Committee of the Tract Board is proposed for publication to fill the need for a short tract on this subject. Suggestions for improving it, if received early enough, will be considered by the committee.

As Seventh Day Baptists and Seventh-day Adventists are frequently mistaken for each other, this brief comparison of essential beliefs and practices is presented in the interest of clarity.

Historically, Seventh Day Baptists are a much older group, dating back to the middle of the seventeenth century or earlier in England and to 1671 in America, while the Seventh-day Adventist denomination resulted from the Millerite Movement of the 1840s modified by contact with Seventh Day Baptists.

Seventh-day Adventists are much more numerous and widely distributed than Seventh Day Baptists, though the latter have churches in nearly all sections of the United States and in many other countries. The former are widely known for their numerous hospitals and other health work.

The two denominations are alike in the following ways:

1. Both are evangelical Christian bodies.
2. Both practice baptism of believers by immersion.
3. Both observe the only biblical Sabbath — the seventh day of the week.
4. Neither uses a liturgical form of worship.
5. Both are champions of religious freedom.

Important points of difference are:

1. Seventh-day Adventists hold that Mrs. Ellen G. White was an inspired prophetess and that her writings are authoritative. Seventh Day Baptists recognize no writings as authoritative but the Bible.

2. The Baptists believe that Christ will return to the earth in power at some future but undisclosed time (Matt. 24: 39). The Adventists hold that His return will be very soon and that the time is pin-pointed by certain time references in Daniel and Revelation in which they maintain a day figuratively represents a literal year.

3. Seventh Day Baptists are congregational in organization; boards, committees, and the General Conference exercising only delegated or advisory powers as a means of carrying into effect the will of the church membership. Seventh-day Adventists are much more highly organized, local churches being to a large extent directed by and responsible to the national and area organizations.

4. The Baptists believe in individual interpretation of the Scriptures. Adventists are much more rigid and authoritarian — hence more uniform in beliefs.

5. Adventists consider Old Testament regulations as to diet, etc., still binding. Seventh Day Baptists, as a rule, do not.

6. Seventh-day Adventists lay great stress on "The Third Angel's Message" (Rev. 8); consider that Christ entered the heavenly Holy of Holies in 1844 to cleanse the heavenly sanctuary; that "The Investigative Judgment" of human lives is now going on in heaven. Seventh Day Baptists do not accept this emphasis and interpretation.

7. Adventists consider tithing of income obligatory, to be supplemented by "offerings." The Baptists do not make tithing obligatory but teach stewardship and encourage voluntary tithing.

8. The Adventist teaching is that souls of the dead "have fallen asleep," not to waken until Christ's return. Then each one will receive due reward for deeds done in the body. Seventh Day Baptists in general believe that upon death the souls of the righteous go to be with God and that the redeemed will be given spiritual and glorified bodies at the resurrection.

General Board of NCC Reports Its June Meeting

(The following is a part of a round-up press release from the offices of the National Council of Churches at the close of the June 4-5 meeting in New York.)

The council's general secretary, Dr. R. H. Edwin Espy, said in his report to the General Board that the organization's new structure, to be implemented from January 1965, will reflect increased unity, strengthened administrative compactness, and broadened theological agreement.

The council's chief executive officer announced that the new Division of Christian Unity will unite the present units concerned with theological foundations for church unity, laymen and laywomen, relationships with state and local councils of churches, and a new Department of Interchurch Relationships.

The new Department will be designed to give "special assistance to the general secretary in the relationships of the National Council with the Roman Catholic Church."

In the closing hour of the board meeting, the church leaders were told the present worldwide trend toward greater co-operation between Protestant churches and the Roman Catholic Church may soon result in joint Roman Catholic and Protestant missionary work.

The Rev. Dr. David M. Stowe, executive secretary of the council's Division of Foreign Missions, said: "Co-operation in practical tasks of mission and service is the point at which the most significant ecumenical (interchurch) developments are now beckoning."

He cited the former Archbishop of Canterbury, Geoffrey Fisher, who has suggested replacing the World Council of Churches with an agency called "World Inter-Church Service" in order to create a structure in which active co-operation with Roman Catholics would be possible.

The National Council official saw "the plainly visible renewal of the Roman church and its drastically changing attitudes toward Protestants" as "basic" to this development.

The General Board will next meet December 1-2 in Des Moines, Iowa.

MEMORY TEXT

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. Mark 13: 32, 33.

National Council Resolution on Jewish-Christian Relations

Adopted by the General Board on June 5, 1964

The General Board of the National Council of the Churches of Christ in the U.S.A., recognizing the ever-present danger of anti-semitism, renews the call to the churches and the community to recognize (in the words of the First Assembly of the World Council of Churches) "anti-semitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith." The spiritual heritage of Jews and Christians should draw us to each other in obedience to the one Father and in continuing dialogue; the historic schism in our relations carries with it the need for constant vigilance lest dialogue deteriorate into conflict. We confess that sometimes as Christians we have given way to anti-semitism. We have even used the events of the Crucifixion to condemn the Jewish people, whereas (in the words of the Third Assembly of the World Council of Churches) "the historic events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community."

The General Board urges that the members of its constituent communions seek that true dialogue with the religious bodies of the Jewish community through which differences in faith can be explored within the mutual life of the one family of God — separated, but seeking from God the gift of renewed unity — knowing that in the meantime God can help us to find our God-given unity in the common service of human need.

Christian Citizenship

By Margaret Jean Leseiko,
Ambridge, Pennsylvania

(This letter to the editor, which was printed on the editorial page of the Jan. 30, 1964, issue of the *Beaver County Times*, won for Miss Leseiko first place in the individual section of the 1964 Citizenship Awards Program sponsored by the International Society of Christian Endeavor.)

Editor, *The Times*:

Christian citizens possess the key that will open the door to the world's happiness. Jesus Christ is that key. He is the answer to all our needs. The tasks that lie ahead are not easy. We can go forward as we remember the promise of Jesus, "Lo, I am with you always."

Our nation recognizes God in its Constitution and believes that all men are created equal regardless of race, color, or creed. The great leaders of the past knew that a nation thrives best when its people are independently free to work and dream. Our country has abundance for life and offers opportunity to all who desire to achieve their goal.

Despite all these privileges, each American has a duty to perform for his country. He should love his country, support its Constitution, obey its laws, respect its flag, and defend it against all enemies. "It is not what our country can do for us, but rather what we can do for our country."

To Americans, the Four Freedoms — freedom of speech, freedom of worship, freedom from want, and freedom from fear — will always be sacred. Christian citizenship recognizes these as a heritage beneficial to all.

The principle of independence must be guarded continually if the future is to bring still greater progress and increasing strength. The American economy is free. Americans have subscribed to the Constitutional principle of "liberty under law."

I am grateful that many Americans have such good sense to be able to recognize communism which can infiltrate so rapidly and destroy precious freedom. It has emerged as the greatest threat to peace and prosperity that the world has ever known. Since communism's basic phil-

osophy is "the end justifies the means," it is the duty of Christian citizens to fight by taking up the cross and walking with God.

I, as a young American, growing up in this most beautiful country, want so to guard the principle for which it stands that each night my prayer is that we may seek and find our security, not in the force of arms, but through prayer and perfect love.

Those who have not been blessed with a Christian home can find their only contact with Christianity through the church or through Christian friends. It is fortunate for those who rely only on the church that it is not a human institution, advocating its particular doctrines or philosophy, but is the means by which the unique revelation of God is carried to the hearts and minds of men.

To witness for Christ is the responsibility of every Christian. By example he lives a life acceptable to God. His action may be more persuasive than the words he utters. What he does speaks louder than what he says.

God needs all of us to carry on His work. He has given us different talents and abilities, likes and dislikes. He expects us to use these talents in His service. Whatever your talent, there is some place where you can use it in the Kingdom of God and make your life a blessing to your fellow men.

When we stay away from church, we rob our fellow members of the encouragement of our presence. We silently testify that the church services are not worthy of our time. Every vacant pew speaks a message which is contradictory to the sermon. It may be more persuasive than the preacher's pleading. A crowded church each Sunday is certain to influence the thinking of our friends and neighbors.

We support the church by the dedication of our time, our talents, and our treasures. As we share in the work and worship of the church we testify to others that we believe in the church. The glory of the church has always been its ability to arouse unselfish impulses of its members and merge individual talents into a mighty co-operative organization for the advancement of the Kingdom of God.

Nyasaland Mission Happenings Radio-Telephone

A radio-telephone is being installed at Makapwa Mission, Nyasaland, with funds from the Missionary Board's appropriation "Unbudgeted Emergencies and Advancements." This telephone system will connect with Malamulo (Adventist) Mission Station and through them to Blantyre and "outside." Government permission was sought and finally secured to install this outlet from our rather isolated mission field. It is expected that Fred Ayars has ordered and sent the necessary parts, along with instructions for installing and operating the radio-telephone.

Pastors Training Classes

The Rev. David Pearson reports in letter of May 18 that twelve Seventh Day Baptist pastors were meeting at Makapwa for the usual classes in Bible study and Pastoral Counseling. Mr. Pearson writes, "Classes are to continue through May 29. We are having a good time together. I have two classes with them. All the missionaries and Pastor Manan have either taught or are currently teaching."

Political meeting

On May 12 there was a political meeting held outside the Makapwa Church (on the grounds.) There were some 500 present. Mr. Pearson was advised by the African pastors to attend and he did so. The two government representatives of the national assembly from the Cholo District were the speakers. Pastor Pearson wrote, "I was received fairly well and given a good seat with the politicians. Some remarks were hard to take. It was mentioned that they don't wish to interfere with the churches, yet one can see that they do interfere. . . . After the meeting the two men mentioned above together with two other governmental people and two missionaries (Pastor Manan and Headmaster Nkolokosa) were invited to a meal at our home. Most of the food prepared had been given by local people. I hope that the friendship shown might help toward better relations."

Christian Council Meeting

Dr. Victor Burdick reported having at-

tended the Nyasaland Christian Council meetings April 13-14 at Mkoma Mission (Scotch-Presbyterian in origin) about 150 miles north of Makapwa. He was accompanied by Pastor F. Thom (a younger pastor who completed training with Pastor Manan). This was Pastor Thom's first experience in attending Council meetings and he enjoyed it very much. Dr. Burdick concludes, "One thing that is especially helpful in attending these meetings is to see the optimism on the part of the more established churches in the future of the country and of the church. They seem to have no hesitancy about going ahead with big new projects, buildings, and programs. With histories dating back to Livingstone and Robert Laws, slave trade, intertribal wars, and uncontrolled tropical diseases, these older missions regard the present unrest as pretty trivial. Being much farther along in indigenization helps their optimism too."

Mission Material for Churches

It will be recalled that one recommendation of the Conference Committee on Foreign Missionary Interests at the 1963 Conference had to do with suggesting ways "to increase the receipt and distribution of factual, narrative missionary reports so that they would be readily available to our churches and Sabbath Schools." (See 1963 Yearbook, page 42.)

Consideration has been given to this matter by Missionary Board leaders and it is believed that the faith publication entitled **Mission Notes** presently affords an effective means for accomplishing this need.

Mission Notes is a quarterly publication, "supported by the prayers and gifts of readers," and is mailed from 4976 No. Figueroa St., Los Angeles, Calif. It will be sent to any individual requesting it or will be sent upon request to any Seventh Day Baptist church in sufficient quantity for distribution. The secretary of the Missionary Society is an associate editor of **Mission Notes** and regularly furnishes material for its pages. In addition, the editor, Rev. Edgar F. Wheeler, solicits information directly from mission fields. We understand that the quarterly issue at

Conference time will be published in quantity of 2,500 copies. If in the future the demand should require it, this number could easily be increased.

A working relationship between the Missionary Board and the management of **Mission Notes** has been approved whereby the board offers some financial backing, as it may be needed.

S.D.B. News from Nigeria

It is good to hear news of Seventh Day Baptist work in lands where we have as yet been unable to provide missionary leadership. Nigeria is one such country. The native leaders there have been encouraged by correspondence and in some other small ways to carry on their work of organizing and maintaining churches. The principal leader and correspondent at the present time is Pastor E. Osa of Ede Town in the Ahoada Division of East Nigeria.

In a letter to the Tract Board under date of June 1 he describes the present state of the work and asks for more recognition and help in the way of missionary personnel and materials. He states that the "Seventh Day Baptist Mission of Nigeria is progressing as never before, and the Spirit of God is working daily in us." He felt that the blessing of the Lord was upon a recent missionary tour on which a new church was organized. He reports that there are now sixteen churches under his supervision with four registered evangelist teachers. The total membership is given as 230 souls.

Letters from Nigeria usually make request for a missionary. This is a continuing call. The leader would also like denominational recognition for himself and his churches as well as more teaching materials, equipment, used clothing, etc. At the present time we are furnishing tracts and Sabbath School quarterlies. A certain amount of financial assistance for the "self-supporting" missionary, E. Osa, has come from the Mill Yard and the New Zealand churches, for which gratitude is expressed. The Nigerian churches regret that they cannot be directly represented at the Consultation at Salem, W. Va., in August and suggest that Mr. McGeachy represent them.

Where Is God?

Where is God? Is He here or there?
Can earth reveal His hiding place?
Does He in anger cease to care,
No longer show His loving face?

Satan prevails o'er land and sea,
His harvest certain and complete.
Gloating o'er his mastery,
Of souls travailing in defeat.

Satanic smog broods over all,
Lands reek with pillage, greed, and lust.
Nations arise only to fall,
Their pride and glory now but dust.

Where? Oh, blind man, can you not see?
'Mid grief, pain, pillage and despair?
South, north, wherever we may be,
Believe, and you will find Him there.

The wailing winds in darkened sky,
Great bolts of lightning everywhere,
A soothing voice, a baby's cry,
Certain sure, you will find Him there.

A seeking soul in great torment,
With heart uncovered and laid bare,
Tear-filled eyes, last great barrier rent,
What joy to see Him waiting there!

The crimson rose, a bird's swift flight,
A humble soul at evening prayer,
A ship at sea through starlit night,
Yes, we may see, and find Him there.

Yes, He is here, and can be there,
The secret now I would impart,
He can on earth be anywhere,
If He but dwells within the heart.

— Ralph Loofboro.

The Candle of Faith

Like lighting a candle in a gale is making a decision in an evangelistic service. The new light will be buffeted, beaten, and bent until it can be strengthened from the resources in which the wick is imbedded (the Word of God) and protected by the fellowship of others who have learned to stand together in the faith.

Religion Invades Pavilions at Fair

By Theo Sommerkamp,
Baptist Press Staff Writer

All religion and theology at the New York World's Fair isn't confined to the Fair's eight religious pavilions.

These contain the open exhibits of religion. The others are less obvious. General Electric, Ford, Chrysler, Johnson's Wax, International Business Machines and other industrial exhibitors didn't design their displays to be religious in nature or to get across a spiritual message. This wasn't their purpose. They want to sell a material product. They don't sell religion. The interesting thing is that while designing their strictly commercial layouts, they posed so many religious questions.

Less overt, too, is the attention given to religion in some of the international pavilions — to Catholicism in the Spanish exhibit and the Buddhist trappings observed in the Thailand pavilion.

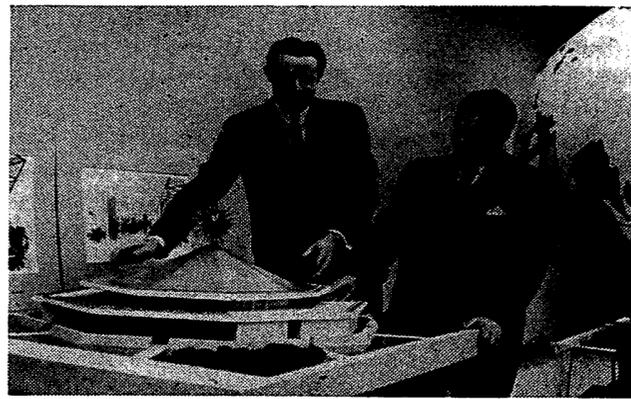
You'll bump into sidelines and undertones of religion at unlikely places. Even the commercial and industrial exhibits, reflecting the culture of the 20th century, have a materialistic theology of their own.

Among the World's Fair's trademarks are moving rubber walkways, wide screen motion pictures in color, and "hearphone" sets through which a telephone receiver provides a curious visitor a one-way explanation of whatever he is viewing.

The eight religious exhibits have been as apt to use these trademarks as have the commercial exhibitors. The moving belts that take you past the Pieta in the Vatican Pavilion help whisk you into the seat of a new Thunderbird convertible moving through Ford Motor Co.'s \$50 million (unofficially that's the cost) building.

The wide-screen, color movie is at home in Chrysler's pavilion and in the Protestant and Orthodox Center, where it presents the controversial religious film, "Parable."

Billy Graham appears on celluloid to narrate the half-hour picture, "Man in the Fifth Dimension," seen every hour on the hour. His only regret, Billy Graham said



Model of popular Graham Pavilion

in a press conference a month after the Fair opened, is that the pavilion isn't larger.

The "Hearphone" is as ready to tell you about Baptist doctrines and doings (in the Baptist section of the Protestant and Orthodox Center) as it is to respond to your questions about faraway places you see in the travel and transportation building.

The New York World's Fair hopes to handle 10 to 100 million customers in its 360 days of activity over two years (April-October in 1964 and 1965). A high percentage of these customers will be children and young people, soaking in everything they see and impressed by it all.

Thus the importance of religion, or its absence, at the World's Fair can be seen.

The 646 acres of the New York Fair, 20 minutes or more from Manhattan, are nine times as big as Seattle's World's Fair in 1962 which was almost downtown.

General Electric Co. reminds you, in its pavilion, your search for happiness will be realized in a Golden Medallion home having the latest electrical wonders. Only the Christian visitor to the pavilion can recognize that the "great big, beautiful tomorrow," General Electric sings about does not answer the gnawing moral and spiritual issues which the gospel must cope with to usher in that sort of tomorrow.

By the time you've left the show, the population may have jumped by two or three hundred persons — at the rate of one person every 11 seconds (counting births and deaths).

To the mission-minded, the magnitude of Christianity's task in America alone is apparent in this population count. Again, there's the danger of trying to read a religious meaning into everything at the Fair.

But perhaps the greater danger is that only a few of the gawking visitors to the Fair will see anything which enriches them spiritually at all. Not only will they not stroll into any of the eight religious pavilions — despite the heavy drawing power of Michelangelo's Pieta at the Vatican Pavilion — but they will leave the Fair with an even deeper commitment to the materialistic theology of the times.

General Motors, winding up its tour of tomorrow's living under the sea, on the moon, or in Antarctica, reminds the visitor industry's technology can only point the way to tomorrow, but man must chart his own course.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Higher Christian Education

What is education? Some think of it as a process through which teachers fill the minds of youth with facts about the world — past and present. In short, they see education as something added to persons.

On the other hand, one long-time teacher defines education as a process of drawing out the interests, talents, and skills of youth so that they realize their full dimensions as human beings. This approach to education leads to the progressive unfolding of possibilities inherent in each person. It develops what is already there.

The brief description of Jesus' growth contained in Luke's Gospel (Luke 2: 52) points to the mansidedness of Christian education. Education in church-related colleges takes its cue from this description. Teachers in these schools are concerned to draw out youth's true dimensions of humanity, thought, and service.

The intellectual must be trained, it is true, and no college dare neglect this aspect of education. But if college education is to prepare youth for responsible Christian living in our atomic-space age, it must include the development of Chris-

tian attitudes toward persons of other races and nations and nurture in youth's heart the desire to spend his life in service to his fellowmen. Thus, when we think of higher Christian education in a church-related college, we become aware that college experiences should help young people discover and develop many dimensions of their lives — physical, mental, social, and spiritual. — Adapted.

Camper Exchange

Miss Jenny Wells is the exchange camper from Mid-Continent Association to Pacific Pines in California. Robert White will represent the Mid-Continent Association at Camp Wakonda near Milton, Wis.

Pre-Con Retreat for Youth

Director Mynor Soper is lining up his staff and program for the 20th annual Youth Pre-Con Retreat which will be held at EvUnBreth Acres near Buckhannon, W. Va. The suggested theme is "An Aggressive Faith in a Militant World."

The fee is \$16.50.

Any camper who wishes to use a pillow may bring his own, as well as sheets and blankets. If he should desire, he may rent them from the management for \$1.00 for the time he is in camp.

Insurance has been arranged by the Youth Work Committee of the S.D.B. Board of Christian Education.

Youth Pre-Con Retreat has never failed to provide an interesting and inspirational experience for those who participate. All our youth are urged to come and make a life investment during these four days in the hills of the Mountain State. You won't be disappointed.

New Junior Quarterly

Publication of a new Seventh Day Baptist Junior Quarterly is an assured fact. It will be launched at General Conference. All Junior Class teachers of our Sabbath Schools are urged to plan to use them beginning with the 4th quarter of 1964.

The editor is Mrs. Catherine Stillman, who is donating her time. The sponsor is the Publications Committee of the Board of Christian Education.

American Convention Considers Race Issue

By Nona Saturday,
Staff member of Baptist
Public Affairs Committee

Delegates to the American Baptist Convention here heard strong statements urging positive and decisive action in the racial problems of today's world.

Race is one of the daily themes under the general five-day convention theme, "Courage to Love." Prayer groups, forums, devotional messages, main addresses, and a "position paper" are used to place the issues before the convention each day.

Charles Andrews, pastor of the First Baptist Church, Chicago, Ill., presented the position paper on race. He said the time for discussing race is over and the time for asking what is God's will is passed. The only real question the Christian can now ask is what civil rights group to support, how to best use the time available for the most just solutions.

Failure to act positively and decisively in the issue "will mean the loss of our identity, and freedom will become a hollow sound unable to attract the talents and energies of the young or to justify the struggles and courage of the past," he said.

Ralph David Abernathy of the Southern Christian Leadership Conference and pastor of the West Hunter Street Baptist Church, Atlanta, called the struggle for total freedom for the Negro the "most moving drama of the twentieth century." The drama is now in the final act, Abernathy said.

Calling upon the church to take a more active stand in building better race relations, Abernathy said, "Our responsibility is not just to help those who are robbed, stripped, and beaten on the Jericho road, but we must seek to straighten out the curves, exalt the valleys, hew down the mountains, and change the Jericho road into a superhighway so that it may not be so convenient for thieves and robbers to hide along the way and attack other travelers."

A draft resolution on race relations was presented to the convention for consideration and forum discussion.

The resolution called for the membership, leadership, ministry and staff of American Baptist churches to be open to all regardless of race. It advocated fair employment practices clauses in construction contracts between churches and contractors, and urged that denominational loans be granted only to churches whose membership is open to all persons.

The resolution, to be acted on later, further urged participation in programs to eliminate injustice and overcome educational and vocational handicaps, and programs of non-violent direct action.

A TV Interview

Representative Seventh Day Baptists Answer Questions at Little Rock

How do ministers from different parts of the country with diverse backgrounds of experience react to searching questions by a television announcer as to the beliefs and practices of Seventh Day Baptists? The people within range of KTHV, Little Rock, Ark., had a chance to observe on Sunday, May 17, 1964.

A panel composed of Earl Cruzan of Westerly, R. I., Paul Osborn of Little Rock, Ark., and Ralph Hays of New Orleans, La., presented the beliefs and practices of Seventh Day Baptists in an unrehearsed program that was bright and interesting. The voices were captured on tape and the recording is now available for radio or local church use. A copy of it may be ordered from the American Sabbath Tract Society. It is an interesting presentation geared to a listening public unfamiliar with our distinctives. The variety of viewpoint is noticeable but the unity of belief is also apparent. The announcer poses a question at the end about our Sabbath emphasis that some might find hard to answer but which all ought to be willing to face. The three ministers did well with it. Why not schedule this half-hour program on an occasion to which you can invite people unfamiliar with our position? It should be helpful also in next year's emphasis on how to apply our statement of belief to this modern age.

Pocket Testament League Tells Argentina Story

By J. Edward Smith

In this day of international tensions and anti-American propaganda in Latin America, it is hard to believe that a party of "Yanquis" with four big trucks could pass from one South American country to another without clearance papers of any kind.

Yet this did happen as four Pocket Testament League sound trucks carrying South American team personnel crossed from Chile into Argentina. The secret lay in an interview PTL representatives had been granted with President Arturo Illia of Argentina in anticipation of the Scripture distribution campaign in that country. Argentina's President proved to have a real interest in the proposed program and assured Glenn Wagner and Sam Befus that there would be "no problem" of entry into his country for either the teams or their equipment.

One early morning the convoy of four PTL sound trucks and their human cargo pulled out of Santiago, Chile, and began the precipitous climb over the rugged Andes Mountains. Of the hazardous trip over a rough mountain road with endless curves and glorious views, Sam Befus, who flew from Cordoba to make up a shortage of drivers for the trucks, writes:

"About 10:30 we reached the lovely ski resort of Portillo. Customs officials located in the hotel sent us speedily on our way and shortly we were entering a two-mile tunnel through the mountains, from which we emerged into Argentina. At the Argentina immigration and customs office we held our breath as the man looked in surprise at a convoy of four big trucks with not a single document for clearance. We mentioned the name of PTL, and he said: 'Just a minute. I received a telegram just yesterday about you folks.' Sure enough, he produced a telegram ordering him to send us through. He looked at a few items inside two of the trucks, registered our entrance and waved us on. The road was now macadam and much smoother going, so by 5:30 p.m. we arrived in Mendoza. The customs office was officially closed, but we were

asked: 'Are you the people from the Pocket Testament League?' Boy, was that a surprise question! He told us to come back the next morning, and early that afternoon we had our clearance and permit to travel anywhere in Argentina with our sound trucks for 6 months. Our entry cost us no customs fees or duty whatever, praise the Lord. Late the following afternoon we arrived in Corboda, after passing through some of the most beautiful lush green resort areas studded with lakes that we have ever seen. Also the people have been very friendly and hospitable."

The Scripture distribution and evangelization campaign in Argentina is currently in full stride, with the goal of distributing one million Gospels. The reception has been amazingly friendly, and many souls are being saved.

Answering Inquiries

One of the responsibilities and blessings experienced by pastors and hosts at literature booths is answering inquiries about the beliefs, practices and missionary work of Seventh Day Baptists. These blessings probably come in larger measure to the secretary of the Tract Society at Plainfield than to any other individual since many of the contacts come from the distribution of literature bearing the address of the society (another reason for wide distribution of tracts).

With the growing interest in ministering to Spanish speaking people it is interesting to note that a minister in Puerto Rico recently requested information on a return-address post card that had somehow fallen into his hands. There ought to be Seventh Day Baptist churches in Puerto Rico as well as ministries to those of that island who live in New York or who harvest our crops. One Sabbathkeeping Puerto Rican minister, formerly of New York City, is now working in his native island. He translated one of our Sabbath tracts into the Spanish language.

A few inquiries have already come in from the Baptist booth at the World's Fair. A general purpose card for questions is available at the desk in the booth. The

questions relating to the Sabbath and Seventh Day Baptists are referred to the secretary of the Tract Society either by the hosts or by the offices of the participating Baptist conventions. Denominational literature is not on display at the booth but can be requested by mail as mentioned. Interested people will be referred in most cases to the nearest church. — L.M.M.

A General's Legacy of Prayer

General Douglas MacArthur left a spiritual legacy to his son, Arthur — a father's prayer he wrote in the Philippines during the desperate early days of the Pacific war.

Major General Courtney Whitney, the General's biographer and confidant, said the family repeated this MacArthur credo many times during early morning devotions:

"Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

"Build me a son whose wishes will not take the place of deeds; a son who will know Thee — and that to know himself is the foundation stone of knowledge.

"Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail.

"Build me a son whose heart will be clear, whose goal will be high, a son who will master himself before he seeks to master other men, one who will reach into the future, yet never forget the past.

"And after all these things are his, add, I pray, enough of a sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility, so that he may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

"Then I, his father, will dare to whisper: 'I have not lived in vain.'"

— Free Enterprise

To Toot, or Not To Toot

By Jimmy Chroniger,
Sabbath School Superintendent,
Washington, D. C.

This is the question we here in Washington are asking ourselves. Should we blow our own horn a little or not? We think Yes. So here goes. These are a few things that the official records do not show.

Note #1 is a very sweet one. Though we do not as yet have a full-time pastor, our Pulpit Supply Committee has done an excellent job filling our pulpit for many months. They have filled it with visiting ministers, guest speakers, and with lay members of the congregation taking their turn in bringing messages to the group.

Note #2 is another sweet one. Our Youth Fellowship is quite active although their members range from 5th grade to junior high. They had a weekend retreat at the home of their counselor, Mr. Oliver Dickinson. They have supplied the pulpit four times and distributed over fifteen hundred tracts and Special Issues of the Recorder. So let us blow a third real sweet note for the Youth Fellowship and its leadership.

Now one of the sweetest notes of all to be blown is for the Sabbath School. Here is a place we feel we are making real progress and one of the best reasons for tooting our own horn. The April 20 issue of the Recorder showed the Washington church gave to Our World Mission \$61.50.

Here is the way the Sabbath School mission projects really stack up.

Quarter	Project & Amount
July-Sept. —	Mountain View Church, Jamacia \$100
Oct.-Dec. —	Delegate expenses to World Consultation \$100
Jan.-March —	O.W.M. Budget \$100
April-June, 1964 —	For a Mission not yet designated \$63.00 to date, over one-half our goal.

We've set our goal at \$100 a quarter with all extra contributions going to the Young People's work in our own church. We are endeavoring to have enough over-

flow to send the three eligible members of our Youth Fellowship to Pre-Con Retreat. Now I will leave it up to you. Do we have something to toot about or not?

To some of the larger churches this may not seem to be much to toot about, but the number of households represented here at the Washington church is few. Also this is over and above the regular collections.

So we have tooted our horn, and the music sounds sweet to us like work and service for our God.

Discussion Booklets Available

The booklet "Baptist Distinctives and Diversities" was distributed to all who attended the Baptist Jubilee in Atlantic City. Through the efforts of Secretary Harley D. Bond 1,000 extra copies have been made available to our churches free of charge. They may be ordered from the American Sabbath Tract Society at Plainfield, N. J.

The two papers making up the content of this booklet were the basis of an 18-man panel discussion as part of the program of the Jubilee. Seventh Day Baptist men participated in formulating the distinctives and diversities (including the Sabbath) and were on the two-hour panel. It is felt that a supply of these booklets would make possible worthwhile discussion programs in our churches. If interested please request the number of copies needed for distribution or discussion. Orders will be filled as long as the supply lasts. This material has been printed in the Sabbath Recorder, issues of March 30, April 6 and 13. The booklet form is more convenient for discussion.

Recorder Department Addresses

Most of the regular contributing editors have fixed and generally known addresses. Those who want to provide material for the Missions page know that it should be sent to Secretary Everett T. Harris, 403 Washington Trust Building, Westerly, R. I. Likewise, most of those who contribute material for the Christian Education columns see that it gets to Secretary Rex E. Zwiebel, P.O. Box 115,

Alfred Station, N. Y. The situation is a little more uncertain for the Women's Work column. The board is located at Milton, Wis., but Mrs. Lawrence W. Marsden, who is responsible for this department, should be addressed at Route 1, Box 153 A, Edgerton, Wis., during the summer months.

Others who have Recorder space at their disposal whenever needed are the president of Conference, Rev. C. Rex Burdick of Verona, N. Y., and the executive secretary, Harley D. Bond. Throughout this summer mail will reach him much quicker if addressed to 126 Liberty St., Salem, W. Va.

The OWM treasurer, Gordon L. Sanford, resides at Little Genesee, N. Y. For those who have occasion to write to the Conference treasurer, Mrs. Everett T. Harris Jr., her address is P.O. Box 127, Salem, W. Va.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

The following poem was sent by Mrs. Clarence Beebe, 119 Main Street, Westerly, R. I. The author is unknown.

I saw the king come riding:
No crown was on his head,
No royal guards surrounded him —
Just simple folk instead.
No gleam of pride was in his eye
No haughty head held high —
But strength and love reached out to me
As he went riding by.
His smile was warm, his hands were kind
His eyes saw far ahead —
No royal throne awaiting there —
A cross of wood instead.
My heart leaped up to follow him
As he went riding by —
My king indeed, forever more,
Hosanna! Praise on high.

SABBATH SCHOOL LESSON

for July 4, 1964

From Sojourners to Slaves
Lesson Scripture: Gen. 47: 1-6;
Ex. 1: 8-14.

Accessions

Salem, W. Va.

By Testimony:
Susie May Chipps Bond (Mrs. Carroll A.)

By Letter:
Carroll A. Bond
Milton, Wis.

By Baptism:
Catherine Applegate
Kenneth Burdick
Cicki Munns
Joyce Lippincott
Jean Lippincott
Cicki Scholl
Martha (Mrs. Edwin) Shaw
Dennis Shaw
Donald Whitford
Linda Smith
Thomas Ablemann

By Letter:
Jared Van Horn

Marriages

Bond-Chipps.—Carroll A. Bond and Mrs. Susie May Chipps, both of Salem, W. Va., were united in marriage in the home of Leland Bond, Clarksburg, W. Va., March 27, 1964.

The ceremony was performed by the Rev. C. W. P. Hansen.

Maltby-Miniere.—Allan Monroe Maltby, son of Rev. and Mrs. Leon M. Maltby of Plainfield, N. J., and Sandra Miniere, daughter of Mr. and Mrs. Matthew Miniere of Hagerstown, Md., were united in marriage at Plainfield, June 6, 1964. Their home will be in nearby Highland Park.

Births

Conrod.—A son, Philip Lee, to Pastor John and Joyce (Day) Conrod, May 27, 1964, at Kansas City, Mo.

Obituaries

Ochs.—Margaret, daughter of Glen and Ava C. Johnson, was born May 23, 1910, in North Loup, Neb., and died following a brief illness, at Methodist Hospital, Madison, Wis., May 12, 1964.

Baptized at North Loup in 1923 by the Rev. Herbert L. Polan, she became a member of the North Loup Seventh Day Baptist Church. After attending Milton College she taught school for two years and was married to Theron Ochs of Milton, Wis., Oct. 3, 1936. In 1938 Margaret joined the Milton church where she was a faithful member until her death. She served as church clerk, superintendent of the cradle roll department, teacher in Sabbath School, was an active member of the Women's Circle and also served on the church board of trustees.

For the past year the Ochs family has lived in Eau Claire, Wis., and they attended the New Auburn Seventh Day Baptist Church.

Surviving are: her husband; a daughter, Carol, in nurses training at Madison, a son, Phillip, at home; a sister, Mrs. Winch, Massachusetts; two brothers, Ed Johnson, Kansas City, Mo., and Roger, Emporia, Kan.

Funeral services were conducted by the Rev. Elmo Fitz Randolph in the Milton Seventh Day Baptist Church on Sabbath, May 16. Interment was in the Milton cemetery.—E.F.R.

Crandall.—Amy Sanford, daughter of Albert and Lina Barber Sanford, was born June 28, 1881, in Little Genesee, N. Y., and died May 29, 1964, at her home in Little Genesee.

She spent her entire lifetime in Little Genesee. She was married in 1903 to Albert Crandall who died in 1943.

She was baptized and joined the Genesee First Seventh Day Baptist Church July 9, 1892, and was a faithful member until her death. She was a member of the Sunshine Society.

Surviving are two daughters, Mrs. Carl Polen of Little Genesee, and Mrs. Gerald DeGroff of Kenmore, N. Y.; two brothers, John Sanford of Poughkeepsie, N. Y., and Mark Sanford of Little Genesee; five grandchildren and five great-grandchildren.

Funeral services were conducted by her pastor, Herbert E. Saunders. Burial was in the Wells Cemetery, Little Genesee.—H.E.S.

Stringer.—Leman Huffman, son of William and Mary Kelly Stringer, was born Oct. 2, 1882, in Pulaski, Ill., and died of a heart attack in his home April 13, 1964.

Coming to Milton, Wis., for his education, he was graduated from Milton Academy in 1906 and from Milton College in 1909. After doing graduate work in speech and voice at the University of Chicago and the American Conservatory, he became head of the Milton College Department of Music and Dramatic Arts in 1912 and held that position until his retirement in 1949.

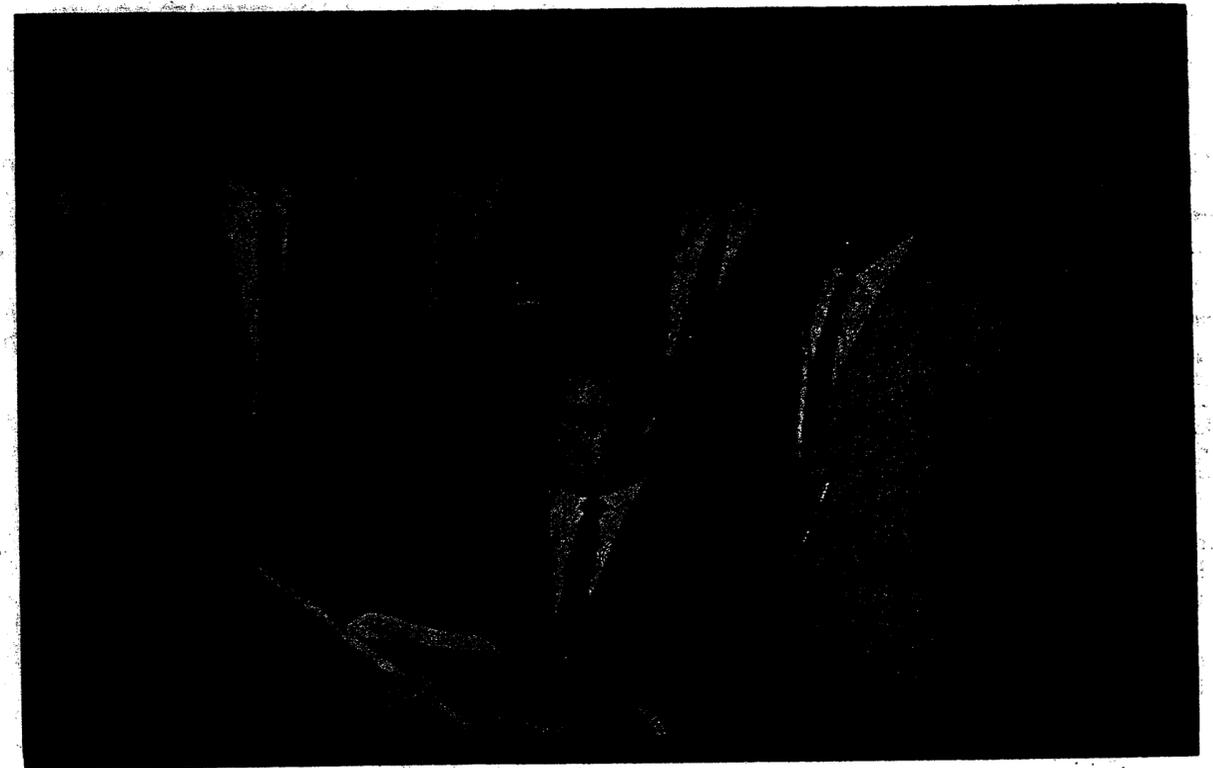
In June, 1911, he was married to Ruth Zinn in Farina, Ill. They celebrated their golden wedding anniversary at college commencement time in 1961.

Leman was baptized at Milton by his uncle, the Rev. M. B. Kelly, in 1903, and affiliated with the Milton Seventh Day Baptist Church. From 1923 to 1962 he was chorister of the church, directing the music of General Conference on several occasions. He also was church president, chairman of the finance committee, Sabbath School teacher, and a member of the camp planning committee. He served the Conference Young People's Board as president and treasurer.

Surviving are: his wife, one daughter, Mrs. Boyden Crouch; and one grandson, Robert Crouch, both of Phoenix, Ariz. A son, William, died in his youth.

Funeral services were conducted in the Milton church on April 16, 1964, by the Rev. Elmo Fitz Randolph, assisted by Dr. Kenneth Smith of Milton College. Interment was in the Milton cemetery.—E.F.R.

The Sabbath Recorder



Ministerial Training Council

Seated at a desk in his office on the second floor of the Seventh Day Baptist Building at Plainfield, N. J., is the Rev. Victor W. Skaggs who soon will devote full time to directing the training of the ministry of the denomination, carrying out the action of General Conference and the council. The full membership was present for the two-day meeting reported in this issue. From left to right: Dr. Melvin G. Nida, Salem, W. Va., Prof. J. Leland Skaggs, Milton, Wis., President K. Duane Hurley, Salem College, Rev. Delmer E. Van Horn, Adams Center, N. Y., Rev. Earl Cruzan, Westerly, R. I. (chairman), and Dr. H. O. Burdick, Alfred, N. Y.