

# The Sabbath Recorder

## Marriages

**Cruzan-Campbell.**—David Cruzan, son of Mr. and Mrs. Frank Cruzan of Bridgeton, N. J., and Joan Campbell, daughter of Mr. and Mrs. Francis Campbell also of Bridgeton, were united in marriage July 22, 1967, at the Marlboro Seventh Day Baptist Church with Rev. Charles Bond officiating and Pastor John A. Conrod assisting.

**Field-Wright.**—Robert Lee Field, son of Mr. and Mrs. Merle E. Field, of Milton Junction, Wis., and Jean Ellen Wright, daughter of Mrs. Edward J. Wright, of the same village, were united in marriage in the Seventh Day Baptist Church of Milton Junction on Sabbath afternoon, July 1, 1967, by Rev. A. A. Appel.

**Katz-Marsden.**—Thomas Benjamin Katz, son of Mrs. Ruth Rubitsky, Edgerton, Wis., and Laurel Evelyn Marsden, daughter of Mr. and Mrs. Lawrence W. Marsden of Albion were united in marriage in the bride's home Sabbath afternoon, June 17, 1967, by the Rev. A. A. Appel.

**Traver-Creel.**—Airman 1/C Douglas A. Traver, son of Mr. and Mrs. Archie Traver, Bolivar, N. Y., and Miss Lynna Pearl Creel, daughter of Mrs. and Mrs. Edwin Creel, San Angelo, Tex., were united in marriage August 4, 1967, at the home of the bride's parents, the pastor of the bride officiating.

## Obituaries

**ATKINSON.**—Mrs. Violet, daughter of Floyd and Ella Peet was born May 13, 1905 and died June 4, 1967, in Robert Packer Hospital at Sayre, Pa.

She was married to George W. Atkinson, Sr., Sept. 3, 1924, at Jamestown. He passed away Sept. 24, 1957. She lived all her life in Potter County, Pa.

She was a member of the First Seventh Day Baptist Church of Hebron and also a member of Hebron Grange.

Surviving are: four daughters, Mrs. Wilma A. Webster, Austin, Pa.; Mrs. Berna A. Phillips of Fort Myers, Fla.; Mrs. Donna A. Grant of Alhambra, Calif.; and Mrs. Elsie A. Deitrick of Coudersport, Pa.; one son, George W. Atkinson, Jr., Columbia City, Ind.; eight grand-

children and one great-grandchild; her mother Mrs. Ella Everett Peet Wilcox of Coudersport; a brother Robert H. Peet of Coudersport, and a sister, Mrs. Virginia Allen of Ocala, Fla.

The funeral service was held June 7 at the First Hebron church with Herbert E. Saunders officiating with burial in the Hebron Cemetery by the church. —H. E. S.

**KROMAN.**—Addie Mae, was born August 27, 1889, in Kentucky, and died on July 17, 1966, at Thousand Oaks, Calif.

Funeral services were held in Los Angeles with her pastor officiating. Burial was in Rose Hills Memorial Park.

—M. G. S.

**WILSON.**—Ella Crumb, daughter of Frank Arlington and Etta West Crumb, was born in Alfred, N. Y., June 11, 1891, and died at Bethesda Community Hospital, North Hornell, N. Y., Aug. 25, 1967.

She was baptized by Pastor Lester C. Randolph, and joined the Alfred Seventh Day Baptist Church Dec. 11, 1902.

Miss Crumb was graduated from Alfred Academy in 1909 and from Alfred University in 1913. She taught French and German in the high schools of Dunkirk, Salamanca, and Newark (all in New York State).

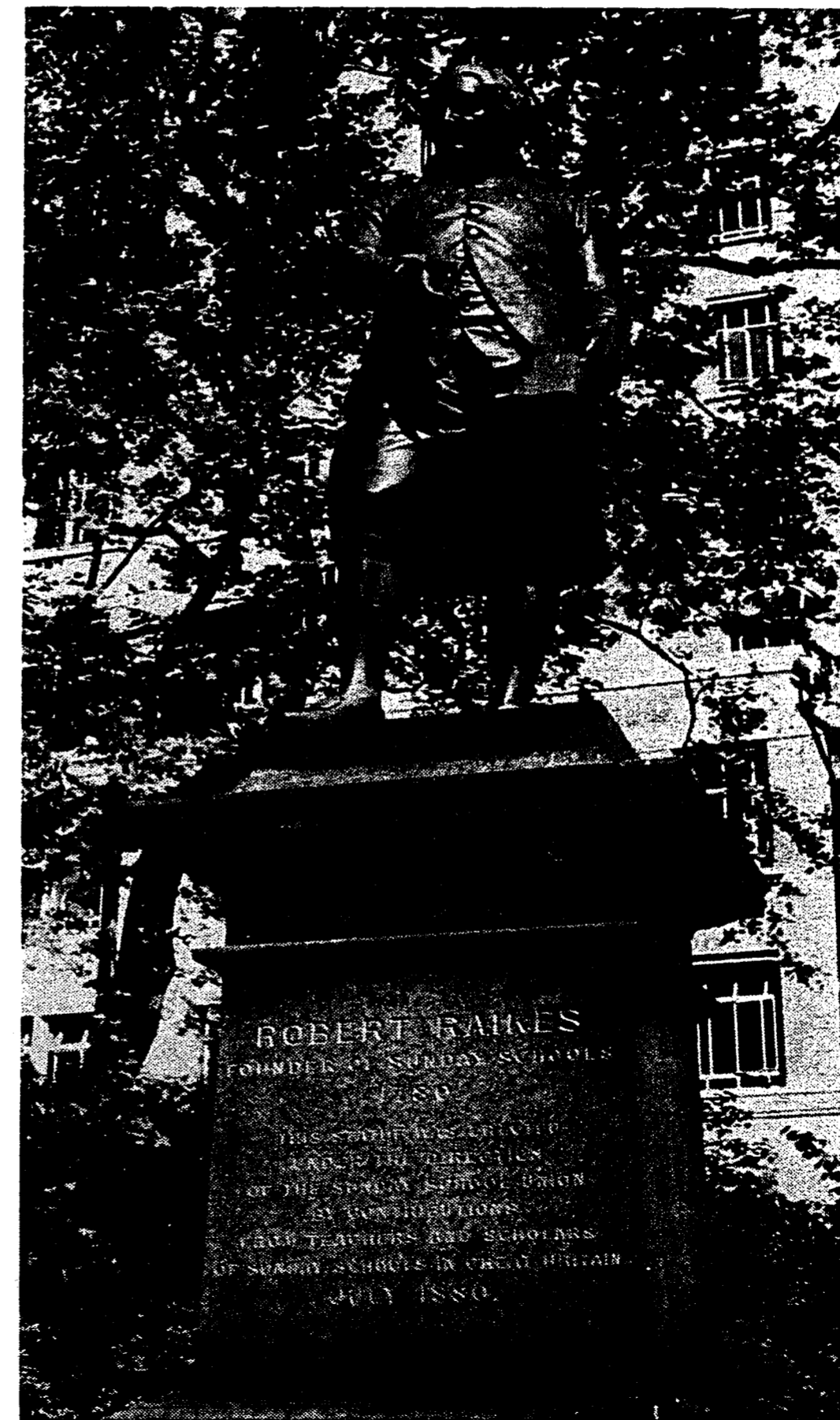
On April 24, 1919, at Alfred, Miss Crumb was united in marriage with Donald E. Wilson of Wellsville. They lived the major portion of their active life in Pittsford, N. Y., where he taught in the public schools.

Following Mr. Wilson's retirement, they moved to her family home in Alfred. Here Mrs. Wilson resumed an active relationship in the Alfred church, having served on the Board of Trustees. She had been a member of the Committee on Memorials since its organization in 1961. She also belonged to several community organizations. The offering plates now in use in the Alfred church are a gift from her in memory of her father and mother.

She is survived by her husband; one daughter, Mrs. Joanne Sculli of Brockport, N. Y.; one son, Richard M. Wilson, of Wheat Ridge, Colo.; four grandchildren; a number of nephews, nieces and cousins.

A memorial service was conducted by her pastor Aug. 28, 1967, and burial was in Alfred Rural Cemetery.

—D. S. C.



The Robert Raikes monument in London commemorates the vision and work of the philanthropic editor of the **GLOUCESTER JOURNAL** who in 1780 gathered some of the poor children of the city into rooms of a private house for "their Sunday instruction in reading and in the elementary truths of religion." This is reputedly the origin of the modern Sunday school. One may read the story of Robert Raikes in Volume I of **SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA**. There also one may read the interesting story of a Seventh Day Baptist Sabbath school forty years earlier at Ephrata, Pa. (page 271). It was organized by Ludwig Hocker, and his daughter Maria was probably the first female Sabbath school teacher of whom we have any record. Regardless of who was first, Christian education in the church has grown. We seek to foster it by the observance of Christian Education Week.

# The Sabbath Recorder

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Member of the Associated Church Press

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## A Stewardship Challenge

What can be said about the figures on the back page of this issue except that the status of our denominational giving at the end of August presents us with a real challenge. Something is being done to stir us up to meet that challenge, as most of our readers know. A letter has gone out from the Office of Stewardship Promotion to all Seventh Day Baptists, urging each one to make an extra gift to our cause in September of an amount equal to one day's wage. Only such a personal sacrifice will make it possible for our workers to be paid and the contemplated work for the budget year to be carried out. The year ends on the fifth Sabbath of September.

The budget receipts listed by Gordon Sanford on the back page of this issue do challenge us to do better in the remaining few weeks. Those figures when compared with the corresponding receipts of a year ago, reveal that giving was down this August and that the total for eleven months is below the 1966 figure. The difference in August is \$3,077.89 and the figure for eleven months is \$3,362.50 less than a year ago. Since our 1966-67 budget is larger the percentage raised differs more widely. Last year with \$95,691 contributed we had reached nearly 81 percent of the budget; this year with \$92,257 we are at 75 percent of the budget. The startling need for September is \$30,714 — one fourth of the total budget. Some of the boards and agencies were unable to pay their regular expenses at the end of August.

How have the individual churches been doing in August and through the year? The total figures quoted above pretty well tell the story. Let each person check for himself and his church. A church-by-church comparison shows that some 39 churches and organizations gave less in eleven months of this year. Some 31 gave as much or more. The variation is not great in most churches. One sizable church more than doubled its contributions; a few were notably lower. There seems to be a noticeable relation to pastoral leadership. An increase in giving seems to follow some of the pastors who changed churches. Generally speaking,

churches with strong local projects increased their giving to denominational work. The converse cannot be checked from the figures on the back page of the *Recorder*, but it is known to be true that the missionary-minded church has less problems meeting local expenses than the not-so-missionary-minded congregation.

This much ought to be readily recognized: We have not given in proportion to our economy and income; we could have done better; we can do better. It is a matter of opening our hearts—and our purses—loving.

## Sunday Mass on the Sabbath

The Catholic Bureau of Information reports on the National Conference of Catholic Bishops held at Chicago in April. One of the items discussed by the bishops was a letter asking Rome for special faculties so that particular classes of persons might fulfill the obligation of Sunday Mass on Saturday.

The approval of this cannot be taken as indicating that the Catholic church is about to recognize the Sabbath as a day of obligation equal to Sunday. It may suggest a recognition that Sunday is not sacred by divine command but only by church decree—which can be altered if the reasons for doing so are deemed sufficient. The guidelines are not those written in the Bible but in the book of rules of the church.

Is there a possibility that Catholics discharging their obligation of Sunday Mass on Saturday will be more open to a consideration of the Bible teaching about the sacredness of the seventh-day Sabbath?

## Gallup Poll of Church Attendance

Is the church getting through to the American people as a whole? Dr. George Gallup's organization has asked questions about church in his polls every year since 1955 and concludes that church attendance is in a steady decline. It would seem to indicate that attendance does not keep up with professions of faith and membership increases.

Does it mean that Christians are not taking their faith seriously, or is it that

many of them are lured away from church by other more attractive activities on Sunday? Could it be that there is a continuing breakdown of the long-held sacredness of Sunday? Is this lowering of attendance another indication of the secularization of the church, which even some churchmen are advocating. We have not read the \$12.50 report of Dr. Gallup which covers ten years of surveys, but it is doubtful if he has any definitive answers to the thought questions we are raising.

If the Gallup poll had surveyed the church attendance of Sabbathkeepers and Seventh Day Baptists, comparing these figures with the average of those who supposedly worship on Sunday, what would it have revealed? We can only guess, but there are no clear indications that our churches have experienced much upswing in attendance as compared with membership during the past ten years. Our Sabbath convictions ought to show in church loyalty. The lesson that we should take to heart is that when the country is experiencing a decline in church attendance we should demonstrate the strength of our faith and the nurture of that faith by consistent participation in the appointments of the church.

## A Voice from the Sky

This is a sophisticated age. Such was the opinion of a balloon enthusiast who drifted over London around the middle of June and tried to attract attention to himself by talking to the people on the ground. He complained that nobody paid any attention to him. Some of us have had similar feelings when swinging in the top branches of a tall tree or hanging our feet over high cliffs, or standing on top of the chimney to fix the TV aerial. Anyway, a London newspaper championed the complaint of the balloonist and headlined an article on it, "If you hear a voice coming from the sky, please talk back."

The bearer of the news of salvation in Christ is, in a real sense, urging people to listen to the voice from the sky. It is not his voice for he is not a show-off.

His great desire is to get people to look far above the rostrum from which he speaks, to look unto Jesus "the author and finisher of our faith" and to hear the message of the Son of God coming to him through the quiet influence of the Holy Spirit. The evangelist hopes that those who listen to him will hear a voice from the sky. The invitation at the close of a revival meeting is essentially this, "If you hear a voice from the sky, talk back." In other words, when Jesus calls, let your heart respond. It is possible that you will not have another opportunity. Who knows?

When Billy Graham was in London thirteen years ago a publishing executive heard the call of God and resisted the urge to respond. God was gracious in permitting him to hear a similar call voiced by the evangelist in June of 1967. This time he "talked back" yielding his life to Christ at Earl's Court.

When you talk back to the voice that really comes from the sky it is not a light matter. Neither is it like the talking back of a naughty child. The only thing to say is, "Yes, Lord" or, as the boy Samuel, "Speak, Lord, for thy servant heareth."

#### Minorities with God Can Win

When Noah built the ark he was in the minority—he won. When Joseph was sold into Egypt by his brothers, he was in the minority—but he won. When Gideon and his 300 followers, with their broken pitchers and lamps, put the Midianites to flight, they were in the minority. But they won. When Elijah prayed down fire from heaven and frustrated the prophets of Baal, he was in the minority—but he won. David, ridiculed by his brothers, went out to meet Goliath: he was in the minority—he won. When Luther nailed his theses on the door of the cathedral, he was in the minority—but he won. When Jesus Christ was crucified He was in the minority—but He won! Victory depends not on the people on our side, but on whether we are on God's side.

Good News Publishers.

#### Corresponding Secretary Reports Year's Work to Conference

Following the 1966 session of General Conference held at Redlands, California, communications were directed to the various boards, agencies and committees informing or reminding them of courses of action which the Conference had taken or desired them to pursue. Other informational letters were sent as directed and expressions of Christian greetings were conveyed in behalf of our Conference.

In July of this year Christian expressions of good will and love were extended to eleven other sister conferences and groups in other countries.

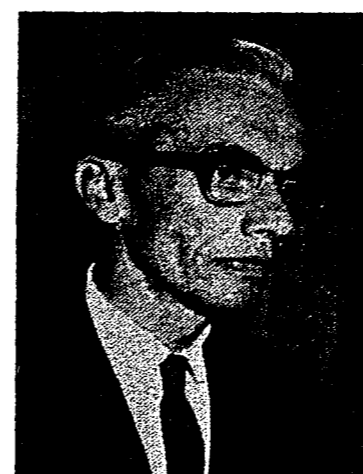
Statistical forms were mailed in June to our churches and, to date (August 14), replies have been received from 51 clerks and 42 treasurers. Eight churches have submitted no report thus far. It will be appreciated if all clerks and treasurers of all churches will reply soon enabling the including of complete information in the Yearbook for 1967.

Statistical records, when completed for 1966-67, indicated the total membership of Seventh Day Baptists in the United States was 5,753. They reportedly number 5,904 in other countries; hence, a grand total of 11,657.

Miss Janet Whitford and Mrs. C. Harmon Dickinson edited the 1966 Yearbook which was completed and distributed in February. Mrs. R. T. Fetherston has been named as editor for 1967 and, through advance planning and coordination, it is hoped that this year's volume will be completed by early December. Through vote of members of the Commission and Planning Committee on August 13, 1967, in the statistical report of the churches, the latest information pertaining to pastors and officers will be included.

A number of inquiries regarding Seventh Day Baptists, including requests for literature, have been referred to the secretary of the American Sabbath Tract Society for response.

—Alton L. Wheeler.



#### Conference President's Column

#### Yoked in Mission

##### Theme for 1967-68 Conference Year

(As presented by Conference President David S. Clarke).

Someone has recently said of us: "This is the ultimate divider among us insofar as religious experience is concerned—the line between the seekers and the non-seekers." He might well have put it another way also: "The men are separated from the boys in the renewal of the church—in "Facing Frontiers with Faith" by the line between those who seek to know and carry Christ's burden and those who are happy with their own definition of mission."

Recalling Jesus' invitation to come to Him, to learn of Him, to put on His yoke, your 1968 Conference president would urge associations, churches and individuals to be "Yoked in Mission" as we *Face Frontiers with Faith*. Put on Christ's yoke. Take off the yoke you have created to carry burdens of service and witness; Discover Christ's yoke and join Him in His redemptive work. And let others know that you know it is His yoke, not yours. Remove from your life and that of your church and association the "games Christians play" sometimes—games that give appearance of godliness, but lack its power.

In opening the new Conference year, Planning Committee and I are asking you and your church to "proclaim" being "Yoked in Mission" by worshipful presentation of a *Proclamation on Mission*. Study of the book *Witness in the Thick of Life* will help apply to church-life its declarations of faith.

As token of taking Christ's yoke, join me in the Sabbath-discipline of writing at

least one letter or card (or making face-to-face contact) each Sabbath to someone who needs you. Follow through on "Open Your Hearts Loving." Assume the Master's yoke in other disciplines, of course, but let this be our common symbol of yoke-bearing with Jesus.

We urge our youth to use the Loyal Hurley - Bernice Brewer chorus, "To Know Him and Make Him Known," expressing awareness of the Yoke-builder among us. Everyone is urged to use frequently, "O Master Workman of the Race" (perhaps fitting it to such bubbling tunes as "Forest Green").

Come to Kearney in '68 *Yoked in Mission to Face Frontiers with Faith*. I thank you for the privilege of serving as president.

#### Conference Pictures and Tapes

Frederick Ayars, representing the American Sabbath Tract Society in copying the tape recordings of the program and business of General Conference, has already met all the requests for short portions and is working on duplicate tapes of the complete program for two who have reason to need them. He is willing to have it announced that he can furnish tapes of certain programs at cost plus postage to others who may have use for them. The same offer holds for the pictures that he took, some of which have appeared in the *Sabbath Recorder*. Address requests directly to Mr. Ayars at 1152 Nash Ave., Lansdale, Pa. 19446.

It should be noted that the above offer does not include the cost of time involved in reproducing pictures and tapes. The time involved is very considerable, as anyone who has done such work well knows. Fred has many other projects of dedicated service to occupy his evenings. He does not often say no, but let us not impose on him for personal service. Those making requests can best determine whether or not the service asked for will further the Lord's work. Specify the photo size needed, the amount of recorded material wanted and the size of the reel you can use.

## Conference Delegates Involved

Whatever else may be said about the recent annual Seventh Day Baptist General Conference sessions at Grand Rapids, it will be agreed by those in attendance that they became involved. There was the usual involvement in the committees that handled the reports and all items of business that needed to be referred to committees before coming to the floor. The president went over the list of pre-registered delegates and divided them up into the usual "Interest" committees such as Committee on Publishing Interests, Committee on Foreign Missions Interest, Committee on Ecumenical Interests, Committee on Credentials, Nominating Committee, etc. —a total of fifteen separate committees that did their work mostly in the first three or four days and brought back recommendations.

The other principal involvement of delegates had little to do with the business of Conference. The president arranged for twenty-five "Encounter Groups" to be set up from the list of delegates. This division into groups was done for the president by the Rev. Victor Skaggs. Leaders had been previously appointed and given material enough for discussions to last through the week. Normally about fourteen people were appointed arbitrarily to a somewhat homogeneous group, with regular attendance of about nine or ten. The five youth groups had more assigned to them. It is not our purpose here to discuss the value of these daily discussions of Christian life problems; we look for a separate article on that. What made this Conference slightly different from the average was the intimacy of these two types of involvement for all people at different hours of the day.

There was also other involvement on a voluntary or interest basis. Attendance at worship services, program presentations and business sessions come under this category. Such participation by the delegates and visitors was perhaps better than usual. Some experienced difficulty in keeping up with the rapid pace of com-

mittee report adoption and may not have expressed themselves on the floor of Conference as freely as sometimes because there was not quite as much explanation as usual by committee members to the larger group that had not been in on the small group discussions. However, there was quite a little floor discussion of some matters, to the satisfaction of the majority.

—Editor.

## Society Annual Meetings at Conference Encouraged

In the issue of September 11 there was published the argument for holding annual meetings of incorporated societies (e.g. American Sabbath Tract Society) during Conference rather than on the third Sunday of September at the usual place of board meetings (Westerly, Plainfield, Alfred).

The matter was brought to Conference by a recommendation of Commission, which was referred to the Committee on Reference and Counsel—the normal procedure.

It was sensed that there was not unity of opinion as to how this could fit into the procedures of the Societies and the general outline of Conference program and business. The discussion resulted in the adoption of the final wording of a recommendation by the Committee on Reference and Counsel as a substitute for the Commission recommendation (No. 13). The action of Conference is therefore as follows:

"We suggest that the incoming presidents of General Conference for 1968 and 1969 be encouraged to secure voluntary trial of annual meetings of any board or agency as a part of the program of General Conference."

Drivers under 25 years of age represent only about 18 per cent of all licensed drivers in the U. S. but in 1965 they were involved in more than 30 per cent of all fatal traffic accidents and 28 per cent of all non-fatal highway mishaps.



## L. H. North Retires from Ministerial Retirement Committee

L. H. North of Plainfield, N. J., holds something of a record for working on one of the less spectacular denominational committees. He has been chairman of the Committee on Ministerial Retirement since 1937, a period of thirty years. During this time he has been supported by other members who have served for long or short periods of time. They have come and gone, some by death and some by way of the annual elections at General Conference. The nature of the work of the committee has been such that it could be done largely by correspondence, and had to be, since members were often quite widely scattered. Thus Mr. North has been the guiding hand and has had to do most of the work.

On the first day of Conference when other reports were presented or read, L. H. North presented his 30th report and then read a letter of resignation—retirement. When the resignation was accepted, the president, Dr. May called for a rising vote of acceptance. This was accompanied by spontaneous applause.

In presenting his letter Mr. North said: "During the period covered by my connection with this work I have seen the benefits grow from \$40 per month for full participation to \$115 for ministers who have served the denomination 40 years, with ministers' widows receiving three-fourths of that amount. Less than 40 years service is figured proportionally.

"To my successor I wish the same kindly consideration that I have enjoyed."

He further stated that he was leaving the committee to let a younger man take over the work. Of course he had no advance knowledge of what the Nominating

Committee would do in naming a new chairman. As it turned out the committee did not choose a younger man but a younger woman, none other than Mrs. L. H. North, who had not previously been on the committee. Thus the committee may still draw on the experience and sound judgment of its former chairman. All the other six members of the committee were reelected and two additional people added, Everett T. Harris, Jr., and Rev. Hurley S. Warren.

When Mr. North states how he has seen the fund grow and the monthly payments increase greatly, he is not saying how tirelessly he worked and planned to bring this about. Many ministers and widows have had reason to be very grateful.

—L. M. Maltby.

## Washington Journalism Center On a \$2000 Fellowship?

The religious thought journal *Christianity Today*, which now has a paid circulation of 150,000 (the largest in America), is now arranging for a Washington Journalism Center and is offering a \$2,000 religious news fellowship.

The WJC is described by the *Washington Post* as "a new journalism center of national scope that aims to further the education of news reporters, study the profession, and tell the public its conclusions . . . . The Center will function as an independent organization offering graduate-level study to working journalists and students and teachers in the field." The WJC does not grant degrees, but cooperates with graduate journalism departments, which grant credits. The program is built around seminars with working newsmen, U. S. government officials, and members of the diplomatic community. The select student body of ten permits intensive education.

"If we could see ourselves as others see us, we wouldn't believe it." —James H. Russell, Belton (Texas) Journal.

### News Flash

Word has been received from Dr. Victor Burdick that Rev. and Mrs. David Pearson and daughters arrived safely at Blantyre, Malawi on Tuesday afternoon, August 29, 1967, "about 4:00 P. M."



#### Happy Reunion in Malawi

Nine pastors of Malawi churches and Dr. Victor Burdick's family greet the Pearsons with the sturdy Land Rover to transport them to their new home. Dr. Burdick works with the luggage on the top. His two children are in the middle foreground and his wife is taking the picture.

#### Hopes and Dreams in Jamaica

The secretary of the Missionary Society was offered an opportunity to speak on Thursday afternoon of General Conference on the theme "Hopes and Dreams." Along with other board and agency representatives he presented several forward-looking plans as related to missionary work.

The secretary's particular emphasis touched on "Foreign Fields." He was preceded by Director of Evangelism Leon Lawton who spoke on "Home Field Hopes and Dreams." Seven minutes were assigned to each speaker. It was necessary to pack a lot into a very short time. Later, the secretary realized that he had left out some important hopes and dreams. He scarcely even mentioned Jamaica.

Mention was made of Rev. Pearson's work and the possibility of a growing ministerial training program in Blantyre, Malawi. The secretary went into some detail as to the need for a youth worker in Guyana, S. A.; but Jamaica came at the

end of his seven minutes and the needs and possibilities there were only touched on briefly.

It seems well to set down some of the hopes and dreams as they relate to our work in Jamaica. The need for repair and renovation of Crandall High School building at 29 Charles St., Kingston, was reviewed. Plans are already underway to take out the old inside stairway and to build a safer stairway to the second floor on the outside of the building. This will also provide additional library space.

A school administrator of many years experience visited Crandall High within the year and wrote upon his return, "It seems to me a critical appraisal should be made of all the books in the library. . . . Some new, well illustrated books at the right reading levels, with more time set aside for actual getting into the library to read, return and check out books, could vitalize this part of the program." This is an unrealized but seemingly very practical hope and dream.

And where does "the wave of the future" carry us as far as Crandall High School itself is concerned? On several occasions our former principal, Courtland V. Davis, has urged us to think of upgrading to a Junior College. Competition with government sponsored secondary schools in Jamaica will make it more and more difficult to secure teachers and maintain a high scholastic standard. The training of future leadership for our Seventh Day Baptist churches in Jamaica is the primary reason for Crandall High. This purpose can better be carried on by a Junior College. The academies were the forerunners of colleges in this country—so we might well hope and dream of the day (and work toward it) when Crandall High will become Crandall Junior College.

And still another dream which really ought to come true is to provide more adequate recreation facilities for Crandall High students. There is a large vacant lot behind the 29 Charles St. property. If funds could be secured to buy this lot we are told that it is the ideal place for a playground and parking

#### MEMORY TEXT

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. Prov. 4:7, 8.

lot as well as a deterrent to the gangs that hang around.

Principal Neal D. Mills has written concerning the vacant lot. "The lot back of us is for sale and we need very much some space for volleyball and other games and perhaps extension of our building. It is not fenced and boys gather there and throw stones into the trees and frequently through one of our windows. At night prowlers come over our wall and become unwelcome guests. If we could own it we could fence it in and have a little protection. From a financial point of view it would be a sound investment for property in that area is going up in price."

Budgeted plans for work in Jamaica in 1968 include some financial help toward a possible "Coordinator" of the work of Conference and the churches. Someone should travel around the Island and encourage and unify the work of the churches. Also a small amount is budgeted to help on board and lodging costs of a few Seventh Day Baptist students who come from rural church areas to Kingston for schooling. This would be in addition to the twenty scholarships already included in OWM giving. The need is quite urgent that such students be assisted with board and lodging costs.

The Pawcatuck Sabbath School, when learning of the pressing need, agreed to send \$10 a month for a time. But this is only a very small part of the urgent need. It is hoped that 1968 OWM giving will help in this matter.

These are some of the hopes and dreams of the future as far as Jamaica is concerned.

#### Let's Finish Our Projects

As we start a new year with last year's theme still ringing in our ears, "Open Your Heart Loving," and a new theme before us, "Yoked in Mission," let us go forward in women's work striving to make this year an even greater year in our Lord's service.

As our SCSC project developed and increased this past year, doubling in numbers of participating youth and churches, we were challenged to meet the increased support which all of you helped us do in one way or another. To make this possible we were forced to lay aside our initiative to support the raising of funds for the mission car for use of our missionaries in Blantyre. As the new year gets under way we are anxious to complete this project and solicit your donations. At present there is a balance of around \$400 to raise. Won't you reexamine your resources and help us if you possibly can?

From two societies come the following reports: The Nortonville, Kans., women have had a busy year of service. New curtains were made and hung in the church basement. Part of the parsonage was redecorated. Baskets of food were made up and distributed at Christmas time. They have also been busy giving bridal and stork showers, serving dinners, and serving meals at the spring Youth Retreat. They support regularly Our World Mission and the Women's Board.

The Waterford, Conn., women are a small group but busy in many ways. Some of their projects have been quilt-tying and patchwork sewing. They have the *Sabbath Recorder* sent to Yale Divinity School and Drew Theological Seminary. They contribute to Our World Mission and the ministerial retirement as well as many worthy mission projects.

#### SABBATH SCHOOL LESSON

for September 30, 1967

SEVENTH DAY BAPTIST POLITY

## New Thrust In Higher Education

By Franklin H. Littell\*

By what process does the student generation become alienated, resorting to beards and clothing fads and occasional demonstrations to signalize its inner emigration?

Admittedly a basic disagreement within the society is evident as a whole, and to some extent the students simply reflect the larger unease. But most of the student resentment is directed toward the very institutions that give them haven and protection, and the campus unrest would seem primarily to reveal a breakdown in confidence and communication within the republic of learning. The junior citizens have lost confidence in the structures of the college and university, and in an ambivalence of love and hate they affront the very *seniores* who are to provide them models of thought and conduct. The repeated themes of manifest discontent are directed nine times out of ten toward issues either frivolous or minor, unworthy of the time and effort required of students, faculty, and administrations to restore sobriety. What is at work here?

The bold thesis of this writing is that confidence and communication are breaking down because of basic dislocation between the campus' self-understanding and the society's expectation of it, and between the language and goals of the students and the aims of the professors. To speak bluntly, although education is receiving — after defense — the nation's largest cash outlay, in no section of our total social effort is the American public getting less return on its investment. Neither in terms of what society has a right to expect nor in terms of self-expectation of those involved in it is the educational enterprise today worthy of passing grades.

\* This paper was given by Franklin H. Littell, President of Iowa Wesleyan College at the HUMANITY conference, Chapman College, Orange, California, in March, 1967. Used by permission.

Moreover, in terms of the total struggle in which America is engaged — in the world map and in the realization of her internal goals—a dangerous chasm is opening up between the academic communities and the rest of the nation. . . .

I am arguing that the campus, if it is truly to serve in an age of struggle and testing, must recover a quality of moral earnestness — spiritual, intellectual, and political. And I am making the risky generalization—"risky" because my peer group is dangerous on defense even if often flaccid and ineffective on the affirmative or constructive—that more of our present ideals in higher education are closer to the spirit of grey and urbane resignation we associate with Stoicism than to the faith of persons committed to Truth and its Author. Even the dramatic educational experiments at college level, to which expensive and highly colored brochures call attention and foundations give money, are plainly planned to produce ladies and gentlemen of urbane disengagement rather than to develop upright citizens who are not ashamed to stand up for liberty and who know that the down-payment on liberty is self-discipline. I mean, speaking bluntly, that—with our spiritual, cultural, and political values confronted by skilled and ruthless adversaries unmatched in over a millennium of Western history — most of our campus experiments in the Humanities, in "experimental colleges," in new and luxurious ivory towers, are not only frivolous; they are fundamentally immoral. . . .

But in any truly liberal and humane discussion, in any sober pursuit of wisdom, the dialogue with the past plays an essential role. The lesson of the past, as well as the reality of the present, is this: any time and commitment for wisdom must be fought for—fought for in one's own personal discipline, and fought for in a world still largely a jungle with few

cleared places indeed for liberty and human dignity. Education which is responsible will not, in short, accommodate to the convenience of retreat to the monastery: it will press forward to achieve the model city-state within which maturing men and women learn in the fellowship which crosses generations through the rigorous disciplines by which self-government is enabled and secured.

Specifically, we must accept the truth that the college or university is itself an economic and social and political force, and that those who flee or are protected from its responsibilities and structures are being poorly trained to function as mature citizens in the larger society. Students who have been kept in protective custody for four years, or perhaps seven, are not being educated to be free and responsible citizens: they are being trained to be serfs. And our instinctive sympathy for serfs in revolt should not blind us to the fact that the system of serfdom is itself wrong. Most so-called "student government" is a patent fraud; the students know it and the administration counts on it. . . .

To relate responsibility to the society, and to accomplish a reintegration of the now disparate concerns of trustees, professors, and students, the college needs four emphases built into the heart of the curriculum and campus life:

1. Study of the American Heritage;
2. Study of the enemies of Liberty (Communist, Fascist and variants);
3. Mastery of the Basic Arts of Communication (writing, speaking, experience in committee work and the self-government of groups).
4. Experience in service to others (practical altruism).

These are the main rubrics in a college program, the spinal column of which is straightened by the pursuit of wisdom, with the development of various technical proficiencies growing around it. In such a core program, students can acquire that self-discipline of mind and spirit worthy of mature citizens. They will have occasions to affirm and to appropriate a constitutional government of three chambers (trustees, professors and students), to exercise thoughtfully and responsibly

that self-discipline which is the other side of the coin whose face is liberty.

Let me summarize one plan that we are considering at Iowa Wesleyan College that seems to encompass the right relation between society and the right relation between professors and students. We propose to shift to a fourteen and seven and a fourteen and seven schedule. . . . In the seven weeks between semesters, not counting two weeks of Christmas vacation, we expand our time for traveling seminars, both at home and abroad. In these inter-semesters, we are going to establish a core program that will be used for intensives for all the students. The first year will be the American Heritage: what does it mean to be an American citizen today? What are the rights and responsibilities in a self-governing society? What particularly are the commitments of America as a world-city to the cultural, ethnic, religious dialogue? I am sick and tired of having witch doctors and adventurers monopolize patriotism. I think it is time that responsible people in our institutions speak up.

The second year intensive will be given to social pathology which is a code name for the study of totalitarian movements and systems. You can learn a good deal about the healthy relationships of institutions and the open society by studying sick societies. The third year intensive will be given to the arts of communication. Students cannot be graduated as educated persons if they cannot mould public opinion. To mould public opinion you have to be able at least to make a committee report or write a good paragraph.

Finally, the fourth year intensive will be devoted to an emphasis on altruism. One of the learnings of an educated person who has engaged in the disciplined pursuit of wisdom is that the alternative to authoritarian control is voluntary service and voluntary covenant. Every citizen needs to know that sometimes and at all times part of the time, he has to be engaged in service for others. If students

(Continued on page 14)

## Women's Board Dreams for the Future

By Mrs. Don V. Gray

(Presented on Thursday morning of General Conference as part of a unified four-board program moderated by General Secretary Alton L. Wheeler. Mrs. Gray started her talk with the following quotation which is identified later.)

"I have selected as a theme on which to address you, 'The Character and Culture of Women.' In this age of progression and innovation, when all the active elements of society are agitated—when man takes his position in the strife between conservatism and reform, when the wisdom of the past becomes the folly of the present,—it is proper for woman to reexamine and rearrange her position, and find her proper sphere. To her the philosophical settlement of this question is equally a duty and an interest. Caprice and custom are unsuited to the progress and matter-of-fact character of the present age. The beatings of her mind for intelligence and usefulness are not to be quieted by an arbitrary law of society. Her love and culture, of the beautiful and the true, of the elegant and the useful, the active and the commanding, are not to be smothered by the notions that had their origin in a more barbarous age. Woman's mind must be permitted to exert itself in the great intellectual efforts. Whatever comes within her reach, of intelligence, of mental culture, of greatness and usefulness, whatever she may do to give shape to her character and position, and to mould, elevate and shape the character of society, and improve and bless the world comes within her appropriate sphere, and no custom of society may forbid her.

"The proper sphere of woman is now more than ever a subject of inquiry and speculation — the law of progression claiming for her a more advanced position, and conservatism bidding her be quiet in the sphere she has long occupied. In this strife, the two extremes are to be avoided. The whole question is settled by the law of ability and aptitude. The free-

born mind of woman is entirely out of place when it is allowed to revel only in the simple ignorance and empty circles of fashionable etiquette. Woman's mind was never designed for such useless purposes, nor her person for a moving automation of fashion. . . . In a country church-yard in New Jersey, there stands a plain monument with this inscription: 'Julia Adams, died of thin shoes, April 17, 1839, age 19.' Were all the monuments of the dead as truth-telling as this, we might also find: 'died of whalebone and stays, age 18; died of spinal irritation, induced by heavy drapery and bustles, age 17; insane from the last novel, age 25; hopelessly insane from magazine literature, aged 23; a raving maniac from the last love legend, aged 27.'

"Such is not the God given and natural employment and destiny of woman. A higher and holier sphere of operations is her birthright. . . . A nobler destiny is her rightful heritage. The Word of God gives her an immortal soul. The Gospel of the Son of God gives her the hope of salvation."

So spoke Rev. James Bailey on August 14, 1853, 114 years ago last Monday, to the Philomathic Society of Little Genesee, N. Y.

If there were time it would be interesting to re-read this excerpt from Dr. Bailey's address to the young ladies of a century ago and see how many of his ideas are applicable today. A quick review will show that some progress has been made but that many of the notions he struck out at are still in existence, if not as pronounced as they were then.

This is an age of progression and innovation, and all active elements of society are agitated. Man still takes his position in the strife between conservatism and reform. This wisdom of the past has become the folly of the present, and so it is still proper for woman to reexamine and rearrange her position and find her proper sphere. . . .

Woman no longer dies of thin shoes, or whalebones and stays, but unfortunately if the truth were put on the tomb-

stones of the spirits of woman we would still find: insane from the last novel; hopelessly insane from magazine literature and raving maniac from the last love legend. Perhaps this would not be found often within the doors of the church family, but it is prevalent in the women of the world.

Within the church we might find on woman's "tombstone of the spirit" such inscriptions as:

died for lack of imagination  
died for disuse of creative ability  
died from fear of becoming involved  
died in the rut of necessary but uninspiring job of raising money  
died from lack of inclination to try to understand  
died from being constantly pushed farther and farther into the background of daily living.

The Women's Board of the Seventh Day Baptist denomination feels an urgency about the matter of reviving the spirits of the women of the denomination.

A high and holy sphere of operations is their birthright — a noble destiny is their rightful heritage. God has given each one an immortal soul and the Gospel of the Son of God has given each one hope of salvation.

The Board is searching for ways to bring these truths to the attention of the women in a way that will point up to them the importance of the spiritual life over and above the routine of an organized religious life. It must be done soon, this much is evident, but in just what way remains to be seen.

Perhaps through working more closely with the women of the Seventh Day Baptist World Federation;

Perhaps through the enthusiasm of the SCSC members;

Perhaps through the North American Baptist Women's Union and Church Women United;

Perhaps through some entirely new challenge;

Perhaps a combination of these and others, but there is one challenge the Board is ready to present to the women at this time:

In the *Reader's Digest* for July 1967, there is an article telling how a certain family is discovering the Bible. They are not "new" Christians but have the usual knowledge of the Bible. They became concerned lest the knowledge of the Bible be erased from the public's mind because it simply is not brought to the attention of the people enough. I quote: "I was suddenly staggered by the thought: If the Bible is only sketchily covered in church school and not at all in public school and is no longer read in most homes, how and where will children ever learn about it? They won't. This great book will become for millions of our young people as if it had never been written. A whole generation is growing up without access to the cultural treasury on which a big part of our civilization is built."

It seems to me that this is an area in which women should be or become vitally interested. I had thought to encourage the women to take up some form of Bible study for the enrichment of their own lives, as a goal for the next few years. I recently had it brought to my attention by attending some Bible study classes in New Auburn that in spite of my Bachelor's degree in Philosophy and Religious Education, I am woefully lacking in knowledge of what is actually contained in the Holy Bible. I comforted myself with the thought that I am not alone in this lack.

Then here comes Joseph Shallit in his *Reader's Digest* article "We're Up to Deuteronomy" and takes that comfort away from me. I am filled with the necessity of urging the women of our denomination to take up this challenge, and do something constructive about it. The age-old questions, "What can I do?" and "Why should I be the one to make the effort, when Mary Jones is so much more qualified and has so much more native ability" are no doubt in your minds right now. Let Mary do it. I agree, let Mary do it, but let her do it, also.

The Women's Board would hope for some woman in every church and fellowship who can sense the urgency of this

growing need and who will be willing to prepare herself, possibly involving sacrifice, possibly involving only determination, to become a Bible study leader in her church and in her community. To do this she will need to *study*, not just read the Bible. The Board has talked of ferretting out and presenting for consideration some correspondence courses along this line, and we may do so this next year, but don't wait.

If you look, you will find study books that will help you. You may find night classes being held in nearby colleges that will welcome you as a student.

Your pastor can recommend reading.

Your church library will be a great help.

Visit second hand book stores or public book sales and find "classics" in the field of biblical information.

It will be as it is in any other field a person chooses for study, when you become tuned-in to that field, you will find the subject popping up in most unusual and unexpected places. But first you must put yourself in tune.

We may hope for dedicated women who will feel the need, and will be willing to dedicate two or three years of their life to the study of the Holy Scriptures with the thought in mind of presenting the truths to the youth of the land. We find that others are already at work in this field, a good example being the Good News Clubs.

Seek ye first the Kingdom of God—and all these *things* shall be added unto you.

Let's knock into the background the tombstones of the spirit and seek the will of God, beginning with serious Bible study.

### Alcoholics

This country has over five million identified alcoholics. Stated generously, one citizen out of 40 is an alcoholic. Considering that about 40 per cent of the population is 21 or under, one person out of 24 adults is an alcoholic.—Sen. Wayne Morse.

### New Thrust in Higher Education

(Continued from page 11)

have already been in military service, the Peace Corps, the church mission board, or some other service, they write a paper on one's maturity as a citizen. But if they have not, they will be required to spend seven to nine weeks in a service project and to write about it. Hopefully, many students will have completed these intensives by the senior year and be able to go on a traveling seminar. This schedule will also make it possible for half the faculty to be on leave in the winter as well as the summer.

It seems to me that this sort of a discipline establishes the campus as a model city-state where students grow up into participation and increasing responsibility in the government of a community. As they learn self-discipline and self-government, students become the kind of citizens that we need in the society at large. You overcome the alienation between generations that is producing these student and non-student one-generation cultures. You move from the boot camp to the forum where the dialogue fosters the creative endeavors of a free and responsible society.

### No More Fishing

There is a man, perhaps many a man, who will never do any more fishing. One such (name withheld) wants to help some unfortunate boys have the privilege of the sport that he enjoyed in his care-free early youth. The man is a "lifer" in the Louisiana State Penitentiary at Angola, La. He made a little money from the sale of some hobby work and contributed it to a Baptist Children's Home to buy fishing tackle for some of the boys, explaining:

"I was very fond of fishing when I was a boy, and since I have no children and my prison sentences preclude the possibility of my ever being free again or having a family of my own, I would like to help your boys find the enjoyment that I once knew."

## OUR WORLD MISSION

### OWM Budget Receipts for August 1967

	Treasurer's		Boards' 11 mos.	Treasurer's		Boards' 11 mos.
	August	11 mos.		August	11 mos.	
Adams Center .....		760.66				
Albion .....		445.38	50.00			
Alfred .....	764.40	5,564.56				
Alfred Station ..	176.00	2,451.55				
Algiers .....	5.00	5.00				
Assoc. & Groups	230.00	756.91	521.92			
Battle Creek .....	736.58	4,923.64	100.00			
Bay Area .....		471.50				
Berlin .....	131.52	1,305.63				
Boulder .....		871.35	25.00			
Brookfield 1st ..	31.25	731.75	5.00			
Brookfield 2nd ..	46.11	808.61				
Buffalo .....	20.00	345.00				
Chicago .....		1,120.00				
Daytona Beach ..	137.05	1,279.87	25.00			
Denver .....	276.74	1,654.94	75.00			
DeRuyter .....	116.75	556.20				
Dodge Center ..	193.38	947.54				
Edinburg .....						
Farina .....	54.85	575.58				
Fouke .....		130.00				
Hammond .....	60.05	97.85				
Hebron .....	114.50	786.50				
Hopkinton, 1st..	129.97	2,407.44	25.00			
Hopkinton, 2nd	25.00	102.25				
Houston .....	56.30	124.11				
Independence .....	80.95	736.25	15.00			
Individuals .....	746.39	1,600.39	29.17			
Irvington .....		1,560.00				
Jackson Center..						
Kansas City .....	100.00	461.00				
Little Genesee ..	161.10	1,566.10	25.00			
Little Prairie .....		20.00				
Little Rock .....	15.00	173.53				
Los Angeles .....	821.00	4,091.00	80.10			
Los Angeles, Christ's .....		100.00				
Lost Creek .....	160.00	1,510.00	30.00			
Marlboro .....	370.68	3,500.52	70.00			
Memorial Fund		2,415.02				
Metairie .....						40.00
Middle Island ..	60.00	325.00				
Milton .....	799.04	7,517.13				135.00
Milton Junction	153.30	1,103.55				
New Auburn .....	85.62	408.50				
North Loup .....	225.00	2,467.25				
Nortonville .....	138.50	1,574.25				100.00
Old Stonefort ..	52.10	311.10				
Paint Rock .....	15.00	229.50				
Pawcatuck .....	584.43	5,477.45				89.77
Plainfield .....	669.06	3,545.54				
Putnam County..		30.00				
Richburg .....	127.50	933.70				
Ritchie .....	52.25	323.56				
Riverside .....	1,088.62	6,019.64				
Roanoke .....						
Rockville .....	11.25	220.49				
Salem .....	272.25	1,682.25				
Salemville .....	57.75	340.00				12.00
Schenectady .....	41.00	213.21				
Shiloh .....	849.38	6,241.68				350.00
Syracuse .....	66.00	163.34				
Texarkana .....						
Trustees of Gen. Conf. ..						191.35
Verona .....	365.35	2,111.15				
Walworth .....	184.50	904.50				
Washington .....	133.00	701.50				
Washington, People's .....		30.00				150.00
Waterford .....	161.92	1,273.52				
Whilte Cloud .....	15.00	446.26				
Women's Society	324.36	324.36				
Yonah Mt. .....						30.00
<b>Totals</b>	<b>\$12,322.75</b>	<b>\$92,257.41</b>				<b>\$1,762.96</b>
<b>Non-Budget</b>	<b>143.20</b>					
<b>Total to Disburse</b>	<b>\$12,465.95</b>					

### AUGUST DISBURSEMENTS

Board of Christian Education .....	\$ 1,072.15
Ministerial Retirement (Mem. Fund)	486.89
Ministerial Education .....	1,255.03
Missionary Society .....	5,962.80
Tract Society .....	1,754.37
Trustees of Gen Conf. .....	66.40
Women's Society .....	214.15
World Fellowship & Service .....	156.66
General Conference .....	1,467.50
S.D.B. World Federation .....	30.00
<b>Total Disbursements</b> .....	<b>\$12,465.95</b>

### S U M M A R Y

1966-1967 Budget .....	\$124,735.00
Receipts for 11 months:	
OWM Treasurer .....	\$92,257.41
Boards .....	1,762.96
	<b>94,020.37</b>
Amount due in 1 month .....	\$ 30,714.63
Percentage of year elapsed .....	91.6%
Percentage of budget raised .....	75%

Gordon L. Sanford  
OWM Treasurer

August 31, 1967



# The Sabbath Recorder

## Marriages

Bauer - Kern.—Fred Bauer of Wantagh, L. I., N. Y., and Mrs. Otto Kern of the Irvington Seventh Day Baptist Church, were united in marriage on May 20, 1967, in the Seventh Day Baptist Church of Christ, Plainfield, N. J., by Rev. C. Harmon Dickinson.

Brannon - Morgan.—Homer D. Brannon, son of Mr. and Mrs. Riley U. Brannon of North Loup, Nebr., and Neoma Joyce Morgan, daughter of Mr. and Mrs. O. B. Morgan of North Loup, were united in marriage at the Seventh Day Baptist Church, Aug. 30, 1967, Pastors Mynor G. Soper and Duane L. Davis officiating.

Van Horn - Mauterstock.—Rodney Wayne, son of Rev. and Mrs. Kenneth Van Horn, and Dawn Althea, daughter of Mr. and Mrs. Fred Mauterstock of Conway, Ark., were united in marriage at the Seventh Day Baptist Church, Little Rock, Ark., on July 15, 1967. The Rev. Kenneth B. Van Horn, father of the bridegroom, officiated.

Zulkoski - Swanson.—Eugene Zulkoski, son of Mrs. Edward Zulkoski of Burwell, Nebr., and Kathleen Swanson, daughter of Mr. and Mrs. Herman Swanson of Ericson, Nebr., were united in marriage July 7, 1967, at Burwell by the Rev. Herbert Spanel.

## Births

Blagg.—A daughter, Kimberly Ann, to Wm. Jr., and Karen (Wagner) Blagg of Little Rock, Ark., on March 16, 1967.

Bradberry.—A son, Robby Dean, to Mr. and Mrs. Edgar Bradberry, Little Rock, Ark., on January 20, 1967.

Davis.—A son, Douglas Lane, to Arden and Janice Scott Davis, at Ord, Nebr., Aug. 29, 1967.

Davis.—A daughter, Rebecca Lee, to Rolland and Norma Polinoski Davis, of North Loup, Nebr., July 29, 1967, at Deepwater, N. J. The father is now in Vietnam with the Army.

Mitchell.—A son, Brian Alan, to Rev. and Mrs. James M. Mitchell, Little Rock, Ark., on Aug. 29, 1967.

Saunders.—A daughter, Peggy Sue, to Rev. and Mrs. Herbert E. Saunders of Little Genesee, N. Y., on August 28, 1967.

Steesy.—A son, Scott Todd, to Walter and Mary (Cartwright) Steesy of Little Genesee, N. Y., on Aug. 11, 1967.

Williams.—A son, Lance Michael, to Leonard and Judy Jess Williams, at Grand Island, Nebr., Aug. 25, 1967.

## Obituaries

GREEN.—Edward E., was born Nov. 19, 1899, near North Loup, Nebr., and died at North Loup, Aug. 23, 1967.

One of six children of L. Ellsworth and Carrie Clarke Green, he spent all of his life in the North Loup community, being a truck driver many years. He became a member of the Seventh Day Baptist Church on May 11, 1911.

He was united in marriage to Ruby Petersen at Grand Island, Nebr., on Sept. 2, 1925.

Survivors are: his wife, one son, Harlan of Ord, Nebr.; one daughter, Mrs. Robert (Twyla) Hawkes of Boys Town, Nebr.; one sister Mrs. Edwin (Elsie) Burdick of Englewood, Colo.; and six grandchildren.

Memorial services were conducted at the Seventh Day Baptist Church by his pastor, Duane L. Davis, with interment in North Loup's Hillside Cemetery.

—D. L. D.

## Cigarette Smuggling and Smoking

The announcement that Governor Rockefeller was calling a conference of fifteen governors to deal with the problem of cigarette smuggling didn't come over the air too clearly. It was heard twice as "cigarette smoking." The governor is concerned about the loss of \$50 million a year in tax revenue when cigarettes are brought from southern states without paying the tax. The fifteen governors would do well to take up the bigger problem—with the greater loss of money and life—especially in view of the most recent findings about death caused by smoking. Collecting the tax does not do away with the great health hazard that the tobacco people are playing down.



A CAGED SQUIRREL reminds one of many modern churches with their complicated machinery, grinding on year after year. They keep up the organization; they carry out "The program of the Church," often speaking of it with great enthusiasm; they take care of the budget, announcing at the end of the year that all claims have been paid in full. Yet, no revivals have been held, and no hearts have been strangely warmed by the inner consciousness that sins have been forgiven and souls have been saved.—The Christian Advocate.

