

The Sabbath Recorder

summer school in Alfred last June we conducted our own Vacation Church School with an average attendance of 32.

Our Lord's Acre project has developed from a community potato plot and individual projects into raising grain on small near-by plots in the woods to feed wild life for the Pennsylvania Game Commission. Members of the church and community help to prepare ground, plant, and cultivate. The Game Commission and wild life do the harvesting. The money earned is put into a parsonage fund.

Right now our parsonage is empty; Darrell Barber resigned the first of January and is now serving the Schenectady Church.

Last fall we held a bazaar in connection with the community Ladies' Aid harvest supper.

One week before Christmas, on the day of the Community Christmas program, a gas failure resulted in the whole church becoming completely covered with soot. We had redecorated four years previously. Through the co-operative effort of the community the whole building was washed down and repainted. A new furnace was installed, drapes were washed, floors sanded and refinished, and a new carpet laid. There was much rejoicing when we held our first service at the church again on a beautiful Easter Sabbath with two choirs in their fresh white surplices, and with Mynor Soper, a student at Alfred Theological Seminary, to bring the message. We feel fortunate to have the community building in which to hold the Christmas program, our Sabbath school classes each week, and church services twice a month with Mr. Soper preaching. Since he will be leaving for California the first of June we are without definite plans for the summer and coming year. Our annual oyster dinner and business meeting was well attended in January.

A small group of church women has been formed this past year to try and carry out activities of the Women's Board and other church interests. The church co-operates with the Coudersport Council of Church Women, the president being one of our church ladies.

Because we are the only church in the immediate vicinity, we try to serve community needs. We reach many children of

non-church families and our church is open to the migrant crop workers each summer. — Correspondent.

SHILOH, N. J. — A Mother and Daughter banquet was held in the church dining room March 29, sponsored by the Ladies' Benevolent Society. The food was prepared by the society but the men of the church served the meal. The tables were beautifully set with African violets in the center. One family was outstanding, having four generations present.

Shiloh Bible School is again responsible for a Jamaica scholarship for the new term beginning in April.

Easter Sabbath was observed with anthems and script by the choir. The pastor's message was, "I Know that my Redeemer Liveth."

Carlton Wilson and daughter, Miss Ethel Wilson, were chosen as delegates to represent our church at the dedication services in Westerly for the Brisseys, the newly appointed missionaries to Jamaica. — Correspondent.

"The cost of taking care of the damage caused by alcohol is three times the amount the State of Washington receives from liquor." — Judge Mathew W. Hill, Justice of the Supreme Court, State of Washington.

Accessions

New Auburn, Wis.

Testimony:

Mrs. Perry McHenry

Births

North. — A son, Tony Lee, to Mr. and Mrs. Warren North of New Auburn, Wis., on April 5, 1955.

Obituaries

Allen. — George A., was born March 13, 1877, at Marlboro, N. J., and died Feb. 12, 1955, at the home of his daughter where he had made his home for the last few years.

He married Louisa Harris of Shiloh, October, 1916, who preceded him in death. He was a member of the Marlboro Seventh Day Baptist Church. He is survived by one son and two daughters: Morton D., Mrs. Ruth Cruzan, and Mrs. Marian Peterson, and ten grandchildren.

Funeral services were conducted by Rev. Paul Osborn. Burial was in the Shiloh Cemetery.

P. B. O.



The Sabbath Recorder

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Member of the Associated Church Press

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NATIONAL FAMILY WEEK

May 1-8, 1955

EQUAL JUSTICE UNDER LAW

Many of our readers have visited Washington and have stood as we did recently in front of the awe-inspiring Supreme Court building on Capitol Hill. Our only excuse for venturing a word picture of the building, is that descriptions reflect feelings and feelings are conditioned by the vividness of our current experiences. For two days we had been mingling with prominent religious editors and listening to renowned speakers setting forth the great issues of the day. We had been meeting in a Lutheran church almost next door to the Supreme Court, and had passed the building several times with little more than a glance, because we were so intent on the details of our own program.

It was an hour before the morning session of Associated Church Press would begin, an hour before public buildings would open. Walking around the corner we faced the massive temple-like structure, and watched its dimensions grow as we approached and mounted slowly the broad expanse of the 35 marble steps leading up to the huge portico. It is one of the newer buildings of the capital, completed in 1935. That is one reason why the nearby Library of Congress, by comparison, looks grey and weather-beaten, and why the more distant Capitol building seems, as one has written, "mellowed with age and humanized with defects."

The building, to house the highest court of a great nation, was designed by its architect, Cass Gilbert, to be as flawless as the justice to be meted out within its chambers. The roof is of white tile, matching the whiteness of the Vermont marble of the building. The steps, as we have said, lead up to a great portico where twin rows of massive, grooved Corinthian columns rise more than 50 feet to support the roof and the inscription stretching across beneath the pediment. The four great words of that inscription claim our attention as we mount the steps, "Equal Justice Under Law."

It is comforting to know that those words are above us when we stand at last lost in insignificance among the 16 columns which are so large that it seems as if there is no space to walk between their 8-foot-square bases. When one

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stands in a grove of California redwoods, their towering height and massive brown trunks seem friendly, for they are living; they seem like distant cousins rooted in the same soil from which we had our source and from which we draw our sustenance. But here there is no friendliness in the sections of chiseled white stone. Even the doors of the "temple" are uninviting. The latchstring definitely is not out on these great bronze doors 20 feet high and weighing 3,000 pounds each.

We try to imagine ourselves to be like Samson standing between the center pillars of the temple of Dagon, but the thought quickly dies, for it is impossible to even touch two of them, much less pull them down. We are small, very small, in front of this house that seems to have been built for giants. We are wrong in looking for friendliness here. This is the place for impartial justice, not judgment based on friendship. We might as well cry out, "O judgement, thou art fled to brutish beasts" as to appeal for partiality. Above the cold, abstract, anonymous beauty of this place are those words, "Equal Justice Under Law." That is enough.

At the eastern end of the building there is another portico where the central figure depicted is that of Moses bearing the tablets of the divinely given law of Sinai. God has a hand in the affairs of men. The equal justice under law must look back to the perfect law and look forward to the perfect judge. "Shall not the Judge of all the earth do right." Genesis 18: 25. Equal justice with men can never be quite equal, for human judges partake of the frailties of other men. Justice at best can be but an aim or a goal. But we stand before One who satisfied for us all the claims of justice and now offers us forgiveness.

We rejoice at the epoch-making decisions of our Supreme Court within the past year by which they move toward making their motto of equality real. We pray that in their current session they may discover under God how to implement the decision giving equal opportunity to all races.

All of us want our justice to be equal under law but some of our theologians, in

stressing the fact that we are now under grace, go so far as to deny that we still need the Law of God as a standard. Let them visit the Supreme Court.

Alfred Youth Visit Denominational Headquarters

The cover picture on this Recorder shows a large group of youth and the adults who brought them by car from Alfred, N. Y., to visit the Seventh Day Baptist Building at Plainfield, N. J., a distance of 284 miles. There were 33 of the Alfred folks, including one or two from Alfred Station. Of the 35 pictured here 3 are Plainfield youth who took the guided tour of this building and the publishing house which joins it in the rear. Miss Evalois St. John, librarian, is also in the group (3rd row center). Also in the center rear behind Miss St. John will be seen Rev. and Mrs. Hurley S. Warren. He is well known to our readers as a former pastor of the Plainfield Church, a recent editor of the Sabbath Recorder, and at present the pastor of the First Alfred Church.

The intermediates from Alfred are: Roberta Armstrong, Merrilyn Campbell, Miriam Mills, Beth Jacox, Joyce Claire, Marjorie Tucker, Mary Spaine, Alise Ogden, Mildred Pierce, Jack Glover, Eddie Shaw, Robert Campbell, James Burdick, Sally West, and Linda Spaine. Shirley Bottoms of Buffalo and Brian Rogers and Lyle Sutton of Alfred Station also accompanied the group. The photograph was taken professionally on Sunday morning, April 17.

The whole 4-day excursion was under the direction of Mrs. H. O. (Hannah Shaw) Burdick, Sabbath school teacher of the Alfred young folks, who is pictured second from the left on the second row. She took the group to visit the historic Ephrata Cloisters of the German Seventh Day Baptists in 1951. This youth group also conducted a service for the Buffalo, N. Y., Fellowship in 1953. Well-instructed in church history and organization, they were able to impress an afternoon audience in the 250-year-old Piscataway Church 3 miles from Plainfield on Sabbath afternoon when they spoke on denominational matters.

The firsthand knowledge of our publishing work, of our headquarters building, and of our historical treasures gained by these young folks should enable them to speak intelligently about these things as they take their places in church gatherings in the years to come.

The trip was financed by various fund-raising projects of the youth over a considerable period of time. There are many youth groups located closer to Plainfield than Alfred. Forward-looking leaders of such groups might like to consider the lasting impressions which would result from similar well-planned trips to the Seventh Day Baptist Building and to the other educational features so easily accessible from Plainfield.

MISSIONARY BOARD MEETING HELD

A highly interesting and important quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was attended by the editor Sunday afternoon, April 24, at Westerly, R. I. Considering the importance of the meeting, following so soon after the return of Secretary Harris from a two months' visit to the American Tropics, the attendance at the meeting was not quite as large as we might have hoped. (We counted 19 present, at least 2 of whom were visitors.)

The complete minutes of the meeting will later be published in the Missionary Reporter. The space occupied by formal reports in the minutes never gives quite the true perspective of a long business meeting. The meeting did last somewhat longer than usual, beginning at 2 p.m. and continuing until 5:30. Although the secretary's report was brief, most of the business of the board centered around recommendations from him either directly to the body or through the Advisory Committee and the American Tropics Committee.

Considerable time was spent in the early part of the meeting discussing a recommendation of the Advisory Committee in regard to sponsoring the visit of a Seventh Day Baptist representative to Nigeria this

MEMORY TEXT

For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. 2 Chron. 16: 9.

coming summer. The editor found himself standing alone in opposing some of the negative expressions in this recommendation.

There was very little discussion of Nyasaland in the meeting, which may well be interpreted as meaning that the work there is moving forward without many problems that need to be considered by the board.

The greater portion of discussion time centered around the information and recommendations relating to the British Guiana and Jamaica work. Proposals for strengthening the work in South America were, we believe, well considered. They will be reported on the Missions Page in due time. The same may be said for the work in the British West Indies. Several recommendations and actions by the board should result in greater encouragement to the native and white leadership there. The board is stretching its current budget and obligating itself for the future to make possible this encouragement.

Remember Ministers Conference

The pastors, retired ministers, and seminary students — as many of them as find it financially possible to do so — will be meeting for their annual conference at Salemville, Pa., from Monday evening to Thursday noon, May 9-12. Remember these meetings in prayer. The conference, through its messages, its discussions, and its actual service to the host community will stress missions, evangelism, and the Sabbath. Three lay speakers bringing informational and inspirational messages are scheduled. Some ministers unable to attend have indicated that they will be praying for the meetings. All prayer meeting leaders throughout the denomination are urged to remind the members of their groups to pray for this gathering.

MINNESOTA MOTHER OF THE YEAR

Mrs. Charles W. (Ethel) Thorngate, 82, widow of a well-known Seventh Day Baptist minister who never accepted ordination, is not the "Mother of the Year" in Minnesota, but she was one of the "runners-up" for that distinction. An examination of her long list of distinguished offspring and of her present achievements in church and civic life indicates why her friends at Dodge Center, Minn., overrode her modest objections and nominated her for that special recognition.

Mrs. Thorngate is mother of 6, grandmother of 14, and great-grandmother to 12, according to the article appearing in the Star Record. We note with interest that even at her advanced age she is the organist and chorister of the local church. She is active in the Ladies' Aid and other church organizations, besides keeping up an active membership in the Fortnightly Club (which nominated her) and the Ashland Community Club.



She says that she intends to continue living in Dodge Center where she came as the wife of the pastor in 1937. Her husband died in 1952. They had previously served Seventh Day Baptist Churches in Wisconsin, Illinois, and Nebraska. She was born in Iowa.

Of her 6 children Dr. George is the best known throughout the denomination. A medical missionary to China for many years, he headed the work there as long as it was possible for American doctors to remain in Shanghai. Later he was sent by the U. S. Government to organize village medical work throughout Indo-China just before that unfortunate country was invaded and partitioned. A specialist in diseases of the chest, this son is the father of four physicians, three of whom are now associated with him in a growing practice at Monterey, Calif.

The other son, John, who has 3 children,

is head of the Physics Department of the high school at Eau Claire, Wis.

The eldest daughter, Mrs. Myra Barber, is a journalist, employed by the daily paper in Ord, Neb. She is known to our readers as a correspondent for the Sabbath Recorder. Another daughter, Mrs. Marguerite Clapper, mother of 3, was formerly dean of women at Northland College, Ashland, Wis. One daughter, Mary, lives with her mother but teaches in Eau Claire, Wis. The last daughter to be mentioned, Mrs. Wesley Baldrige, mother of 4, was formerly a violin teacher but is now content to be a housewife in Montgomery, Minn.

Three of the grandsons of Mrs. Thorngate are now in the military service. Others have taken their turn at such service in a medical capacity.

Here indeed is a mother worth mentioning. Her contribution toward world betterment through her progeny is matched by her own Christian service devoted to the cause of Seventh Day Baptists through long years of self-sacrificing labor as a pastor's wife. This ought to be an inspiration to the young women who may sometimes think that the demands of such a life are great and the rewards hard to see.

Sabbath Rally Day May 21

Letters and suggestions for the observance of Sabbath Rally Day were sent out by the Sabbath Promotion Committee of the Tract Society on April 26. Free bulletin covers are also in the mail for all churches known to be able to make use of them. Church members and lone Sabbathkeepers are urged to volunteer their talents and time to make May 21 a valuable Sabbath rally. An added service this year is the inclusion with the letters of a mimeographed Sabbath sermon for pastorless churches. Ask the church clerk about it. A few extra copies are available from the Tract Society for groups or individuals.

SABBATH SCHOOL LESSON for May 14, 1955

Uzziah's Strength and Failure
Lesson Scripture: 2 Chron. 26: 3-5, 16-21.

LETTER FROM NYASALAND, AFRICA A Day at Makapwa Mission

By Beth Severe

Dear Reader:

Have you ever wondered what happens to the money that you give towards the raising of the Denominational Budget, or what may go undone when you don't give? Did you ever stop to figure up what it costs the various projects that depend on the budget to run for a month? Take our work here in Nyasaland. It takes approximately \$150 monthly just to pay our native salaries, and this makes up 55% of our expenses (this excludes any missionaries' salaries). Yet for the month of February we received \$84.97, and for the two previous months we received \$100 each. According to the budget we should be getting \$334.17.

Would you like to drop in on us here for a day? Let's take the one that has just finished, and maybe you can decide for yourself if God's money is being used in a way that would be pleasing to Him. Since time and space are limited, small though important things will of necessity be omitted.

Sunday, April 3, 1955

6:30 a.m. — School opens, with grades 1, 2, 6, and 8 being held at this time. Enrollment: grade 1, 41; grade 2, 31; grade 6, 41; and grade 8, 23. School begins outside with drill, done to songs mostly in the native tongue. The first 40-minute period of the day is **religion**, which we are grateful that we are permitted to teach.

7:00 a.m. — Sees the native workers begin their work. At present around 20 are working on the road. Four builders and their helpers are "mud" plastering the outside of the boarding department. Two carpenters and three assistants are busy making door frames for the new dispensary where maternity work will be started soon after the building is completed. The machine-boy is busy grinding maize for the boarding boys' food. The boarding prefect has gone to the gardens with the boarding boys from grades 3, 4, 5, and

7 to finish planting the beans, or to see about the maize harvest.

7:30 a.m. — The native pastor holds a short service with the patients before the native hospital aide opens the dispensary for the day, through which more than a thousand patients pass each month. The needs vary far and wide: tropical ulcers, tick fever, malaria, coughs, sore eyes, asthma, bilharzia, amoebic dysentery, intestinal parasites; and we could go on.

11:30 a.m. — Afternoon school classes begin their drilling. Enrollment: grade 3, 41; grade 4, 46; grade 5, 40; and grade 7, 38. School closes at 4:30 p.m. for all except grade 7 which closes at 5.

2:00 p.m. — The workers finish, to go home for the first meal of the day.

2:30 p.m. — The boarding prefect takes the boys from the morning classes to their work. At present they are shelling maize that was grown on the mission last year. Some are cutting the mission lawns with long grass knives.

TODAY'S SPECIAL: At 1:30 the pay train stopped at the mission from which we received three drums of fuel and a ton of cement. We are more than grateful for this, for it is against the law to have things carried up the railway from Sandama as was done in past years.

5:00 p.m. — Supper at the Boarding Departments.

6:30 p.m. — Boarding boys' evening prayers in the church led by the blind mission pastor; and girls' evening prayers held in the dispensary by the girls' prefect.

ANOTHER SPECIALITY: The village and mission women met this afternoon for one of two meetings each week for handicraft and lessons in housekeeping, cooking, and hygiene. These classes are held by the girls' prefect, who also is in charge of the handwork for the girls in all the grades. She is the wife of the hospital aide, having completed the eighth grade, and taken 1½ years of training in Domestic Science.

Separate from the mission school, we are paying the salaries of two teachers in the two northern schools that were opened this year. There are approximately

70 more students enrolled in these two village schools.

We on a mission field have our dark times as well as Christians anywhere, but when we stop to count our blessings we can clearly see God's leading in the work here. We ask that you continue to remember Seventh Day Baptist work here in your daily prayers, and that we might have shown you a little more clearly what giving to the Denominational Budget does in just one of its many works.

May God continue His work
as we work with Him,
Beth and Joan.

PACIFIC COAST ASSOCIATION REPORTS VALUABLE MEETING

Miss Evelyn Ring

The Pacific Coast Association met with the Riverside, Calif., Church April 15-17 with a large group in attendance. The general theme for the meetings was from Matthew 10: 8b: "Freely ye have received, freely give."

The Friday evening service emphasizing "Such as we are, we receive," consisted of a sermon, "Endowed with power," by Rev. Alton L. Wheeler followed by a testimonial and consecration service led also by the pastor.

Sabbath morning the theme, "Such as we have, we give," was carried through the worship service with music by the combined choirs of the Riverside and Los Angeles Churches and the sermon on "The power of Christian experience" by Rev. Leon Lawton.

Sabbath school for all age groups under the direction of the Riverside superintendent, Miss Dora Hurley, preceded this service.

Sabbath afternoon the young people's hour was an appreciation of Pacific Pines Camp. Colored slides of the camp were shown, depicting a full day's activities of camp life, interspersed with choruses and testimonies by the young people. The words from Acts 4: 20 served as an appropriate theme, "Of such as we have seen and heard, we speak."

Following this service a "Singspiration" arranged by Lois Wells consisted of musical numbers by various groups: young

people, children, male voices, duets, and solos.

The evening after the Sabbath, on the women's hour, we enjoyed a dramatization, "The Miracle of Influence," the story of a Christian family carrying out their summer projects and looking forward to their church camp. The last scene, at camp some time later, showed the closing meeting in which the campers reviewed material on church and missions.

On Sunday morning a panel discussion was held on the subject, "For such as we desire, we pray" — as Christians, praying for one another, by Victor Burdick; as local churches, realizing that a praying church begins with praying individuals, by Mrs. Orvis Chapman; as an association, praying with a vision for our local Pacific Coast missions, by Rev. Leon Lawton; and as Seventh Day Baptists, praying for the problems and challenges of the denomination, by Albyn Mackintosh, concluding with a summary by Rev. Alton Wheeler.

The good music furnished under the direction of Mrs. Gleason Curtis and Miss Lois Wells, the choristers of the two churches, is always an inspiring addition to all the services.

A fellowship dinner was served Sabbath noon in the social room, as well as supper in the evening, and a pot-luck dinner on Sunday.

The concluding meeting was the business session Sunday afternoon at which time the following officers were elected for the coming year: president, Dr. Victor Burdick; vice-president, Frank Ferro; secretary, Mrs. Rex Brewer; treasurer, Jack Gregory; corresponding secretary, Miss Evelyn Ring; members-at-large, Albyn Mackintosh and Merrill Van Noty.

We do not know what the Greek or Aramaic phraseology may have connoted in the story of Christ at the marriage in Cana of Galilee. We do express our conviction that, at the present hour, this incident cannot be used as an alibi for the vast liquor trade with its conscienceless program of invading our homes and luring with honey-tipped lies the youth and motherhood of our land into its toils for profit. — Fred D. L. Squires.

Sabbath and Sunday, The Real Difference

By Loyal F. Hurley, D.D., Professor of Biblical Interpretation
Alfred University School of Theology

Seventh Day Baptists have a message for this age. That message is one that includes the seventh day of the week as the Sabbath.

Too many unkind things have been said in the controversy over Sabbath and Sunday. And, no doubt, many untrue things also. Isn't it possible to study the history of each without bias and rancor? Let's try to do that.

Probably all would agree that any day devoted to God and worship is better than no day devoted to Him. One period of 24 hours is as good as any other as far as length and usability are concerned. All days are of the same length and availability. Any difference lies in meaning.

The value of special days depends upon their history, their purpose, and their inner significance. We ought to be able to study Sabbath and Sunday on this basis without animosity. As an illustration, there is vast difference between a first birthday and a one hundredth — a lot of history lies in between. There is much difference whether May Day is used for a Maypole dance or a bombing orgy. The difference is in the purpose. Again, whether Christmas means Santa Claus to us, or the birth of Jesus, depends upon the inner significance we attach to the special day. The value of special days depends upon their history, their purpose, and their inner significance.

Another important factor is that there is no problem about Sabbath and Sunday until after the resurrection of Christ. Before that everybody is in agreement. So we ought to study the early history of the Sabbath without anyone having antagonism. The early history of the Sabbath is alike for all; the first purpose of the Sabbath is alike for all; the inner meaning of the Sabbath is alike for all. It is one of the institutions the Lord revealed to mankind through His chosen people, the Hebrews.

I. First, let us look at its history. The Bible pictures it as one of two primeval institutions that are as old as the race. The family and the Sabbath are the basic institutions of the Bible. The Sabbath is older than the giving of the law on Sinai. Read the story of the manna before the Children of Israel came to Sinai and see how the Bible describes it.

II. The purpose of the Sabbath is moral and spiritual. This ought to be easy for anyone to see. There were four major codes of law for Israel: (1) There was first the **Moral Law**, like the Decalog; (2) then there was the **Sacrificial Law** which was the means of pardon when some other law was not kept; (3) there was the **Sanitary Law** which pertained to proper foods and cleanliness; (4) and lastly, there was the **National Law** which pertained to the people as a nation. Now it ought to be clear to all that the Sabbath was not a matter pertaining to the sanitary law, neither was it sacrificial, something to be observed to secure pardon for some transgression. It must, then, be either national or moral. But it is not national for the Bible clearly shows it as in use before the founding of the nation, and it has been kept by both Jews and Christians during all the centuries since the Jewish nation was overthrown. The Sabbath is not national. It is an institution which is clearly moral and spiritual in its purpose. It is a day for God, for rest, for worship, for instruction, for redemption.

III. **The inner meaning of the Sabbath** is that it stands for God and all that God signifies. First, the Sabbath represents God as the Creator. Read Genesis 2: 1-3; Exodus 20: 11; 31: 16, 17 and see how clearly this is made plain. The Sabbath also represents God as Sustainer and Provider. In Exodus 16: 27-29 one reads the Bible statement about that: "See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days." The Sabbath stands for the

God who provides. In the third place the Sabbath represents God as the Redeemer. In Exodus 31: 13 and Exekiel 20: 12 it is clearly spoken of as a sign between God and Israel, "that they might know that I am Jehovah that sanctifieth them." That is, it was to stand for the God who chooses men and sets them apart for a holy purpose. An institution which represents God as Creator, Provider, and Redeemer must have been intended to be not only moral and spiritual, but also universal, and for all time.

Jesus gave the Sabbath this abiding and universal spiritual meaning. "The Sabbath was made for man," He said. Jesus loved and observed the Sabbath. He freed it from the burdensome rules of a legalistic Judaism. He emptied it of formalism and deadness. He filled it with service and love. Jesus used the Sabbath to remind men of God — the God who cared for them. That is why He healed and taught and loved men back to God on the Sabbath. He showed that the Sabbath is God's representative among the days, just as the Bible is God's representative among books, and just as Jesus Himself is God's representative among men. All the followers of Jesus, so far as the New Testament shows, kept the Sabbath thus. There are sixty references to the Sabbath in the New Testament.

Now let's look at Sunday. A. C. Zenos in the Standard Bible Dictionary says:

"When Christianity was established as a distinct faith, its adherents, following the example of Jesus, observed the Sabbath with the evident intention of using it as a means of spiritual edification. At the same time, the custom arose among them of meeting on the first day of the week in commemoration of the Master's resurrection (Acts 20: 7; 1 Corinthians 16: 2). This was called the Lord's Day (Rev. 1: 10). For a time, the two days were observed together, but for very distinct and different reasons. They were not

rival or antagonistic to each other, neither was the Lord's Day substituted for the Sabbath. And yet it was inevitable, as Christianity became more and more clearly differentiated from Judaism, that two days so nearly alike in purpose should be confused with each other. After the third century of the Christian era, the ideal Sabbath of Jesus was identified with the Lord's Day, and the Jewish Sabbath fell into disuse, and the conviction grew that it had been abrogated."

Now this good professor of McCormick Theological Seminary is all right except in some places. Acts 20: 7 does not refer to the resurrection, neither does 1 Corinthians 16: 2. In Revelation 1: 10 the reference is to the Day of Judgment rather than the first day of the week. There is no history of Sunday in the New Testament. The first day of the week is mentioned in the Gospels only six times, all referring to the day when they learned of the resurrection. Many earnest Bible students who keep Sunday believe that the resurrection occurred on Sabbath afternoon, not on Sunday morning. Gibbon writes, "As for the observance of Easter, others in other parts of Asia vary in the month, but hold it on Saturday." All that the Bible makes plain about the resurrection is that at whichever time the disciples went to the tomb it was already empty.

Jesus commanded that His disciples should be baptized. Paul explains that baptism is a symbol of death and resurrection. Read it in Romans 6: 3, 4. Sunday, then, as a memorial of the resurrection is completely superfluous, and not Biblical. Let us summarize Sabbath and Sunday on a Bible basis.

The Sabbath is ancient; Sunday is more recent. The Sabbath was instituted by God; Sunday was instituted by man. The Sabbath is supported by the Bible; Sunday is supported by tradition. The Sabbath is the day of Christ and the apostles; Sunday

MISSIONARY EVANGELISTS

The term, "missionary evangelist" is usually thought of as referring to a denominational representative who serves as an evangelist in conducting meetings for weak churches or where it is hoped that a church can be established. The missionary part of the term signifies, in part, that he is sent out by a sponsoring organization and derives much of his support from the organization rather than from the field which he serves for a brief period of time. Such work is highly important to the extension or preservation of the work of denominations in this country.

There is, however, another meaning to the word which is brought to our attention by the news reports of evangelistic work in other countries. A number of the best-known professional evangelists spend a considerable portion of their time conducting campaigns on the other side of the ocean or in the countries south of the border. These men are literally missionary evangelists because in most cases the countries to which they go are too poor to pay the cost of the meetings through the offerings. Even the great crowds in Billy Graham's London Crusade last year were not sufficient to meet the expenses of the campaign. It is quite probable that his current meetings in Scotland and on the continent will have to be financed to

is the substitute of the Church fathers. The Sabbath is of divine origin; Sunday of human, even pagan, origin. The Sabbath represents all that God represents; Sunday at the most represents only one event in the life of Christ. The Sabbath is a symbol of future rest in the glory (Hebrews 4: 9); Sunday is not a symbol of anything future. Rich blessings are promised for faithful Sabbath observance; nothing is promised for Sundaykeeping.

Seventh Day Baptists believe the Sabbath should be faithfully kept as a day to honor God and His Christ. In doing so they are not legalists trying to earn their salvation, but children of God seeking to show by faithful obedience that they love their Heavenly Father. Can you honor Him without similar loving obedience?

a considerable extent by contributions from this country.

If that is the case in relatively well-dressed and prosperous Europe how much more is it the case in Central America where many of the people respond to the Gospel invitation clothed in their best rags and tatters. Dr. Hyman Appelman has recently concluded a 3-week campaign in Guatemala City. He preached to crowds ranging from 3,000 to 7,000 in the 5,000-seat Olympic City Open-Air Theater. It is reported that the 40 pastors and missionaries co-operating decided that the evangelistic invitation would not include a call for rededication — only for conversion and church membership. Even so, over 3,000 responded.

It is interesting to note that because the people were so poor Dr. Appelman gave his time without remuneration, paying his own plane fare and expenses as well as providing for the salary of the interpreter. If there are those among us who have questioned the finances of professional evangelists let us bear in mind that some of them — probably a large per cent of them — are truly missionaries as well as evangelists.

Dr. Appelman reported growing interest and enthusiasm in spiritual matters in Latin America. To quote:

"I have been to the Latin-American countries for four successive years. Each year has drawn larger crowds and brought greater results than the year before. Now is the time for God's people to strike and to strike hard for Christ and to win the one hundred fifty million souls in Mexico, Central America, and South America. Perhaps because I am learning the Spanish language, and expect to be able to preach in it in less than a year; perhaps because I have grown to know the thinking of these Latin-American neighbors, quick to respond to the truth, it has been much easier to win these multitudes to Christ this time than it was before." — Ed.

It is obvious that while our personal output in this nation is immense, our spiritual intake is pitifully small. — Dr. John Sutherland Bonnell.

THE REALITY OF THE HOLY SPIRIT IN EVERYDAY LIVING

By Air Force Chaplain David J. Williams

[One of a series of evangelistic radio messages broadcast from Mineral Wells, Texas, when Chaplain Williams was stationed at Wolters AFB. David Williams, Th.M., is from the Verona, N. Y., Seventh Day Baptist Church. He is the only military chaplain of the denomination now on active duty.]

There seems to be much misunderstanding and bias prevalent today in Christian evangelical circles pertaining to the work and ministry of the Holy Spirit. Even casual observation notes a dearth of Biblical information concerning the third person of the Trinity. Recognized authorities vary widely in their theological axioms and practical applications in the whole realm of the Holy Spirit.

It is not enough to give assent to the doctrine of the Holy Spirit, nor vaguely to depend on the Holy Spirit in an emergency. The Holy Spirit is more than a doctrine, a power, an influence; the Holy Spirit is a person, without whose presence the Christian life is empty and futile. Extreme Holy Spirit poverty is evident among many so-called Christian churches and organizations, even though the mechanics include numerous functions aimed at personal soul-winning, righteous living, and routine prayer. Walter Russell in his book, *The Burning Bush*, maintains:

"If our Christianity is not doing with the truth what the great head of the Church promised in His farewell addresses, it is not the genuine article. Its creeds are but the husks of devitalized religiosity. Its gorgeous temples are but the modern catacombs in which lie the cold corpses of ecclesiasticism. Its sermons are but the feeble funeral incantations of the Saviour who still lies in Joseph's tomb. Some critical, classical, Christless choirs, with the deceptive cosmetics of culture, are only the perfumed decorations that fail to hide death's monstrous presence. And the heart of the Father cries over the performances and offerings of a mutilated, enervated, and emasculated evangelism."

No Stranger at Pentecost

The third person of the Trinity has existed since the foundation of the world. In every work effected by Father, Son, and Holy Spirit in common the power to bring forth proceeds from the Father, the power to arrange from the Son, the power to perfect from the Holy Spirit. From Genesis to Revelation the Holy Spirit is in operation co-operating with God the Father and Jesus the Christ. Pentecost marked no new departure in the divine method of regenerating men. The power may have been increased, but the agency remained unchanged. The good man is always God's workmanship through the Spirit. For these reasons the visitation at Pentecost can only be spoken of as "The coming" of the Spirit. He was no stranger in the world to which He came. Pentecost was not His "Birthday," but the day of His majority.

The word PNEUMA, Spirit, occurs 385 times in the Greek New Testament: in the Gospels 103, Acts 70, church epistles 137, Paul's other epistles 20, general epistles 25, and in Revelation 24. A special point in the teaching of John the Baptist was that Jesus, the Lamb of God, should baptize with the Holy Spirit, and our Lord, in His conversations with Nicodemus, the Samaritan woman, and others, teaches that those who believed in Him would become partakers of a new Life which would be in a peculiar sense the work of the Holy Spirit.

The Spirit Ministers Without Measure

Jesus promised that the Holy Spirit would come upon men without measure. The particularized ministry of the Spirit was to authenticate the Son of God, bring glory and honor to Him, and in the doing of this, His duty was to reprove the world of sin and of righteousness and of judgment, John 16: 8. The Holy Spirit writes with an indelible pencil upon the hearts of all in whom He has His way this conviction, that the world is never to hear the last of Jesus the Saviour. The Spirit takes the things of Christ, His love, mercy, condescension, His suffering for us and reveals them unto us; and in the light of revelation we see the turpitude of sin.

We never knew how thirsty we were until we saw the sparkling fountain. Our hunger was intensified by a glimpse of the feast. All effectual work depends upon conviction. Jesus can do nothing in the absence of it. The more Scriptural our conception and the more spiritual our apprehension, the less conspicuous the Spirit becomes, and the more personally real and vitally near Jesus is to us as our Saviour and Lord.

Apart from the Spirit's ministry to bring the Word of the living God to bear upon the minds and consciences of men, His special ministrations in the church are to guide the saint and glorify the Saviour. Dr. W. T. Colman, author of *The Holy Spirit, Our Helper*, says:

"We were not able to save ourselves; we haven't strength to win the fight against the indwelling of sin; we need help — need it desperately. God knows that better than we do, and He has provided a helper from glory to stay with us as long as we are upon the earth."

He shall abide with you forever. He is called the Comforter. The Greek word means "one called to the side of," that is, to help us. The word suggests comfort. It is made up of two roots: *Con* — with, and *Fortis* — strength. To comfort, therefore, means to impart strength, to make one strong.

Effects of the Spirit's Work

Regeneration makes the saved person who was once dead in trespasses and sins (Eph. 2: 1) alive to the things of God. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost (Titus 3: 5). The application of redemption is from first to last by the Holy Spirit, of which the faith by which we receive the adoption of sons is the first point. And this faith in men's hearts is only from the Spirit of God. Regeneration makes the soul boil. However, anointing with the Spirit makes the life boil over and translates it into the divine energy that energizes in it mightily. It invests the whole being with the panoply of the supernatural.

The ministry of the Holy Spirit in this dispensation is one of convicting, wooing, comforting, strengthening, empowering, all to bring glory to the eternal God. He supplies enabling power for those who are saved by grace, and are striving throughout the world to work, witness, and win for Christ. Immediately the Holy Spirit takes up His abode in a true believer's heart. The Holy Spirit is the first installment of things to come. The Holy Spirit furnishes the lubricant for a Christian's life.

Filled with the Spirit

To be saved and subsequently to be indwelt by the Holy Spirit is only part of the wonderful reality of the Christian life. The Bible exhortation is to be filled with the Spirit. Being filled with the Spirit is not a finished act. It is a continual becoming. To be filled with the Spirit involves repeated fillings, continually in greater and richer measure. He who is filled with the Spirit always longs for more. God fills the Christian to his capacity. The believer's growth consists in opening heart and mind more and more to the Spirit, and thus attaining to an ever richer fullness.

The Spirit-filled person is humble and poor in spirit. The distinguishing mark of the true fullness of the Spirit is that he who has experienced this fullness continues to keep close to Christ, his own ego is drowned in a deep and earnest worship of Him. The Spirit-filled person has found life's deep and inexhaustible fountain in Christ. He lives the abundant life which issues forth with blessings to all those who meet him.

God comprehends your inevitable discouragements and provides release from these heavy burdens. When the soul is languid or indifferent, the Spirit animates, keeps, and quickens us, and restores to us the joy of God's salvation. The springs of an oasis are of little value to the dry desert unless irrigation ditches carry the excess water to the thirsty soil. To know the Holy Spirit in reality is an imperative in the life of every Christian.

His Leading, a Precious Experience

The Holy Spirit is more than a comforter. He is one able to guide the yielded

Christian. All too seldom do spiritually enlightened folk experience the positive guidance of the Holy Spirit. It is through ignorance of God's Word that such try to live the Christian life in a general fashion without seeking the guidance of the One whose wisdom reaches beyond tomorrow morning's sunrise into all eternity. The Holy Spirit guides into all truth as well as Christian service. This leading of the Spirit in daily life and service is one of the most precious experiences that a Christian may enjoy. God will assuredly lead every surrendered child of His out from the place of darkness, inquiry, and uncertainty, into the light and joy of that God-planned, and God-empowered service which can be his, if he will only trust Him who works in and desires to work mightily through us. The Holy Spirit becomes a hidden power in the human heart, a ceaseless urge.

A locomotive is driven by steam, a watch by a spring, and a Christian by the Spirit. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he asks a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 11-13.

"Our blest redeemer, ere He breathed
His tender last farewell,
A guide, a comforter, bequeathed
With us to dwell.

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone."

When will the church learn that the way to change unsatisfactory social and economic conditions is to change unsatisfactory people? The Church of Christ falls low when it places its faith in political power rather than the power of God.

Howard E. Kershner.

THE LIVING WORD



Dr. Luther A. Weigle

One of a series of articles by this noted man.

"Conversation" is behavior.

The word "conversation" in the King James Version of the Bible always refers to

conduct, behavior, or manner of life, and is never used in the sense that it has today as a term for the give-and-take of talk. "The end of their conversation" (Hebrews 13: 7 KJ) is now translated, "the outcome of their life" (Revised Standard Version). The "vain conversation received by tradition from your fathers" (1 Peter 1: 18 KJ) is "the futile ways inherited from your fathers" (RSV). Lot is said by the King James Version (2 Peter 2: 7) to have been "vexed with the filthy conversation" of Sodom and Gomorrah, but it means that he was "greatly distressed by the licentiousness" of these cities. The injunction to the Christian wives of unbelieving husbands expressed in the King James Version of 1 Peter 3: 1-2 is confusing to the reader of today: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." That conveys the impression that these wives are to talk their husbands into becoming Christians, though it seems strange that husbands are to behold the conversation rather than listen to it, and one can only wonder what being coupled with fear has to do with it. But there is no word in the Greek for "coupled," and no justification for dragging it in; the word "fear" stands for the reverent fear of God which is the mark of a good Christian; and the "conversation" of these wives is their behavior. The Revised Standard Version translates the passage: "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their

YOUTH NEWS

The church correspondent from Battle Creek after telling about what the youth did at the morning service on Christian Endeavor Day also adds these interesting words about the youth of the church:

Speaking of music, we now have three quartets of young people: a mixed quartet consisting of Miss Ruth Johanson, Miss Judy Corfitsen, Wendell Thorngate, and Ervin Davis; "The Boys" includes Arthur Millar, Wendell, and the Davis brothers, Ervin and Owen; and in the instrumental quartet are Arthur, Wendell, and Ron Estes, playing horns, and Owen, string bass.

In a thought-provoking paper on "Protestantism and Theological Education," read at the last meeting of the American Association of Theological Schools, Dr. James H. Nichols pointed out how much the influence of Protestantism on American society and culture depends upon the maintenance of a "learned ministry." Yet the fact is, he said, that we are steadily losing ground in terms of competent professional leadership. Even in the denominations that have traditionally emphasized the importance of education, there has been a steady decline in the proportion of college and seminary graduates in their ministry.

wives, when they see your reverent and chaste behavior."

Writing to the Corinthians Paul, referring to himself as "we," expresses rejoicing in "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (2 Corinthians 1: 12 in the King James Version.) Note how much more clearly this reason for rejoicing is expressed in the translation of the Revised Standard Version: "the testimony of our conscience that we have behaved in the world, and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God."

LET'S THINK IT OVER

A study of "the profile of the Lutheran Church," made by Dr. E. W. Mueller, rural secretary, for the National Lutheran Council, indicates that Lutherans — like some other Protestants — are "leaving the country" and becoming city-dwellers.

In its early years on the American scene, the mission activity of the Lutheran Church was rural mission activity. Newly formed congregations simply "gathered up" the Lutherans who had migrated from Germany and the Scandinavian countries, most of them farmers. As the Lutherans moved into the cities the church followed them there.

How well does this picture fit Seventh Day Baptists? Has the migration to the city slowed down? How much of our effort should be spent in bolstering up weakening rural churches and how much in following members to the cities and ministering to them there?

Nearer Church Union?

Dr. Henry P. Van Dusen, president of Union Theological Seminary and a leading American theologian, says that we have witnessed during the past century and a half the greatest movement toward unity of the broken segments of Christianity since the Christian Church was born more than nineteen hundred years ago. "This past century and a half has been marked," he declared, "by nearly a hundred full and permanent unions of national denominations." — Christian Science Monitor, January 4, 1955.

Does this "full and permanent" union of nearly one hundred national denominations represent a healthy condition in the Protestant churches, or is it a sign of spiritual impotence? Are the churches of Protestantism returning to Biblical truth and rediscovering the unifying, sanctifying power of the Word of God, or is this union of denominations purely superficial?

The churches of Protestantism are aware that there can be no effective church union without unity of religious faith. And because this concept is held in Protestant circles we believe that there will

come about in the not-too-far-distant future a more pronounced emphasis upon doctrinal unity in the Protestant churches. But will all the doctrines that form the basis for union be Biblical? Doubtless, Scriptural truth, Romish error, and the vagaries of modernism will all become a part of the common doctrinal platform. — Editorial in Review and Herald.

Prison Repeaters

We live in a wonderful country — but not so wonderful in providing opportunities for offenders against society who have been to prison and who might make good if given a chance. Some countries have "volunteers" who agree to sponsor the more likely convicts upon their release. In those countries the average number of repeat offenders is 5 out of 100. In the U. S., which prides itself in rehabilitation work, we have the highest percentage of "repeaters" on record (more than 50%). Rev. Paul Tilden, head of the NCC special chaplaincy program for institutions, believes that Christian America should adapt to American use this program of volunteer sponsors now used in such countries as England, Holland, and Denmark.

Here is a case in point:

Miss Roberts, the dark-eyed teacher, had been convicted for falsifying her income tax return. The understanding she gained in prison might have made her a better teacher than before, Mr. Tilden believes — but she was forbidden by law to teach. The end of her losing battle came one morning when she was found in her rented room, hanged from a ceiling fixture, an overturned chair under her dangling feet.

The Epistle to the Galatians has a message for our time.

Neo-orthodoxy has criticized the Social Gospel for its "pantheism" and "humanism," and while this may be the root of its heresy, see the fruit of its logic! The logic of the Social Gospel destroys moral responsibility by turning man into a victim of environment without capacity for greatness. . . . From the sweet persuasion of the Christian Gospel, it turns to the arbitrary force of law to accomplish its

ends. Furthermore, it turns the attention of the church from the individual and his personal needs to the vaster problems of society with which the minister is rarely competent to deal.

As a result, a generation of liberal Christians has matured in ignorance of the essence of the Christian message, and without deep convictions has become easy prey for any movement seeking to use the church. The Social Gospel has been "another gospel" upon which Paul would pronounce "anathema."

—Christian Economics.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — On the evening after the Sabbath, Jan. 22, we enjoyed a family night supper and program, sponsored by the Ladies' Aid. The meal was served under the direction of Mrs. LeRoy DeLand, and the program, which was designed to arouse interest in the Sabbath Recorder, was in charge of Mrs. Claire N. Merchant. Included were many interesting facts about the paper, a quiz, and a display of some of the covers. Prizes were awarded to persons who had taken the Recorder for the longest time, had passed out the most copies, and had contributed the most written material. Mention was made of the work being done on behalf of the Women's Board by Mrs. May Wilkinson of Freeland, Mich., in corresponding with lone Sabbathkeepers. Several children's songs about the Sabbath were sung by a group of children. Taking part on the program were Mrs. W. B. Lewis, Mrs. Ellis C. Johanson, Mrs. Russell Maxson, Mrs. James Gardner, and Mrs. W. D. Millar.

On February 5 the worship service was in complete charge of the Young People's Christian Endeavor group. The theme was "Christ our Lord — man our brother." Quartet music was supplied by "The Boys." This was part of the annual Christian Endeavor Week observance. Social times are often enjoyed, and this is a very busy group. The pastor's class of intermediates is also a strong group and has many activities.

A study of Romans has just been con-

The Sabbath Recorder

cluded by the Friday adult group under James Gardner, and Pastor Davis has likewise ended a study of Hebrews. Present emphasis is on the church-attendance crusade of fifteen weeks and a campaign of home visitation of four weeks.

We are happy about two couples who have recently joined our church, and we have enjoyed a Sabbath sermon from each of the men, Rev. Earl Harrington on February 22 and Fred W. Cox on March 12. Especially enjoyed were slides and tape recordings of the Nyasaland Mission, prepared by Rev. Leon Lawton, which inspired letter showers to our missionaries.

During the pre-Easter period the choir sang appropriate music from Handel's "Messiah" and on April 9 gave Shelly's cantata, "Death and Life," with Dr. Ellis Johanson as director and Mrs. R. T. Fetherston playing the organ.

A recent happy occasion was an open-house birthday party, the hostess being Mrs. Pansy Talbot; the two guests of honor: her mother, Mrs. May Larkin, and Mrs. Alice W. Fifield.

Church attendance seems to be improving. We are glad for many loyal and diligent workers, and the various groups are all carrying on faithfully.

— Correspondent.

PLAINFIELD, N. J. — The Women's Society has sorted and packed six huge crates of clothing (1270 lbs.) received from various churches for Nyasaland. More will be sent at a later date.

The Bible Surprise Club was formed the last week in January. About twelve Negro children have been attending weekly under the direction of Pastor and Mrs. Lee Holloway.

On February 7, dinner was served at our church to the Plainfield Ministers Association following their monthly meeting.

On March 5 a group of thirteen went to sing hymns at the Catherine Webster Home. The women, aged 65 to 95, were most appreciative, and participated in the singing.

Cottage prayer meetings were held the last week in March leading up to the Billy Graham evangelistic film, "Mr. Texas," which was shown in the church April 1. Many friends from other churches came to see this picture.

The annual church business meeting

and supper were held April 3 with good attendance. Reports and new business received careful attention. Most of the officers were re-elected, as was the pastor.

The choir sang Wooler's cantata, "Hail the Victor," at the Easter service April 9.

It was a real thrill when a group of 33 people from Alfred, N. Y., came to visit us April 14-17. The trip was planned for the 19 students of the junior and senior high school groups of the Alfred Sabbath School. On Friday they visited the United Nations Building in New York, taking some of our young people with them. They attended the regular meetings of the Plainfield Church Friday night and Sabbath morning. Our former pastor, Rev. Hurley S. Warren, gave the morning message on "Turning Life's Corners." Sabbath afternoon the young people conducted a service in the oldest living Seventh Day Baptist Church at Piscataway. Each member of the group took part, and it is evident that these young people are well informed on all phases of denominational work, past and present. Special credit goes to their leader, Mrs. Hannah Shaw Burdick. In the evening a covered-dish supper was held for our members and guests, followed by the showing of Nyasaland slides. An evening of games under the direction of Mrs. Lee Holloway gave us all a chance to become better acquainted. Sunday morning the group visited the Historical Society in the denominational building, and the publishing house. — Correspondent.

Obituaries

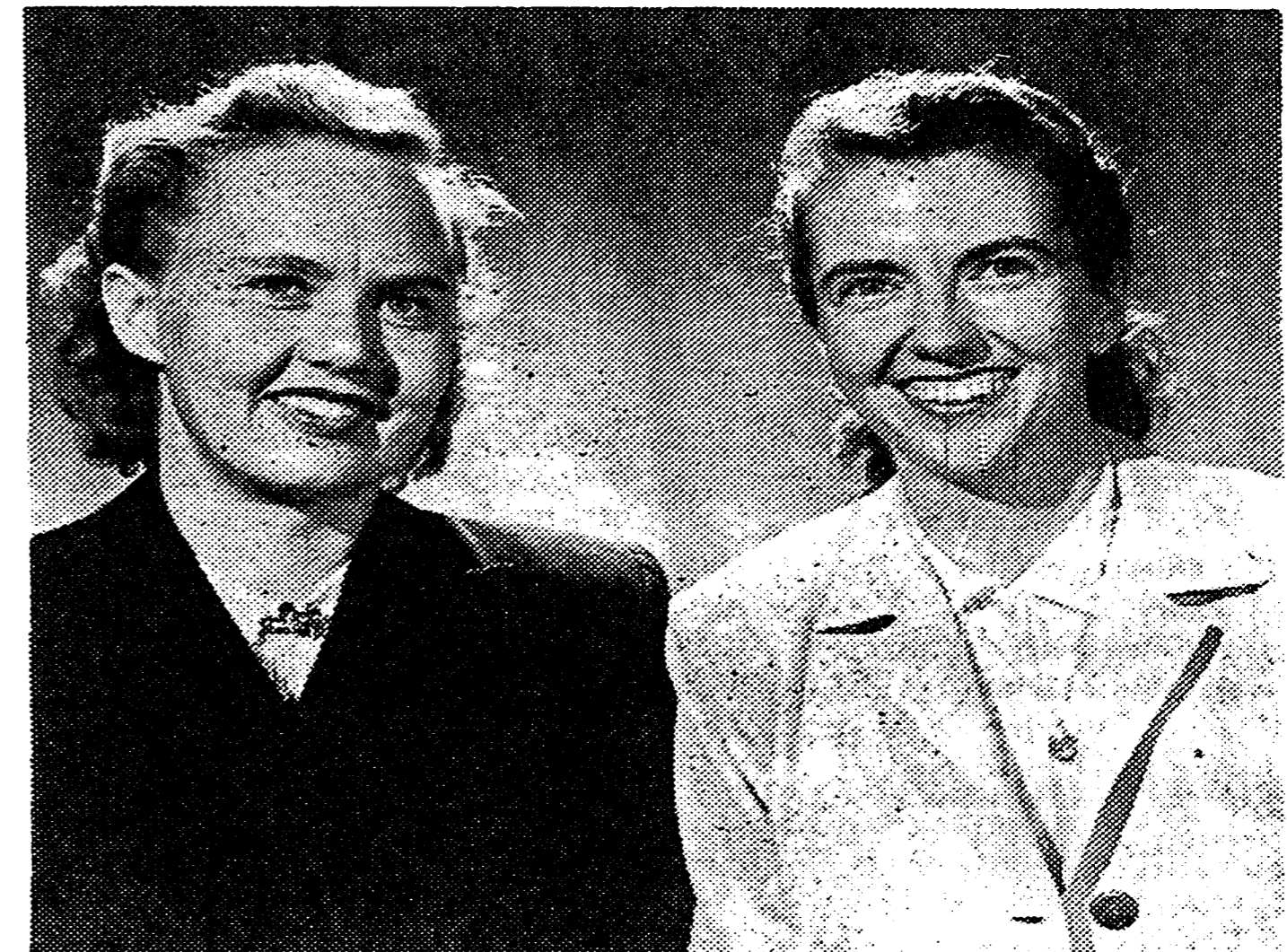
Champlin. — Elva Elizabeth, daughter of Irving A. and Algerose Higley Crandall, was born Aug. 5, 1871, at Leonardsville, N. Y., and died at Plainfield, N. J., Apr. 12, 1955.

On Nov. 28, 1893, she was married to Edwin Frank Champlin, who preceded her in death in 1946. In May, 1882, she joined the First Brookfield Seventh Day Baptist Church (Leonardsville). Since 1907, when she and her husband established their permanent home in Plainfield, she has been an active member and devoted worker in the Plainfield Church.

Surviving are a son, Dr. Theodore R. Champlin; 2 sisters, Mrs. Otis B. Whitford, of Plainfield, and Mrs. Charles P. Cumberson of West Winfield, N. Y.

Farewell services were conducted at the Runyon Funeral Home by her pastor, Rev. Lee Holloway, and burial was in Hillside Cemetery.

L. H.



A GREAT MINISTRY IN NYASALAND, B. C. A.

Beth Severe (left) and Joan Clement, two of our medical missionaries at Makapwa Mission on the far side of the African Continent, carry a much-needed healing and teaching ministry, as well as salvation and the Sabbath, to large numbers. See the challenging letter from Beth in last week's issue, the report from the Pearsons in this, and another letter from Joan in the next issue.