

## DENOMINATIONAL BUDGET

Statement of the Treasurer, June 30, 1955

	Receipts	
	June	9 months
Balance, June 1	\$ 48.14	
Adams Center	96.00*	\$ 475.00
Albion	42.17	336.65
Alfred, First	470.00*	2,656.94
Alfred, Second	121.25*	663.95
Associations and groups	270.76	376.42
Battle Creek	325.57	3,374.70
Berlin	13.50	275.50
Boulder	91.50*	332.27
Brookfield, First		118.00
Brookfield, Second		206.50
Buffalo		108.00*
Chicago	140.00*	1,011.00*
Daytona Beach	37.61	575.16*
Denver	306.09*	622.63
De Ruyter	67.50*	979.63*
Dodge Center		370.50
Edinburg	14.00	69.36
Farina	15.00	155.00
Fouke		141.94
Friendship		56.00
Hammond	45.10*	100.10
Hebron, First	23.21*	117.51
Hopkinton, First	113.60	799.95
Hopkinton, Second		70.00
Independence	56.00	617.00*
Indianapolis	15.00	119.60*
Individuals	50.00	2,165.61
Irvington		300.00*
Kansas City	10.00*	10.00*
Little Genesee	24.28	403.96
Los Angeles	25.00	675.80
Los Angeles, Christ's		50.00*
Lost Creek	186.50*	886.55
Marlboro	178.83*	1,608.25*
Middle Island		107.38
Milton	384.65	3,238.54
Milton Junction	125.05	1,177.01
New Auburn		73.31
New York	30.00	191.70
North Loup	120.73	514.97
Nortonville	62.50	490.50
Pawcatuck	342.65	3,226.18
Philadelphia		63.00*
Piscataway	41.50*	165.00
Plainfield	119.75	3,041.62*
Putnam County	20.00*	106.00*
Richburg	33.00	165.00
Ritchie		55.00
Riverside	786.92*	3,240.28*
Roanoke	20.00*	123.00
Rockville	22.07	114.82
Salem	25.00	660.00
Salemville		245.63
Schenectady		435.90*
Shiloh	609.50*	2,890.14*
Stone Fort	10.00	60.00
Syracuse		50.00*
Twin Cities	12.50*	73.50*
Verona	72.00	640.42
Walworth		85.00
Washington	5.00	135.00
Waterford	26.10	272.67
White Cloud	101.85*	517.62
<b>Totals</b>	<b>\$5,757.38</b>	<b>\$42,988.67</b>

## Disbursements

	Budget	Specials
Missionary Society	\$2,233.65	\$ 6.10
Tract Society	399.20	
Board of		
Christian Education	371.36	
School of Theology	407.00	65.00
Women's Society	328.16	
Historical Society	75.84	
Ministerial Retirement	548.24	425.80
S. D. B. Building	81.12	
General Conference	617.32	
World Fellowship and Service	15.40	
S. D. B. Memorial Fund		100.00
Bank of Milton, service charge	1.45	
Balance, June 30	81.74	
<b>Totals</b>	<b>\$5,160.48</b>	<b>\$ 596.90</b>

## Comparative Figures

	1955	1954
Receipts in June:		
Budget	\$5,112.34	\$4,890.99
Specials	596.90	1,530.44
Receipts in 9 months:		
Budget	38,628.99	30,494.46
Specials	4,309.68	8,509.13
Current Budget	70,750.00	63,121.22
Percentage of budget raised to date	61.7%	48.3%

L. M. Van Horn,  
Milton, Wis. Treasurer.

The asterisks are for those churches which are currently ahead of their suggested targets.

## Better Budget Figures

There was scarcely time this week for Secretary Crofoot to get in his usual comments on budget receipts to accompany the figures on this page. It will be recalled that the May receipts reported in the issue of June 20 were unusually low — a total of only \$2,487.09. We wonder if the far better showing this month represents a considerable increase in giving or a leveling over a period of two months. We hope it is the former. Let us make sure that the July receipts equal or exceed the rather good report which we are privileged to publish this time. In voting for the Lord's work it is permissible to stuff the ballot box — if you use the green ballots. — Ed.

**WANTED** — Partner or partners for a corporation to put a radically improved school desk on the market. D. Alva Crandall, Rockville, R. I.

JULY 25, 1955

# The Sabbath Recorder



These two Korean orphans who have learned in their Pusan orphanage the meaning of Christian love showed their gratitude by placing flowers in the army chapel all through the summer.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Neal D. Mills, M.A., B.D.  
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## GENERAL CONFERENCE

Mount Sequoyah  
Fayetteville, Arkansas  
August 15 - 20, 1955

## FAMILY PLEASURES

There is a tendency to think that family pleasures do not exist in these days in which the emphasis seems to be on fast cars and fast living. Situated, as some of us are, in one of the high-class suburban cities where it appears that everyone commutes to New York City on weekdays and to shore points on weekends we are in danger of becoming cynical. At such a time we are glad to be reminded that there are still a great many people around us who evidently enjoy the simple family pleasures.

Plainfield, N. J., by itself, has not more than 45,000 inhabitants. It is bordered by North and South Plainfield and can scarcely be distinguished from four or five other communities to the east and west with considerable combined populations. On the day before the Fourth of July the city seemed empty. But parades and celebrations have not lost their appeal here. The newspaper reported 70,000 people lining the streets to watch the two to three-hour parade which started from in front of the Seventh Day Baptist Building (or the City Hall, if you prefer). Again, in the evening, the fireworks in a North Plainfield park drew a crowd estimated at 30,000.

More refreshing than this old-fashioned Fourth of July celebration in its modern dress of pageantry and colored fireworks was something the editor saw more recently. The day was an unusually hot Sunday afternoon, but not too hot for a 40-mile round-trip bicycle ride through an area that showed how families could enjoy themselves without the help of drinking places or noisy shore resorts.

As already indicated, open space is at a premium in our section of New Jersey. But a half-hour's ride skirting four or five towns and crossing one or two main highway arteries brings one through wooded hills to a valley drive about ten miles long, five miles of which is set aside as South Mountain Reservation. It is an unusual park from one to two miles wide in an area of the Oranges listed as having a population of from 10 to 50,000. So-called "meadows" extend up the slope from the road or reach down through clearings to the little stream or occasional man-made lake. Around the edges of these meadows, nestled close to the dense woods

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with their irregular borders, one could see hundreds of well-separated parked cars. There were a few picnic areas and one or two refreshment stands but there were few people around them.

The thing that impressed us was the apparent search for quietness and repose. As far as we could judge, every car was a family car. There were children and young people of all ages with their parents enjoying a Sunday afternoon together. Scenes like this are refreshing to the passer-by. Many of the people who could not afford a farm, many who had a longing for something less artificial than a city park with its close-cropped grass and sun-baked parking lots, found here an answer to their family need. It was as if they owned this secluded, sloping meadow and the city was far, far away.

When large numbers of families make use of this type of park we can feel that there is hope for the future. The family is the basic unit of society. When family ties are strong, there is a basis for strong church ties. Perhaps that is implied in the Biblical expression, "Behold, I and the children whom the Lord hath given me . . ." (Isa. 8:18).

## Latest News on Calendar Reform

The calendar reform proposed by the World Calendar Association has a direct bearing on religious freedom when it proposes a calendar with a blank day at the end of the year. This was an issue that was very much alive during the winter when our government was considering what attitude it would take toward further study of this question. Eighty nations were polled by the Economic and Social Council of the United Nations in order that that body might know the sentiment of most of the governments of the world when it held its meeting in May. As a result of prompt action by individuals and groups opposed to this calendar reform on religious grounds, our State Department took a strong stand in its reply to the questionnaire. So far as our government is concerned the issue would seem to be dead for some time to come. The question which was still in doubt was what the other governments would say

and what action the Economic and Social Council would take at its May meeting.

Now that May meeting has come and gone and a brief report is needed to inform our readers of what the present situation is. At the meeting held in New York on May 16 it was reported that 30 of the 80 governments had sent in their comments as requested. We are told that out of the 30 two were definitely in favor of calendar reform and a few others were willing to study it further. The representative from India, although not necessarily favoring the proposed calendar revision, was anxious that the issue be kept alive. We understand that in India there are several calendars rather than one. Therefore, that nation would welcome any change which was on a world-wide basis. The council voted 10 to 6 to defer action until the 1956 meeting. This was done, according to the minutes, with the hope that some of the other countries would yet make known their voice in the matter.

What the chances are for an indefinite postponement of action next year is problematical. It does not appear that there is much chance that the proposed world calendar could be adopted at that next meeting. However, the advocates of the blank day calendar have ample resources and have a zeal for spreading the cause. Therefore, those who want to preserve religious liberty in our nation and in the world must continue to be on the alert. In our opinion, the less that is said about it publicly at the present time, the better are the chances that it will die a natural death.

## August Issues of Recorder

Please remember that according to an arrangement that has prevailed for a number of years two issues of the Sabbath Recorder will be omitted during August. Do not look for the dates August 8 or 22. Department material will be expected in the other three issues, August 1, 15, and 29. We hope to have some Conference material in the last two and much more under the date of September 5. Make sure that you do not miss any of the timely articles soon to be printed.



### We Appreciate the Help

There are many people co-operating in the news coverage of the Sabbath Recorder. In the last few weeks local correspondents have been very faithful in sending in church news items. Some who have been asked to help with reports of the various associations have undoubtedly spent many hours working with the minutes in order to provide the editor with material. This painstaking effort is certainly appreciated by the readers as well.

Another area where help is much appreciated is the solid, inspirational articles voluntarily sent in by ministers and laymen. There is a constant and increasing need for such articles now that our periodical has more space available. We have been happy to present new writers and to receive material from those who have been known to our readers for many years.

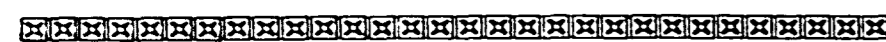
Further help is solicited. In the near future we would like to assign topics to some of our leaders who are willing to contribute for our pages. We cannot question each of our subscribers as to what ought to be in future issues but we would appreciate suggestions from those who have given some thought to certain subjects which they would like to see covered. Let the editor hear from you if you have some definite suggestions along this line or if you know of some good writers among us whose material would make our printed message stronger.

We have only one suggestion for correspondents and other writers. Make sure that your sentences clearly say what you want them to say. Clearness is far more important than brilliance of expression. Remember that the readers do not have the benefit of facial expression or tone of voice in interpreting what comes to them only on the printed page. Again, in behalf of our readers, we say, "Thank you."



#### MEMORY TEXT

My flesh and my heart faileth: but God is the strength of my heart, and my portion forever. Ps. 73: 26.



## Secretary's Column

Taken alone, our reports on budget giving during June might look as if we were taking more seriously our undertakings for Christian advance. Total receipts for the month were \$5,757, and our monthly budget requirements are \$5,896. Not a very wide gap there, is there?

There are two factors, however, which such a quick glance does not reveal. In the first place, the \$5,757 includes considerable which should have been in our receipts for the previous month, when we fell miserably below our monthly requirements. More of our churches than usual failed to send their contributions in time for inclusion in the May receipts, and so the report for June includes some of these.

Another factor which the total receipts do not show is that \$597, or over 10% of it, was for purposes not included in our budget, and therefore classified as "specials." All these specials draw off from the funds available for our work as laid out by us for ourselves at last year's Conference. Worthy as these special objectives may be, they cannot properly be included in our reports on giving to the budget.

As we stand after the July 1 distribution of budget receipts, we have received approximately 62% of our requirements — less than two thirds. Time for the year is 75% over — or just three quarters. Stated another way, we have raised \$38,629 and still have \$32,121 to go. We raised the first figure in nine months, which leaves us only three months (one third the time) to raise the second figure.

It can be done. Not one of us individually can do it, but if each of us can bring to the task the same determination with which we adopted the budget last August in Milton, together, and with God's help we can still end the Conference year with all bills marked "Paid." Our board secretaries, our missionaries, our editors, our pastors, and we — each of us individually — would then feel an immense relief if we could enter the new

## President's Column

### Junior Conference

Junior Conference promises to be as interesting and exciting for the youngsters as Conference will be for the adults. Marie Bee and Doyle Zwiebel will have charge of the Intermediate Group, Fred and Venita Zinn the Junior Group, and Denise and Paul Green will direct the Primary Group.

The programs for these groups are already planned. The Intermediates will be working on a radio play, conducting their own worship services, giving special attention to God in nature, and of course having time for some good games.

The Juniors will be thinking about the adventures of Joseph. They, too, will have their worship periods and games and will be learning by use of the flannelgraph, the filmstrip, and by maps. Choral reading and good singing will be a part of the program each day.

Those in the Primary Group will work with clay, crayons, paste, and scissors. They will see filmstrips and have good games to play and will conduct their own worship services, too.

These activities will be carried out in the old auditorium building where there is ample space and where a little noise and fun will not bother anyone else. The youngsters will be busy from 8:30 in the morning until 3:30 in the afternoon and will be expected to eat their noon meal together under the supervision of the directors.

Plan now to let your child have this opportunity to attend Conference planned for him as well as for you.

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#### SABBATH SCHOOL LESSON

for August 6, 1955

Loyalty Under Difficulties

Lesson Scripture:

Psalm 137: 1-6; Daniel 3: 13-18.

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Conference year with the comforting thought that we owe nothing for past work.

### THIS I BELIEVE

A thought-provoking sermonette appearing in *Christian Economics*

Dr. Fosdick has truthfully said, "No life ever grows great until it is focused, dedicated, disciplined." Making a list of the things one believes helps to focus his life. Dedication and discipline are easier after we know what we really believe — what is really important to us.

If one is puzzled to know what he believes he can get close to it by taking good note of the things about which he organizes his life. How one spends his leisure time is a good indication of what one considers important.

Most of us would say that we believe in God; but do we spend time seeking to know God's will for us and in trying to live in accordance with it?

We may think we believe the Bible but do we spend time reading it? It is idle to say we believe in prayer unless we spend time praying. Most of us would say we believe in worship but do we spend time every day in silent, concentrated, deep worship?

There is no use to say that we believe in music, unless we spend time in studying it in order to enlarge our appreciation and comprehension of the world's great masterpieces of this exquisite art. It is pointless to say that one appreciates art unless he spends time cultivating his artistic talents.

Why claim we believe in going to church if we are in the pews only when we have nothing to do that we consider more interesting. If we are more often in the garden or on the golf course, then we believe more in golf and garden than in church.

Yes, we can get a fairly accurate idea of what we really believe by checking on what we do. If we spend our time at night clubs, television, movies, playing cards, dancing and drinking, those are the things in which we really believe.

Suppose we all write out our beliefs on the basis of what we do and see if there is room for improvement. Perhaps it would help us to focus our lives, dedicate them to finer things, move up a few

notches in our spiritual development and to begin the discipline of study and devotion that would unfold to us some of the wonders, beauty, and joy of God's spiritual world. Surely we are living far below our possibilities. Our feet are down deep in the miry clay, but praise God, our spiritual natures stretch up to Heaven itself and He makes it possible for us to get out of the mire. Has He not said, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 12)?

### AS WE SEE OURSELVES

Darrell Barber

Pastor of the Schenectady Church

I read with interest the article "As Others See Us" by Henry C. Maxson (Sabbath Recorder, May 9, 1955). In regard to his five points I can wholeheartedly agree with the first two. I feel that one of our main drawbacks is our strict (?) pride in family heritages; a pride, I feel, that has a tendency to lean toward "vain glory." I certainly am proud of my background — but it does not make me better than a convert to the Sabbath who does not have that background. On the contrary it places a responsibility upon me to proclaim the Sabbath.

Concerning point 2, I also feel that secularism is, at times, a hindrance. As far as being a "peculiarly different" people, has not this always been the norm for those who have advanced the Gospel? Was not Jesus "peculiarly different"?

In points 3 (liberal theological spirit), 4 (loss of social and political control), and 5 (emphasis on unity), all that he says can be classed together. The observance of Sunday as a day of rest is a direct gift, if you wish to call it that, from the Catholic Church. It is a man-made day. I see no other way than a "literal" (as he says) Sabbath observance. As to why we have lost social and political control, that can be answered by our lack of an evangelistic zeal.

To be a Sabbathkeeper presents a disheartening experience to our young people, but the fault lies, not in the Sabbath,

but in us, the members of the churches, the ministers, and the lay leaders. If we have a clear-cut belief of why we keep the Bible Sabbath, and present to our youth a definite challenge instead of "quoting the Fourth Commandment," we will have gained a foothold in keeping them. Next, let us create available jobs in which our youth can find employment and keep the Sabbath.

Brother Maxson stresses unity above conviction. Which, I ask you, is the greater sin? I feel that the sin is in not sacrificing. If all Protestantism were to return to the seventh day Sabbath, imagine the powerful influence upon the world!

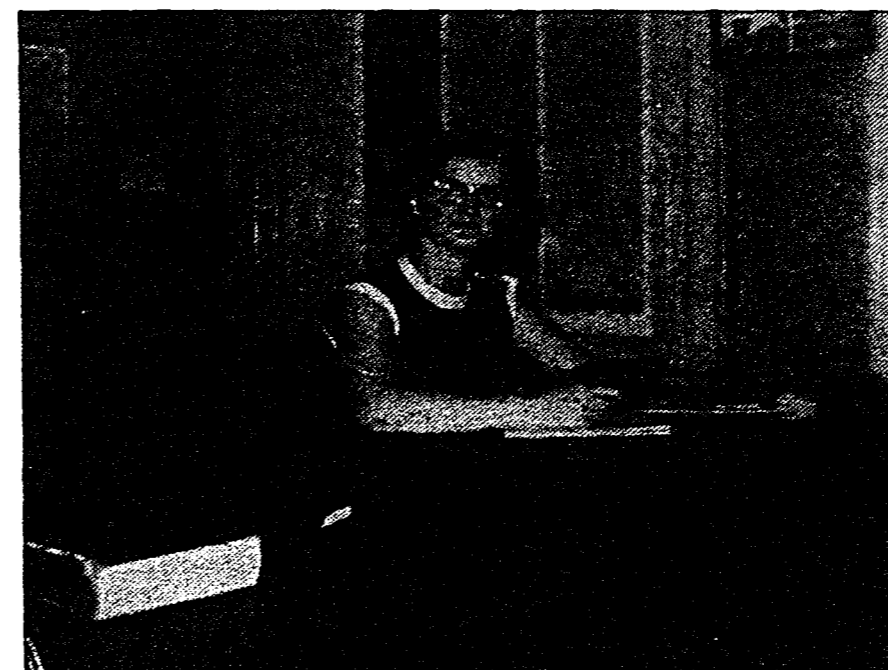
Why has our denomination not grown? Many and varied answers have been given. I, also, would like to give a reason which I feel is the main cause — the lack of an honest and sincere conviction of the Sabbath. If we really were "on fire for the Lord" in our Sabbath conviction we would grow into a large denomination; we would meet our budget with ease. Before these two things can happen we must take stock (each one of us) with ourselves. First, let us cease to make the Sabbath a burden, not only for ourselves but for our children. I feel that in this respect we are very much like the Children of Israel: They were a chosen people — but they had forgotten why! We have the Sabbath — but we have forgotten why!

Second, let us cease being selfish — with the financial blessings God has bestowed upon the most of us. If all the men, women, and children in this denomination would tithe their income (even if the children gave five cents a week), we could meet a budget ten times that set by General Conference for this current year. God knows that I am as guilty in this as the next person. Let us pray that we will cease to be "lukewarm" and get "red hot."

The members of the group that I serve as pastor do tithe, and this goes into the church treasury. The figures you see on the Denominational Budget is their giving over and above their tithe. We can grow, and to grow we need money to carry on our work. Let us ask Almighty God to deliver us from our error.

### Mission Story in Pictures

Several aspects of our mission work in Jamaica are revealed in a group of snapshots sent by Dr. O. B. Bond shortly before he left the field. We are reproducing one of them here and trying to translate some of the others, less suitable for cuts, into word pictures. Below, you see Miss Jacqueline Wells in the little high school office at 29 Charles St., Kingston, Jamaica. Miss Wells remains on the field to assist Mr. Brissey as he takes over the work as principal of Crandall High.



Another picture shows the first livestock on the farm in the mountains where the agricultural school is to be established — a black cow held by Pastor Smellie, the farm manager, and a sturdy, dark-colored calf on a rope held by Mr. Smellie's grandson. In the background, stand three church leaders evidently thinking of the future.

Two other pictures show Dr. Bond and Rev. Socrates Thompson standing in front of head-high corn in April on the same school property. A wide variety of foods can be produced on this well-watered and fertile land. It is interesting to notice the leaves of a young banana tree growing close to the tall corn — something that is not seen in the corn-growing areas of our country.

Jamaica is an island paradise but a paradise in which sin is more natural than righteousness. Our religious leaders believe that the country school, with its greater opportunity to train the young in the ways of godly living, will be the

answer to one of the great problems which they have faced in their school program in Kingston. — Editor.

### The Cross, Our Symbol

Rev. Paul Osborn

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1: 18).

The Cross of Christ has been and should always be the symbol of His Church. If the world laughs or scoffs at it, it is only because it is foolishness to the world. Churches today spend much time trying to make their program acceptable to the world. The danger in this is that in so doing we will forget that when we please the world entirely we are not presenting the Cross of Christ to the world.

The Church should not shrink from being called foolish, for our Lord was called much worse, and He tells us in John 15: 18, "If the world hate you, ye know that it hated me before it hated you." The Church and Christians today should have more of the attitude of the man who paraded on the street with the sandwich board signs, the one in front reading, "I'm a fool for Christ," and the one in back lettered, "Whose fool are you?" Let us pledge again that we will "preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1: 23-24). — Marlboro Voice.

### Association at Fouke, Ark.

The Southwestern Association will convene at Fouke, Ark., August 12-14. In order that those planning for meals and entertainment may be fully prepared it is requested that all persons planning to attend send their names to Mrs. Emerald Mae Monroe before August 7, 1955 (R.D. 2, Box 16, Fouke).

[Some of those traveling to Conference might well consider spending the weekend at this association and then driving north to Conference at Fayetteville, Ark.]



# Good Out of Evil

REV. EDGAR WHEELER

"Whereas ye intended evil, God brought it forth for good" (Gen. 50: 20).

(A sermon you will want to read carefully to the end.)

These words of Joseph come at the conclusion of a story which is well known to all Bible lovers. Years before, the brothers of Joseph, in a jealous rage, sold him to a group of Ishmaelite merchantmen who in turn sold him in Egypt as a common slave. Given up as dead by his father because of the deceit of his brothers, he suffered wrongfully for crimes of which he was not guilty, but at length he rose to prominence when he interpreted Pharaoh's strange dreams and gave a plan of preparation for the coming years of famine.

Thus, when his brothers came at length to get provisions for the famine-destitute family, it was to Joseph who was in charge of all the stores of Egypt that they must appeal. Joseph's making known his identity at last led to a family reunion through the family's coming to Egypt to live.

At the time the foregoing words were spoken, the father, Jacob, had died and the brothers were apprehensive with the feeling that they were now at the mercy of the brother they had wronged. They judged what his actions might be according to what could naturally be expected by human standards and attitudes, that now he would get sweet revenge.

But at this crucial point Joseph showed a large spirit which has made him the important figure that he is in the long succession of those who walked by faith. Probably this attitude had not come without an intense struggle. We may well surmise that down through the years, and after the visits of his brothers for food, Joseph was fighting the battle between hurt pride and injustice and the larger view of God's purpose in it all. How strong was the small but intensely human desire to avenge personal wrong and to set himself above his brothers, gloating over their abasement!

Joseph, however, was a man of God, and his belief was more than mere acknowledgment of the existence of a Supreme Being. It was a belief and relationship to a personal God of righteous will and purpose, and his spirit was moved to compassion by God's love. Joseph believed that God had a purpose for his

life, and that purpose was so all-consuming that it transplanted feelings of self-pity, pride, and vengeance. He would not allow his own sense of destiny to be defeated by the evil which had befallen him.

Thus it came about that when his brothers, in an effort to appease the malice which they suspected him of bearing, offered themselves as his servants, Joseph answered: "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you and your little ones." And we read on, "And he comforted them, and spake kindly unto them" (Gen. 50: 19-21).

What he meant might be summed up in a few words: "You meant to do me harm, but through my misfortune God has accomplished His purpose to save His people. Why, then, should I hold a personal grudge and try to take God's privilege of punishing evil?"

He had lost himself in the larger purposes of God, and in the larger love for his people. And so, through the misfortunes of a man of God, a nation was saved — **good came out of evil.**

Probably at no other point in our experience is our faith, devotion, and character more clearly revealed than at the time of misfortune, hardship, and personal wrong. Which way do our thoughts turn at such times? Do they turn inward in a sense of outraged justice, self-pity, anger? Are God's plans for us frustrated? Or do our thoughts turn outward and upward, recognizing God's faithfulness, whatever may come, and anxious to turn our misfortune into blessings for others?

## Is Christ dethroned?

With good reason it is to be feared that our church memberships at large are characterized by professing Christians who have never learned to dethrone self and to place Christ and His will on the throne of their hearts. Christ is made the servant, not the Master. So it is that we church people are often hypersensitive, each seeking primarily his own interests, a society torn by petty personal feelings and wrapped up in its own troubles to the point that we miss our finest opportunities to the world of transforming faith in God.

We claim faith in Christ, but that faith has not reached the proportions of believing that God has a plan for our own personal lives which transcends all personal objectives in life.

Either we must come to a personal experience of faith and devotion to Christ which will master our lives, our feelings, and ambitions, or we are doomed to insignificance so far as any real accomplishments for Him are concerned. This is so for two reasons: first, because the inward view of selfish purpose robs us of vision as to opportunities for godly living and service offered in each experience; second, because living in a world which is out of harmony with God spiritually, we must anticipate calamity, disappointment, and persecution in the conflict with evil. In the midst of such circumstances we must live our faith, finding in it vision and courage to turn even evil to God's glory.

To His disciples Jesus said: "If they have persecuted me, they will also persecute you. . . . They shall put you out of synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God a service." Not a pleasant picture, and to those who wanted an easy

way to follow Christ, a most distressing view. But to those disciples thus addressed Jesus gave the Great Commission.

In their work of spreading the Gospel, the disciples were to expect conflict, even death; from evil men such as those who crucified Christ. He had warned them that they were not greater than their Master who Himself must suffer death.

Indeed the calamities which should befall these early messengers later proved to be both incentive and opportunity to witness to the grace of God manifested through Christ Jesus. The history of the early Church as related in Acts tells us that when the delights of the close personal fellowship of believers at Jerusalem were shattered through persecution, devoted Christians heard the signal to go out among the nations in an expanding Gospel ministry.

## No ideal conditions for service

God has never called men to serve Him under ideal conditions. He calls them to hear His voice and see His designs in spite of evil and sin which are so prevalent about us. The call of Christ is not to lives of luxury and ease.

We must cope with the inexplicable workings of Providence. There is disease, misfortune, calamity, deliberate persecution by unbelievers. What do we make of such apparent evils? Will our faith grasp the reality of God's overruling design and submit to His plan?

Sickness strikes one and makes him a lifelong invalid. Some Christians are utterly defeated by such misfortune. They turn their attention to themselves, bitterly complain and doubt God's faithfulness. Others turn to God in deepening faith which is an inspiration to all who know them.

From those who have suffered thus we have received some of the greatest testimonies of faith. Job would be unknown to us except that through sickness and calamity he at length found a deeper faith in God. Fanny Crosby in her blindness wrote hymns of faith and hope which inspire us today. The Apostle Paul apparently was the greater missionary because his "thorn in the flesh" kept him humble before God.

Financial and material losses come to many. Some Christians accept these reverses as cause for doubt and defeat. Others re-evaluate their lives to discover that they had underestimated the value of spiritual things, turning to deeper living and greater service to Christ.

Tragedies come upon many — loved ones are lost, hearts broken. Many live the remainder of their lives asking why and complaining of the injustice of it all. Others rise above the rubble of shattered dreams and lonely hours on wings of faith, to become beacons of hope to others who must pass through such dark valleys.

When our good is evil-spoken-of

Then there are times when persecution for righteousness' sake comes upon individual Christians and upon the Church. Our good intentions are misunderstood or deliberately misinterpreted by those who are opposed to the truth. How bitter it seems to devote ourselves to the Lord and His service, then to hear our good spoken evil of! It is all too easy to think of the injustice of it all, to be defeated by self-pity, or to lose our true witness by complaining of the hardships we face.

Our efforts to institute a released-time religious training program on a non-sectarian basis in the local school were bitterly opposed, even by other Protestant religious leaders in the area. Feeling was such that even after meeting the requirements of the law to receive permission for such classes, we were denied the right to distribute enrollment cards at school. This meant that each home in the large school district must be contacted, and we decided that it would be most effective to call personally, since the program was new. This would be a great inconvenience in bitter winter weather.

Finally the thought occurred that perhaps God was giving us opportunities for Christian contacts in homes which might not otherwise be visited.

So with yet some misgivings, I started going from house to house. One disagreeably cold and snowy day, I found myself through circumstances in a locality different from that I had intended to visit

(Continued on page 62)

## DENOMINATIONAL MEMORIAL FUND

Reported by the editor

The work of the trustees of the Seventh Day Baptist Memorial Fund deserves mention in our periodical because this Board of Trustees is handling entrusted funds of over \$800,000 for various boards, agencies, and educational institutions of the denomination. Probably relatively few people read in full its carefully audited mass of figures occurring in the report to Conference and the Year Book. The quarterly meeting, however, can be summarized in a way that should make it interesting to many readers.

Such a meeting was held in the spacious treasurer's room of the Seventh Day Baptist Building Sunday morning, July 10, to review the work of the fiscal year ending May 31, 1955, and to make such decisions of investment and distribution as were called for at this regular quarterly meeting.

It is interesting to note that the trustees and treasurer receive no remuneration for handling these large sums of money. The secretary receives a small monthly stipend for his correspondence; a bookkeeper divides her time between the Memorial Fund and the Tract Society; and there is some dependence on paid investment counsel. The annual report will show a considerably larger net income this year, due, in part, to much lower administrative expenses. Look for more details in a later issue of the Sabbath Recorder.

Five of the nine trustees were present at the July 10 meeting. Certain new investments were approved upon advice of counsel, and increases in the fund from bequests, annuities, and gifts were noted.

The trustees found themselves unable at the present time to allocate money from the "Feeble Church Fund" to a group of Seventh Day Baptists desiring to secure a church and parsonage in Kansas City, Mo.

This was the time for considering the applications for aid by seminary students preparing for the ministry. Four such applications had been received for the coming school year as follows: David Beebe, already in training at Alfred School of Theology; J. Paul Green, Jr., of Milton,

Wis., planning to begin work at Alfred in September; Eugene Fatato of Schenectady, N. Y., also looking forward to resident work at Alfred; and Mynor Soper, now located at Los Angeles, Calif., and expecting to continue his studies in some seminary in that area. These requests were approved with the understanding that the four men would share equally in the funds available this year.

### A Summary of Southeastern Assn.

Southeastern Association convened at Salem, W. Va., June 24 to 26. The theme was "If You Love Me, Keep My Commandments," in keeping with our Conference theme "To Serve Him."

Mrs. Clarence Rogers took charge of the devotionals and music for the association. These programs were well planned on the topics: "Our Ever-Present God," "The Indwelling God," and "God, Our Comforter." Special music was presented by Mr. and Mrs. Clarence Rogers and Mr. and Mrs. K. Duane Hurley.

Rev. Ralph Coon presented an inspirational sermon on Friday night about opening our hearts to God's love and showing our emotions. This was followed by a covenant meeting led by Rev. James L. Skaggs.

Worship on Sabbath morning started with Communion, Rev. Lee Holloway of Plainfield, N. J., leading the congregation. Rev. Rex Burdick led the worship service and gave a children's sermon, "The Two-Legged Salt Shaker." Rev. Marion Van Horn preached a sermon on making more of our Sabbath days.

Clarence Rogers, Conference president, gave a talk urging laymen of the church to take on more responsibility of the church work as Christians instead of leaving all the work on the minister's shoulders. The Christian Education Committee presented a very informative program about our Seventh Day Baptist forefathers and leaders in Christian education. This was followed by a report of the Coordinating Council president, Rev. Rex Zwiebel. "The Sabbath Interpreter" is a project of this council.

Sabbath evening Mrs. Lois Goodson presented a young people's program which

included a movie, "In His Name." After the service, all who felt young participated in games in the church basement.

Business meetings took place on Sunday morning and afternoon. Letters were presented from all the churches of the association.

All the committees presented their reports for approval. New officers were elected. It was voted to raise the association dues from 25 cents to 30 cents per member.

Mrs. R. T. Fetherston, Mrs. Edna Wilkinson, and Miss Ada Bond presented talks on the work of the Women's Board and a movie outlining the committees and their specific work. These were very interesting and inspirational. We were interested to see just how much work the board does.

Rev. Everett T. Harris gave a rather complete report of the work of the Missionary Board. Rev. Neal Mills discussed the work of the Board of Christian Education.

The association closed Sunday evening with a sermon by Rev. Rex Zwiebel, "The Unfinished Furrow."

Southeastern Association next year will be at Berea, with the Ritchie Seventh Day Baptist Church June 29 to July 1. The new officers are Warren Lippincott, moderator; Don Richards and Richard Bond, assistant moderators; Mrs. Betty Bond, recording secretary; Miss Marie Hutson, assistant recording secretary; Mrs. Carol Guyer, corresponding secretary; Ross Seager, treasurer; Miss Lou Bond, Sabbath school secretary; Mrs. Venita Zinn, young people's secretary. — Sabbatarian Echoes.

### Radio Talks on the Bible

At the invitation of the Mutual Broadcasting System, Dr. Francis C. Stifler, of the American Bible Society, presents his regular summer series on Station WOR. "Radio Chapel" is heard each Sunday morning 9:30 to 10:00 o'clock.

Dr. Stifler has chosen for his topics: July 24 — How the Bible Remakes Men; July 31 — How to Bring a Revival; August 7 — Our Priceless Heritage — The Bible.



## DEFINITION OF EVANGELISM

James L. Stoner

Director of "Mission to Ministers,"  
Department of Evangelism, NCCC

Evangelism means sharing the Gospel with those who have never heard it before, and caring for those who have come under Christian influence previously. It is true that the greatest obstacle is not always the irreligious but the indifferent Christian. We must win the non-Christian to a loyalty in Jesus Christ but we must also help the indifferent person discover the fullness and vitality of the Christian message of hope.

The minister must continue to present "the Good News of God in Jesus Christ through the power of the Holy Spirit, so that men may put their trust in God, accept Jesus Christ as their Saviour, follow and serve Him as their Lord in the fellowship of the church and in the vocations of the common life." (This definition of Evangelism has been accepted by the Department of Evangelism of the National Council of Churches.)

Ministers have an unusual opportunity through their preaching, through hospital and home visits, through funeral services, in pre- and post-marital interviews to win persons to a complete allegiance to the Master. Many ministers are able to stimulate laymen to join together in cell groups for study and witness, and to help in the training of laymen for Visitation Evangelism programs.

Two years ago the secretaries of evangelism of various denominations encouraged the Joint Department of Evangelism of the National Council of Churches to sponsor special Missions to Ministers. Four have been held and they have been enthusiastically supported. Many ministers have had their evangelistic horizons broadened, have deepened their concern for those who are without Christ, and have received suggestions for the evangelistic improvements of their churches, their laymen, and themselves.

Two Missions are being conducted this summer, one at Green Lake, Wis., July 25-30, and the other at Northfield, Mass., August 1-8. These conferences are planned to include wives and children with special programs arranged for them.

## THE STORY OF CAMP HARLEY

Briefly told by Rev. Albert N. Rogers

In 1949 the Seventh Day Baptist Western Association voted to establish a permanent camp named in honor of Rev. Harley Sutton. Before that time the churches had sponsored camping at Eggleston Park, at Camp Potato, and at the Whitesville Exchange Camp. A camp site committee was appointed.

Several locations were offered, and in 1951 it was decided to accept one given by H. O. and Hannah Burdick. A road was built and the well drilled.

The Camp Harley lodge was begun in 1952 when Alfred University's old carpenter shop, originally a gymnasium, was moved to its present location. A large tent and a temporary cook shack were used for the first camping season.

A gift of \$1,000 by the Andover Church made it possible to put insulated siding and a good roof on the lodge the second year. Lumber donated by the Little Gene-see Church was used in finishing. Stoves were given by the Nile and Richburg Churches. Contributions from the Alfred Station Church made possible the electricity, the refrigerator, and tents. In memory of Peggy Sutton, members of her family and members of the Alfred Church gave money for the fireplace.

It is impossible to mention all of the individuals who have given labor, material, or equipment for Camp Harley. Many friends of our churches have helped. Someone remarked, "We know each other a lot better after working together here."

Arrangements may be made through any of the pastors for the use of Camp Harley by families, or by any group whose aims are consistent with those of the church.

Just now you are invited to participate as you may in the fourth season's activities.

Outside leadership in both the Senior and Junior camps this year (July 24 — August 7) includes Mrs. Nellie Barbur of Adams Center, N. Y., and Miss Constance Coon, Ashaway, R. I.

## THE LIVING WORD

Dr. Luther A. Weigle

One of a series of articles by this noted man.

### Words that have acquired better meanings

Some words that were used by the King James Version in a bad sense have now acquired less evil meanings or even good connotations. "Debate" is now a decorous word, with no suggestion of bad temper or violent disorder, yet Paul lists debate along with envy, murder, deceit, and malignity among the characteristics of the reprobate mind in the King James Version of Romans 1: 29. It stands there as a translation of the Greek word *eris*, which means "strife." In Greek legend *Eris* was the name of the goddess of strife, who threw the golden apple which awakened the jealousy of Hera, Athene, and Aphrodite, and in the end brought on the Trojan War. Isaiah 58: 4 reads: "ye fast for strife and debate, and to smite with the fist of wickedness." In the second part of Shakespeare's *King Henry IV* (IV, 4, 2), the king refers to Northumberland's insurrection as

"This debate that bleedeth at our doors."

The two occurrences of the word "emulation" are different in tone. In Romans 11: 14 Paul writes of stirring his fellow-Jews to emulation of the Gentiles; but in Galatians 5: 20 "emulations" are included with adultery, idolatry, murder, drunkenness, and a spate of similar evils in a long list of the works of the flesh as contrasted with the fruit of the Spirit.

In 1611 the words "delicacy," "delicately," and "deliciously" referred at best to luxurious living, and two of them are used in Revelation for wanton licentiousness (18: 3, 7, 9). To be "highminded" was to be proud or haughty (Romans 11: 20; 1 Timothy 6: 17; 2 Timothy 3: 4); the term is used now for noble character and high principles, with no suggestion of unworthy pride.

"Naughtiness" is really bad in the King James Version; it means downright wickedness. The injunction in James 1: 21 to "lay apart all filthiness and superfluity of naughtiness" now reads: "put away all filthiness and rank growth of wickedness." The terms "naughty" and "naughtiness"

have lost some of their evil through the years; they are now used for the misdeeds of children or the trivial misbehavior of adults who have not matured. The "naughty figs" that Jeremiah saw in his vision (24: 2) were simply "bad figs," so bad that they could not be eaten.

## ITEMS OF INTEREST

The church where Jonathan Edwards preached his oft-mentioned sermon, "Sinners in the Hands of an Angry God," is still one of the most aggressive churches of Boston. The sermons are different now but they are powerful. Dr. Harold J. Ockenga, the pastor, tells in a recent article in *Action* how his church is able to raise \$250,000 for missions. He describes the sixteenth annual Missionary Conference which this year brought forth scores of dedications and raised \$250,000 in the 10 days of teaching, preaching, praying, and testifying. People are impressed to give when they know the need. Some speakers emphasized that in Chinese the word "crisis" is written with two words "danger" and "opportunity."

About 90 leaders of the World Council of Churches will meet in Davos, Switzerland, August 2-9, for the first full-scale meeting of the policy-making Central Committee since the organization's mammoth Second Assembly last summer in Evanston, Ill.

The annual Year Book of American Churches lists about 16,000,000 Baptists in four Conventions and about 1,400,000 more in 21 other Baptist groups.

The 29th Quadrennial General Conference of the Wesleyan Methodist Church voted to discontinue its Commission on Merger which had been studying the possibility of union with the Free Methodist Church. The action had the effect of bringing to a close 12 years of study and negotiations between the two groups.

Dr. Harold K. Sheets, General Secretary of the Wesleyan Young People's Society, in a keynote address delivered before 1,500 delegates and visitors to the 29th

Quadrennial General Conference of the Wesleyan Methodist Church of America declared: "Men of science recognize that it is 3 minutes before 12.

"We must reach this generation for Christ if America is to be saved. If people do not turn to Christ they will turn to Antichrist."

The World Council of Churches, Geneva, Switzerland, announces an appeal for \$150,000 in the United States, Canada, Australia, New Zealand, Britain, and Europe to rehabilitate former Mau Mau members in the British colony of Kenya. The program will include Christian work in internment compounds and the training of church leaders from among the former followers of the terrorist group. The work will be done through the Kenya Christian Council. The \$150,000 is the goal for 1955, the Council says.

### Salem College News

Richard R. Bond, son of Mr. and Mrs. Harley D. Bond of Salem, recently received his Ph.D. degree in zoology from the University of Wisconsin.

Dr. Bond and his wife, the former Reva Stearns, with their young son, have moved to Salem. With the beginning of the summer term he became professor of biology at Salem College. — Salem Herald.

Chairman T. Edward Davis of the College Board of Directors has announced that two existing vacancies have been filled by the board's voting to membership Dr. M. S. Harvey, Akron, Ohio, and Alfred L. Davis, Rochester, N. Y.

Dr. Harvey is pastor of the First Methodist Church in Akron, Ohio, and secretary of the American Humanics Foundation of Kansas City, Mo.

Mr. Davis, son of the late Rev. Alva L. Davis who taught Bible courses at Salem College after his retirement, completed a master's degree at Syracuse University and is now director of Public Relations at the Rochester (N. Y.) Institute of Technology.

### GOOD OUT OF EVIL

(Continued from page 58)

that day. I came to a home where a hard-working mother was obviously burdened by some great anxiety. She told me of her husband's illness, possibly cancer, with which he was confined to the hospital. She was left to care for the dairy farm, along with their eight children, plus paying the medical bills.

I felt especially moved to inquire as to whether they were a Christian family. Suddenly she startled me by asking, "Did the Lord send you here today? I just feel that He has answered my prayer for help this morning." She told me of the "blues" which had gotten the best of her, how she had been in tears praying when she seemed to hear a voice from God promising His help. I trust that the Lord did effectively use the witness of His servant that day.

Very clearly God had used a seeming inconvenience to bring forth good for one of His children. After the many "routine" calls a minister has to make, there was a deep satisfaction in the knowledge that his call was God's answer to prayer.

The greatest things in the world have come out of the most unpromising circumstances. Through His death on the cross after the manner of a common criminal, Jesus Christ sealed the Gospel of the grace of God. He made His death not just a misfortune, but a sacrifice, a covering and cleansing for sin to those who will commit their lives to Him in faith.

Peter declares in his First Epistle that Christ laid down the principle by which His followers shall live and serve: "It is better, if the will of God be so, that ye suffer for well doing. . . . For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh" (1 Peter 3: 18).

Where will we find our best opportunities to serve the Lord and to do good? We will find them just when we meet the trials of life. Here we find the privilege of demonstrating the power, love, patience, courage, and righteousness of Christ at work within us. We will dis-

cover these opportunities when we have lost ourselves by faith in Him.

God grant that the "mind of Jesus Christ" described by Paul in Philippians 2: 5-8, the mind of self-forgetfulness, of complete abandon to serve the Lord, may so master us that we, too, shall bring good out of evil.

### NEWS FROM THE CHURCHES

MARLBORO, N. J. — From the mimeographed Marlboro Voice (now in its ninth year) we read some interesting items about the July business meeting. In the trustees' report (possibly phrased by the editor, Pastor Osborn) we read: "The garage roof at the parsonage, reported replaced in the last Voice was removed again by a freak wind storm on Sunday, June 5. But the work is gaining" [optimism].

Fred Ayars, a young parent living in Philadelphia, who is well known for his church-building interest in Jamaica, accepted the call of the church to become a deacon. Later in the meeting Harry Ansink, a middle-aged man who has rather recently become a member of the church and who has strong evangelistic enthusiasm, was prevailed upon to accept the office of deacon. Both are expected to be ordained at the annual "Harvest Home" meeting.

The Sabbath school from its surplus of funds contributed \$100 to the church and also voted to buy a projector screen for general use.

The treasurer reported that the joint-Communion offering of \$56.28 went to the Denominational Budget and the Children's Day offering of \$38.43 was designated for the Missionary Society. Reference was made in another article to the Vacation Bible School missionary offering of \$38.08.

VERONA, N. Y. — Three of our young people were graduated recently: Warner Thayer received a B.A. degree from Syracuse University, majoring in political science; Robert Sholtz, from Oneida High School, earned a four-year Regents College Scholarship; Willis Davis, a member of the first class to be graduated from the

beautiful, new Vernon, Verona, Sherrill Central School, located near the village of Verona, received a Driver's Training Award, sponsored by the Sherrill Auto Club.

The Vacation Bible School is in session at the time of writing (July 5). About 156 children are enrolled. Miss Ruth Agne from the Lutheran Church is supervisor. The Presbyterian, Lutheran, Seventh Day Baptist and New London Methodist Churches co-operate in the project. — Correspondent.

TWIN CITIES, MINN. — Our church is meeting every other Sabbath afternoon in the chapel of St. Anthony Park Methodist Church in St. Paul. Rev. David Clarke of New Auburn, Wis., and Rev. Kenneth Van Horn of Dodge Center, Minn., have continued to serve us faithfully as ministers. The adult Sabbath school class is taught by Stephen Thorngate and the children's class, alternately, by Mrs. Kenneth Van Horn and Mrs. Stephen Thorngate.

We lost a faithful and beloved member when Myrtelle Ellis Wellfing passed away on May 31.

On June 11 the Twin Cities group was host to the semiannual meeting of the churches of Dodge Center, New Auburn, and the Twin Cities. About seventy-five persons attended these meetings. The morning worship service was in charge of Pastor Clarke who preached on "Faith Working Through Love." A children's talk was given by Loyal Pederson, deacon in the New Auburn Church. "An Experience in Worship" was the theme of the afternoon service in charge of Pastor Van Horn. The children had their own program during the services. A Bible memory-work project was begun which will be carried on during the summer by the individual churches under the direction of Mrs. Kenneth Van Horn and continued at the fall meeting of the churches, perhaps on a competitive basis.

A recent project of the Twin Cities Church has been the placing of copies of the **Manual of Seventh Day Baptist Beliefs** in the main libraries and several of the branch libraries of both Minneapolis and St. Paul.



# The Sabbath Recorder

Following services on July 9, a church picnic was held in honor of the David Clarkes who will soon be leaving for the Boulder pastorate. They will be greatly missed by all of us. — Correspondent.

DE RUYTER, N. Y. — A few weeks ago it was reported that three churches in De Ruyter were holding separate Vacation Church Schools at about the same time. The church bulletin for July 9 tells this story: "We feel that out of the several Bible schools we have conducted, this was probably the most effective. Ten children declared their faith in Christ as Lord and Saviour. Our hearts were greatly stirred by the evident working of the Holy Spirit in our midst. This has indeed been a demonstration of what can be accomplished when people dedicated to God work together."

BATTLE CREEK, MICH. — At the business meeting of the Sabbath school, it was voted to pay \$75 toward the expenses of a delegate from our church to the 23rd International Sunday School Convention in Cleveland, July 27 — 31.

At the quarterly church business meeting it was voted among other things:

That we go on record not favoring a biennial Conference.

That the church underwrite, if necessary, the expenses of any camp or retreat sponsored by the Religious Education Committee.

To adopt the recommendation of the Stewardship Committee to allow the Continuous Support Committee of the Alfred School of Theology to solicit money from church members.

To invite the Northern Association to meet with us in the spring of 1956. — Church Bulletin.

ASHAWAY, R. I. — Pastor Osborn will be holding special meetings in the Paint Rock, Ala., Church the weekend before Conference. Please make this a matter of prayer. — Ashaway Bulletin.

NORTH LOUP, NEB. — The North Loup Church people are happy to have the winter visitors home and in the pews: Mrs. Grace Mayo, Mrs. Jennie Bee, and Mrs. Florence Hutchins from California, and Mrs. Jessie Babcock from Omaha, Neb.

Resulting from the annual business meeting of the church was the re-election of officers: moderator, Aubrey Davis; clerk, Mrs. Edward Christensen; treasurer, Roy Cox. The Sabbath school officers elected are: superintendent, Mrs. R. C. Clement; assistant, Erlo Cox; secretary, Mrs. Menzo Fuller; treasurer, Sheldon Van Horn. The Sabbath school held the annual Fourth of July picnic at the Ely King farm, at a particularly pleasant place on the bank of the North Loup River.

Pastor Saunders took five young people, Jeanette and Verna Mae Williams, Sharolyn King, Betty Ann Williams, and Herbert Saunders, to the Rocky Mountain Summer Camp July 6-14.

The Missionary Societies enjoyed the regular quarterly joint meeting June 22. The primary Sabbath school classes are made happy with gay, freshly painted chairs — the work of the younger women.

At the time of writing the church is looking forward to the coming of Rev. Loyal Hurley and the evangelistic quartet for weekend services July 22-24. — Correspondent.

## OUR SERVICEMEN

PFC George S. Stillman  
H. Q. Battery, 64th F. A.  
APO 24, San Francisco, Calif.

## Accessions

Daytona Beach, Fla.

By letter:

Mrs. J. Michael Trede

## Marriages

Kastorff - Lippincott. — Ronald Roy Kastorff of Waterford, Wis., and DeEtta Rae Lippincott, daughter of Mr. and Mrs. Truman G. Lippincott, Milton, Wis., were united in marriage in a ceremony conducted in the Milton Seventh Day Baptist Church on July 3, 1955. Rev. Elmo Fitz Randolph, pastor of the bride, officiated. The Kastorffs will be at home in Waterford, Wis.

## Births

Nelson. — A daughter, Barbara Ann, to Mr. and Mrs. Nolan Nelson of Chicago, Ill., on May 25, 1955.

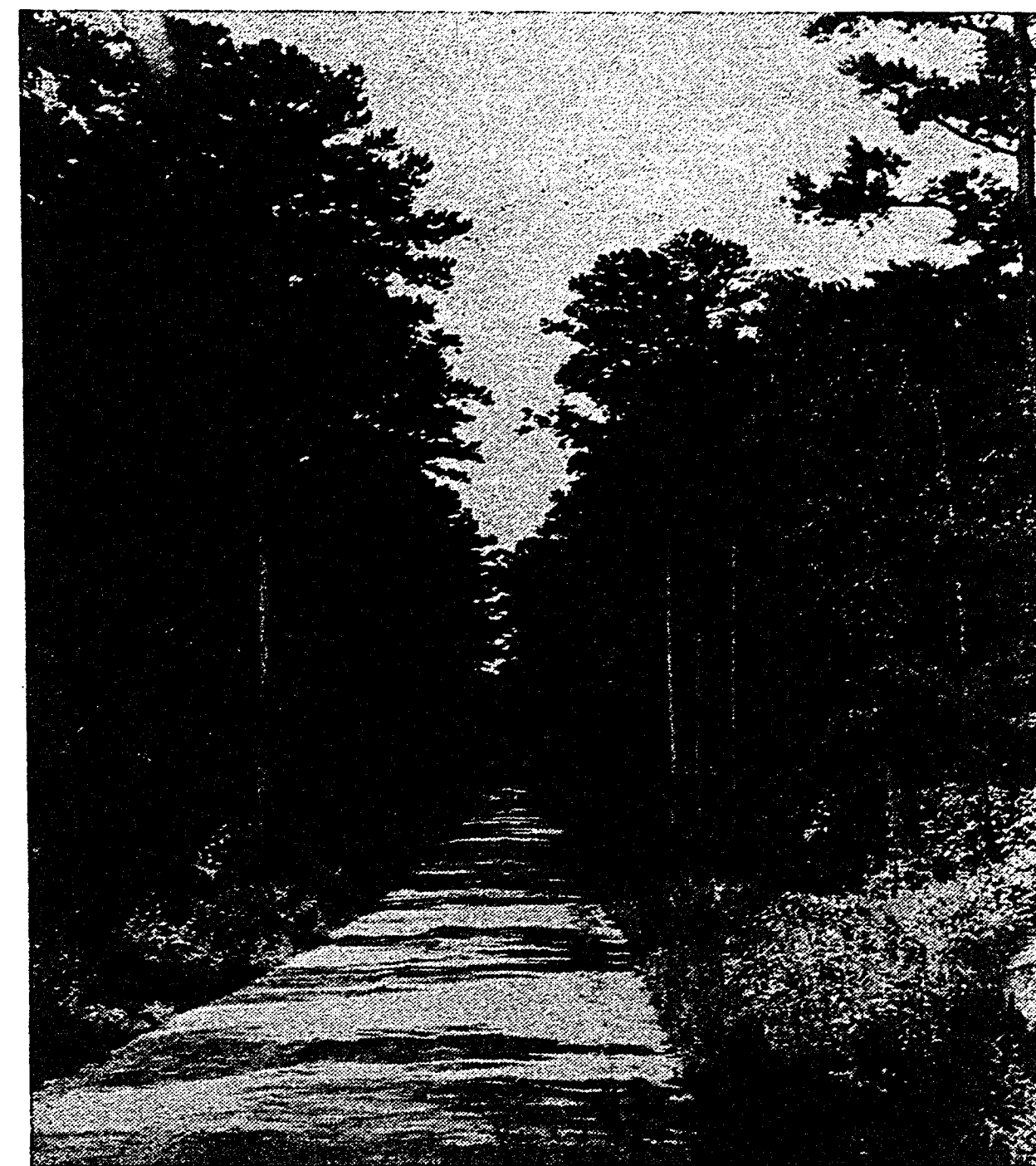


Photo by U. S. Forest Service.

Nestled in the beautiful Ozark Mountains of modest elevation is Fayetteville, Ark. Scenes such as the above are inviting to the travelers en route to the Seventh Day Baptist General Conference on Mount Sequoyah, just outside the city. The spot is compared with the Garden of Eden, and its view is said to be expansive. It is a place where our people may well enjoy the intimate presence of God and discover anew the wide purpose of God for us. — Conference dates, August 15-20.