

# The Sabbath Recorder

dictorian of her class of about 270 when she was graduated from high school at Bridgeton, N. J.

RIVERSIDE, CALIF. — May finds our study of Revelation with Pastor Wheeler on Friday evenings completed.

"The Wayside Chapel," our radio broadcast over KPRO for fifteen minutes on Sunday morning, continues. We pray for souls to be reached and for professing Christians to be reconsecrated through this medium of witnessing for Christ.

Our Mother's Day service was Christian Family Day with the dedication of babies as part of the service.

Pastor Wheeler has been at Los Angeles assisting Pastor Saunders with a week of visitation and revival there. In his absence, William Rymer presented the message on "Dare We Believe?"

Every Sunday is work day at Pacific Pines Camp near Crestline, Calif. Much needs to be done in preparation for the various age group camps running consecutively from June 30 to July 28. The family camp will be held August 31 to September 2. The general theme this year is "Pioneering with Christ."

An all-family party was held May 11 in the Social Hall. There was a good attendance and everyone present seemed to enjoy the evening.

We are being reminded each week in Sabbath School of "Operation Safety Pin" when seven pins are removed. It has served as a reminder for the need of filling the little O.W.M. churches.

— Assistant Correspondent.

LOS ANGELES, CALIF. — According to the May 18 church bulletin three prayer meetings are held each Sabbath eve: Albyn Mackintosh leads the one held at the church; Pastor Saunders takes charge of another at a home in West Covina; and David Ahlborn conducts the third at his home in Fullerton.

On May 19 an outdoor church social was held at the home of Mynor Soper in Covina. This was in the nature of a farewell occasion for the assistant pastor. The Soper family was soon to leave for North Loup, Neb., to take over the pastorate of that church.

Rev. O. A. Davis of Phoenix, Ariz., will be assisting with the church and camp work this summer.

SHILOH, N. J. — Attendance during the month of May was unusually good. It was high last November when the average at the morning church service was a little more than 174. During May the lowest was 178, with a high of 225 on Rally Day and an average of almost 196.

Baptism was held Sabbath eve, May 24, at Rhodo Lake. The rhododendrons were in bloom around the lake and the setting was beautiful. There were seven who were baptized. — Correspondent.

## Accessions

Shiloh, N. J.

By Baptism:

Miss Carole Robinson  
Miss Gloria Cossaboon  
Robert Peck  
Charles Lupton  
Harry Lupton  
Miss Sandra Pettit  
Miss Anne Harris

## Births

Monroe. — A daughter, Cheryl Denise, to Mr. and Mrs. Berwin L. Monroe, Little Rock, Ark., May 17, 1957.

## Obituaries

Lippincott. — Luen C., youngest son of Rev. Darwin C. and Evaline Lippincott, was born at Salem, W. Va., April 30, 1895, and died at his home in Milton Wis., April 20, 1957.

He married Inez Van Horn in 1915 at Garwin, Iowa. She preceded him in death in 1930. Three sons were born to that union: Warren, of Salemsville, Pa.; Leslie, of Norfolk, Va.; and Darwin, of Dodge Center, Minn.

In August, 1934, he married Mrs. Adalyn Pierce of Walworth, Wis. To this union was born a daughter, Della Fern. He is also survived by a brother, Raymond; a sister, Mrs. Homer Hess; and two stepdaughters, Miss Thelma Pierce and Mrs. Wayne Lippincott.

He was a trustee and active member of the Milton Junction Seventh Day Baptist Church. Services were conducted on April 23, from the church, by his pastor, Rev. Kenneth E. Smith.

K. E. S.

The Bible Witness Press is still publishing Picture Lesson Cards for Primary Classes, as we have done for the past 15 years. A few sets for the 3rd quarter are still available, if ordered immediately. The Bible Witness Press, C. A. Beebe, Mgr., R. 1, Box 204, Palatka, Fla.

## What Shall I Render?

IRENE POST HULETT

Psalm 116: 12

What shall I render, Lord, to Thee,  
For all thy benefits to me?  
For home and loved ones very dear;  
For friendship's kindness and cheer;  
For seasons as they wax and wane,  
Blossoming orchards, fields of grain;  
For sweet elusiveness of spring,  
Bright thoughts of hope engendering;  
For gently falling summer rain  
So soothingly on roof and pane;  
For buoyant air and gentle breeze;  
For beauty of birds, flowers, and trees;  
For healing rays of sun's wings —  
The primal life of growing things;  
For strengthening hills, for silvery sea  
Enrapturing the soul of me!  
And more than all, God's boundless love  
If I will seek the things above.  
What shall I render, Lord, to Thee  
For all these benefits to me?

O God, I will render praises unto thee, for thou hast delivered my soul from death.

Psalm 56: 12, 13.

# The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year ..... \$3.00 Single Copies ..... 10 cents

Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents  
per year additional. Gift and newlywed subscriptions  
will be discontinued at date of expiration unless re-  
newed. All subscriptions will be discontinued six months  
after date to which payment is made unless renewed.

Published weekly (except August when it is  
published bi-weekly) for Seventh Day Baptists  
by the American Sabbath Tract Society,  
510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield,  
New Jersey. The Sabbath Recorder does not necessarily  
endorse signed articles. All communications should be  
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., JUNE 17, 1957

Vol. 162, No. 24

Whole No. 5,748

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## Is Religious Liberty a Vital Issue Today?

The people who do not see religious liberty as a living issue today would seem to be living in a dream world. Lolling on our contour-fitting mattresses we are more aware of a desire to be undisturbed than of the facts which can be read in the daily paper and the religious magazine. Wishful thinkers floating on their utopian, nebulous clouds across a rosy horizon cannot bear to think that in such a day as ours, religious groups might be scheming to undermine our liberties.

There are a few extremists, to be sure, who overemphasize dangers. We would rather see churches full of hazy thinking "do-gooders" than full of people possessed of the Catholic-hating spirit of the old Ku Klux Klan. Hatred and intolerance of individuals have no place in any society bearing the name Christian. There is very little inter-faith hatred or animosity in this country today, we believe. To cite dangers is not to incite hatred. We love the people of other church systems as much as our own but we cannot love the system when we see how it works in places where its weight of numbers enables it to dominate the situation.

The major issue of religious liberty here and elsewhere is the changing attitude toward the relation of church and state. The change on the part of Protestants is quite largely unconscious. The popularity of religion tends toward a wiping out of distinctions, some but not all of which probably ought to be wiped out. The numerical strength of churches and the upswing in attendance at worship services does not necessarily indicate increased vigor of clearly thought-out faith.

Protestants in general may forget religious issues but Roman Catholic authorities are by no means asleep. They are constantly striving to better their position by nibbling away the mortar in our national foundational structure of church-state separation. This is most apparent in the parochial school situation. Wherever their vote is strong enough and their propaganda is effective enough, they are renewing (with considerable success) their efforts to appropriate public tax money for the support of schools dedicated to the teaching of the Roman Catholic faith.

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What is being done in a united way to preserve that separation of church and state which is so essential to maintaining religious liberty in our land? There are some organizations which are seeking to overcome the apathy of religious people and to take such action as their resources permit at the locations where the freedom principle is most endangered. Protestant leaders, many of them, are wide awake.

Are you aware, for instance, that the National Council of Churches now has a Department of Religious Liberty? It publishes from time to time a bulletin which outlines in some detail the over-all problem. In March the department came out with the first issue of Volume II, a six-page document taking up such things as tax exemption, the Vatican embassy, the Haiti treaty, and the situation in Colombia. The statements by the executive director of the department are moderate. The fact that this largest Protestant interchurch organization has such a department indicates that practically all denominations recognize in some measure the religious liberty issues before us.

The National Association of Evangelicals perhaps stands next in line, in point of influence, in these matters. It has been stressing the national and international issues longer and more effectively, we believe, than the National Council of Churches. Its Washington office for many years has worked with the State Department on the problem of persecution of Protestants in Colombia. It has not been silent on domestic issues. In no sense has its work been extremist.

Another large organization is P.O.A.U. (Protestants and Others United for Separation of Church and State). It has been more active and vocal than the two mentioned above, for the simple reason that it is a one-purpose organization rather than a department of a larger body. It is primarily concerned with affairs in this country. Again we would say that although some of the findings of this group are shocking it does not take extreme positions. Its speakers are welcomed in churches of many denominations and its accomplishments are sometimes very noteworthy. It has within its membership some Catholics who are more in sympathy

with the American principle of separation than with the Catholic program of fusion of the political and the religious.

There are dangers of too wide a separation between the religious and the secular, as we have seen in some lower court decisions. Then, too, there is a possibility that Protestant denominations might take advantage of opportunities to receive government aid in a way that would endanger the principle they loudly extol. In a later article we will discuss what Presbyterians say about all parochial schools and how the Baptists of Virginia are examining themselves to see if they are wholly true to their expressed convictions in these matters. Sabbathkeepers, of all people, need to be wide awake, not to protect their interests but to stand firmly for the principles involved in their historic profession.

## The Making of Blood, Our Private Enterprise

A bold headline in a country paper from Minnesota caught our eye. "Only You Can Make Blood," it trumpeted. It was the story of the Red Cross Bloodmobile which was coming to town. It comes to every town because blood is a much needed world commodity for which there are no other manufacturing plants than human bodies. The article states that in the industrial sense "we do not, cannot manufacture blood."

By divine providence every one of us is constantly making the blood we need. By the same plan of God we have the capability of making quite a little more than we need — enough, when collected and preserved, to meet emergency world needs caused by war, accident, and disease.

The Bible tells us in language which we at one time thought was archaic that "the life is in the blood." The shedding of blood is a sin and a crime. This precious blood is almost our dearest possession. The state cannot demand it except in punishment for crime. Governmental and civic agencies can only plead with us to give it voluntarily for saving the lives of those in need.

There are occasions when people are paid for the blood they give for trans-

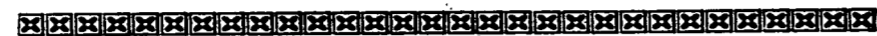
fusions, but most of the blood in the blood banks is given without thought of any monetary reimbursement or reward.

When we speak of the manufacture of blood as our private enterprise are we calling it a common commodity and taking away its mysterious sacredness? We think not. It still carries a great, and even greater, significance than before our doctors learned so much about it that had previously been unknown. None who are educated and refined can object now to the mention of the blood of Christ as cleansing us from sin. The Bible emphasis on the voluntary shedding of His precious blood is not vulgar. In our opinion, those few super-sensitive souls who have thought of a blood sacrifice as vulgar are literalistic, profane, and spiritually vulgar people.

Our Bible tells us that the new covenant is better than the old. We no longer offer upon a literal altar the blood of bulls and goats slain by the hands of priests. Something better has taken its place. Symbolically Jesus, the Son of God, shed His blood for the sins of the world. Thus we read, "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9: 26). A little later the Scripture says, "But this man, after he had offered one sacrifice for sins for ever, sat down at the right hand of God" (Heb. 10: 12). The chapter does not end without a warning about calling the blood of this new covenant an unholy thing (Heb. 10: 29). One who does that, it says, "hath done despite unto the Spirit of grace."

When we step from Calvary to the twentieth century, we still talk literally and symbolically about the sacrifice of that which is most precious. We make and we give blood. Some people also make generous sacrifices of life and legal tender. Others with hearts less tender make few real sacrifices. The relation between the blood offering and monetary offerings of real consequence is close indeed. Do we appreciate what Christ has done for us sufficiently to make real sacrifices for Him?

Life gets scorched and lumpy when we forget to stir it up with prayer. (See 1 Thess. 5: 17.)



### MEMORY TEXT

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isaiah 26: 3.



### EDITORIAL NOTES

#### Approve Stand of African Archbishops

Two Roman Catholic archbishops of the Union of South Africa have denounced that country's racial segregation laws and particularly the "Native Laws Amendment Bill." Archbishop Owen McCann, of Capetown, said: "The South African government is putting the things of Caesar before the things of God. The church was told by Christ to go and teach all nations. God's claim on us comes first." Archbishop Denis E. Hurley, of Durban, assailed racial segregation laws as threatening the country with "disaster." "It is incredible that rational human beings should plan a celestial future for white herrenvolk in South Africa through their racial laws," he said. "May God grant that we may have the decency to recoil from them."

When we see such statements we are glad to express approval of them especially since we find ourselves having to speak against many of the acts of Catholic officialdom. Even here we see indications of the Catholic position of the supremacy of church over state. Archbishop McCann said also, "We only obey the state because it derives its authority from God." A Protestant might say the same thing but the meaning would be different since the Roman Church is known to interpret "authority from God" as being the same as authority from the church. His statement about the government "putting the things of Caesar before the things of God" is neatly said. What might be said is that wherever possible the Catholic Church seeks a fusion of the things of Caesar and the things of the church.

The controversial "Native Laws Amendment Bill" has passed the House of Assembly. Before becoming law it would have to be passed by the Senate.

### THE REVIVAL WE NEED

By Rev. Loyal F. Hurley  
Home Field Evangelist  
employed by the Missionary Board

A return to the method and power of New Testament evangelism is the Revival We Need Today.

The Church is deeply indebted to great evangelist preachers and evangelist preaching from the days of St. Paul until today. Chrysostom, Wycliffe, Luther, Calvin, Knox, Savanorola, Wesley, Whitefield, Finney, Moody, and Billy Graham are only a few of the evangelistic preachers through the centuries. All of them were criticized and condemned in their day, yet every one of them did a mighty work for God and the Church of Christ. We thank God for every one of them.

Yet the New Testament Church was not built by great preaching, fine as some of it was. The New Testament Church was a witnessing church. Its spread came about by the personal testimony of hundreds and thousands of ordinary Christians — ordinary in the sense that they were not special orators, but extraordinary in the love that possessed them.

It is interesting to note the contrast between the methods of the New Testament Church and the revivals that have made and blessed the United States. Our country is the land of revivals. There are at least five major ones that have vitally influenced the life and prosperity of this "land of the free and home of the brave."

1. The settlement of the colonies was largely influenced by the Puritan and Pietistic Revivals of England. At least the colonies which most strongly influenced the spirit and attitude of the new nation stem from those revivals. Puritans and Separatists came to our shores to escape the persecutions that followed the Act of Uniformity requiring adherence to the practices of the Church of England. Seventh Day Baptists know this movement well.

2. For decades these colonies were separate and competing groups. Not until the Great Awakening led by Jonathan Edwards in the 1730s did these independent settlements start to grow into

the beginning of social sympathy and political harmony which made possible the political union of 1776. The birth of our nation stems from revival.

3. After our birth as a nation we were saved from extinction by another great revival or spiritual awakening known as the Great Revival. It began in the 1790s and continued until the 1840s. This movement was so important that the causes and conditions surrounding it need to be studied in some detail.

#### The Need for Revival in 1800

The Revolutionary War occurred during a period of intense social and political upheaval, not only in the United States, but also in England and Europe, especially in France. Along with the political ideas of liberty and equality rose the religious ideas of skepticism and infidelity.

When the Revolution was over the country was nearly prostrate. The cost of the war had been a heavy financial drain on the people, and the thrill of victory was followed by the inevitable reaction of emotional and spiritual let-down. Into this emotional depression stepped the infidels of the day with the avowed purpose of destroying the Church, and it looked as though their boasted aim might be accomplished. Those of America were assisted by the financial help and literature of the atheists of Europe, particularly of France.

The Church looked like an easy prey. Leonard Bacon says of this post-Revolutionary period: "The closing years of the eighteenth century show the lowest watermark of the lowest ebb tide of spiritual life in the history of the American Church."

Arthur B. Strickland, in a pamphlet describing the work of Charles G. Finney, has some paragraphs depicting the conditions of society in the 1790s from which I quote:

"Our colleges, which had been brought into existence as nurseries for training a spiritual leadership for church and state, had become hotbeds of infidelity. Princeton, in 1792, had only one student who professed to be a Christian. The College of William and Mary was a nest of French infidelity. Yale, according to Lyman Beecher, 'was in a most ungodly state.

The college church was almost extinct, most of the students were skeptical and rowdies were plenty. Wines and liquors were kept in many rooms; intemperance, profanity, gambling and licentiousness were common. Most of the class before me were infidels and called each other Voltaire, Rousseau, D'Alembert, etc.'

"President Jefferson sided with the infidels. His Secretary of War, General Dearborn, declared that we could not hope for good government and progress as long as the churches existed. He called a Congregational Church edifice 'a painted nuisance.' In this new country where we were experimenting in a government without a king, many of the statesmen desired to have also a country without a God and the Christian religion.

"There were notable exceptions among statesmen and scholars. Many like George Washington, John Quincy Adams, and Ben Franklin had not bowed the knee to Baal. . . .

"At such a time there came the inevitable moral breakdown. The Presbyterian General Assembly in 1794 reported: 'The profligacy and corruption of the public morals have advanced with a progress proportionate to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound.'

"There was a weakening of the marriage ties, which threatened the home. About this time the press contained hundreds of advertisements of runaway wives. Letters and packages were opened by mail carriers. Important business had to be done by cipher. Dueling, drunkenness, and grossest immorality grew apace.

"Our national existence was endangered. George Washington saw the trend of the times and said he had more fears for the safety of the republic than he had in the darkest hours of the Revolutionary War.

"The Church lines faltered in the struggle. Methodists, for example, in three years, 1793-1795, lost 11,600 members. The Episcopalian Bishop in New York resigned his office, seeing no hope for his church in the future. Infidelity re-

(Continued on page 382)

## Need for Inter-Church Aid Continues

More than 150 clergymen and laymen from 35 nations met at Eastbourne, England, May 31 to June 5 in a consultation to consider the theme, "Inter-Church Aid as an Expression of the Fellowship of the Church."

Some startling figures of the continuing need were presented. Miss Urbig, speaking of the refugee problem in West Germany, told the consultation: "During the first six months of 1956 the refugees from Poland came at the rate of 29 per day. In the last six months of 1956, 80 came every day. In January, 1957, the rate had jumped to 219 persons a day, and in February the figure was 400."

In regard to Hungary and other countries Dr. Cooke made the significant point that as other groups withdraw from the scene, "their resources expended, and as the spotlights of publicity are turned elsewhere — the churches remain, assuming responsibility for unfinished tasks, caring for those who remain in the camps, watchful at the welfare of the more than 3,000 children." This work is co-ordinated under the World Council of Churches.

MISSIONS — Sec. Everett T. Harris

## In Partnership with God

By Miss Joan Clement

This is the letter from one of our missionary nurses mentioned in the previous issue. If you have not read the message by Mrs. Pearson, in last week's missionary columns, do so. Can we with clear consciences cut native salaries of \$5.25 per month by failing to fully support Our World Mission?

How we wish that all who have an interest in the work in Nyasaland could be with us for just a little while. But since this is not possible, let us share with you some of our many blessings. Come with us on our evening rounds. You will find your heart filled with praise to God our Father. We continue to praise and thank Him for His wonderful help and blessings in our work. We have seen His hand work in a most marvelous way in our work in this land. How grateful we are that He has called us into a working partnership with Him.

First of all this evening we go up the hill to the Out-Patient Department. Here

we collect medications for the night. Rarely do we go into the building without thinking how nice it is, and how good God has been. After this preparation we turn the key in the lock to the door that leads into the Maternity Ward. Here we pause, take in a deep breath, say, "ready," and open the door. You are probably wondering why all this preparation, but if you were standing there with us you would soon understand. Standing in the doorway, we look at the women, they at us, then we all have to laugh. For there in a single room, measuring 17' x 30', are forty-one adults, eight newborns and seven children. They aren't just visiting, they are our patients (21) and their guardians. But all are smiling, and getting along as one big happy family. Wait a minute, we have something rather special here tonight. We said we had eight newborns, but counting, we see there are only five mothers. Look closely, we have a set of twin girls — that is good! But better still, we have a set of triplets, two boys and a girl! We think that is pretty good, for Dr. Beck says triplets come at a ratio of 1 to about 8,000. We have had less than three hundred deliveries, so I guess we can't expect others for about 20 years.

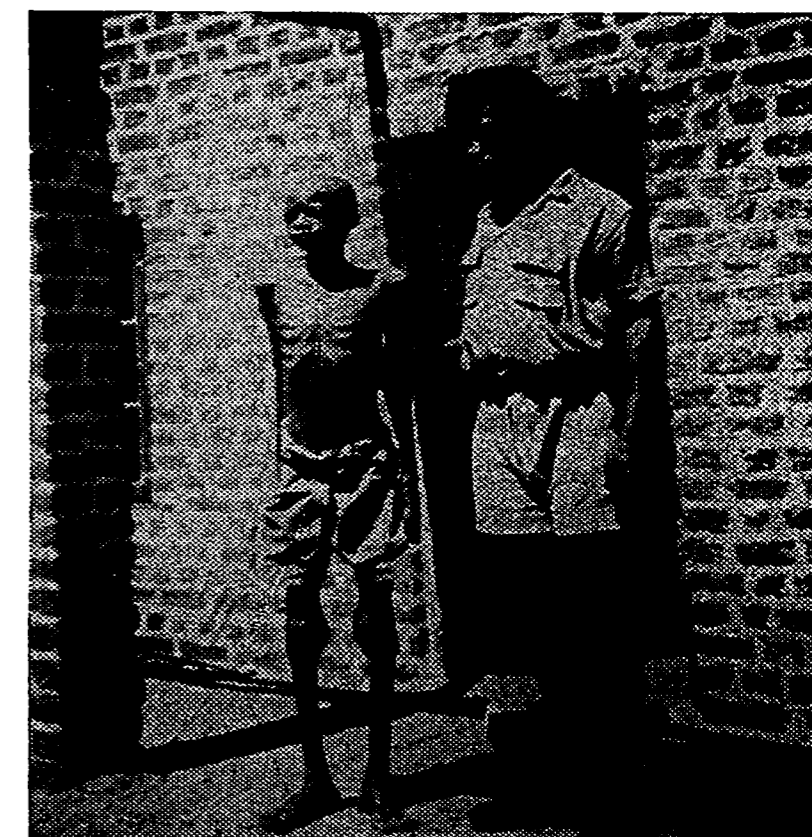
It was rather noisy when we entered. With such a crowd you could expect it. But when we said it was time for prayer, all became silent and quickly bowed their heads.

Now we look up, say good-night, and walk a short way down the hill to the annex. Here our medical and surgical (minor) patients dwell. We enter each room, visit with the patients a few moments, give our medicines, and have our evening prayers. When finished we go out onto the veranda. We like to pause here a few moments in the evening. All is quiet now; the patients are inside their rooms.

The building is built somewhat on the plan of the old Spanish Missions in California. It is built in the shape of a U, with a porch running around the U, the rooms opening onto it. In between is a small open court. And as we stand there a few moments, with the moonlight shining down, we look down the long corridors seeing the light from the lanterns filtering out the windows and under the doors, and

we praise our Father again for making the building possible.

It is with sorrow we remember the sick sleeping outside on the ground only a few months past; but now they are safe inside even if a bit on the crowded side. We think of them as we tarry there: Ramiza, who was brought by stretcher, unable to stand being so debilitated from TB, is now up and around and very happy. She knows God spared her life. Pray that she may receive Jesus as her Savior. Dickson, who was at Cholo Hospital for three months with TB, is here now because of a relapse. He knows the Lord. Pray that he may soon be well again. Arason, our living



skeleton, also a tubercular, belongs to the Catholic Church, but knows little of Christ. Pray for him that his eyes and heart may be opened as he reads the Gospel of John.

There are others, the older woman sleeping in the kitchen who thanks us so sincerely for praying with her. Many need the Lord as their personal Savior; others need encouragement; still others need the power of witchcraft broken in their lives; some need special understanding. All have come for help. We ask your prayers that we may be sensitive to their needs, and through the power of God, able to meet them.

Again we think of the Negro Spiritual "Heav'n, Heav'n." Sung so beautifully

by Marian Anderson, its words have new meaning to us now. We like to think what it will be like in heaven for these people who have so little in the material line on this earth. We want to watch their eyes grow big, and their faces light up.

What about us who have so much? Do you of America ever stop to realize just how much more you have than most of the people of the world? Does Christ mean enough to you that you are willing, yes, even happy, to give out of your plenty, or even perhaps to sacrifice something you think necessary in order that the Gospel might be preached in other lands?

May God help you answer this question, then start doing, and soon the World Mission Fund will be able to do the work God would have it do. God has told us to go and preach the Gospel. He has entrusted to His people the means whereby this can be done. If we are lacking means, then somewhere along the line supplies that are God's for His work are being misappropriated, for He would not command us to do the impossible.

If tried in an earthly court many Christians would be found guilty of embezzlement of God's tithe, and others would be tried for treason for helping the enemy, Satan, conquer the world because of withholding their offerings unto the Lord.

Let us as Seventh Day Baptists not be guilty of the above. But instead let us advance the cause of Christ by bringing our tithe and offerings into the church, not out of fear of a heavenly judgment but, instead, out of a deep love and gratitude for what Christ has done for us, and a genuine concern and love for those still in the bonds of darkness.

One of the three churches applying for membership in the World Council of Churches in 1956 was the Baptist Church of Hungary. Commenting on the Council's growth, the general secretary, Dr. Visser 't Hooft, emphasized that "By our very nature we are in the strict sense a service agency and we must resist every move toward making the Council a centralized executive body apart from the churches which compose it."

## DOCTRINAL STATEMENT

Given by O. Arlie Davis of Phoenix, Ariz., on the occasion of his being ordained to the Gospel ministry at Riverside, Calif., April 13, 1957. See June 10 issue for the story of his experience and call.

### I. The Bible

I believe the Bible to be the divinely inspired Word of God: "All scripture is given by inspiration of God" (2 Tim. 3: 16).

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 20, 21).

However, we are not confined to the Bible itself for proof of its divine inspiration and authority. Abundant evidence of God's control over the composition of the sacred record is further evidenced by the verification of archaeological discoveries, by the testimony of the Lord Jesus, and by the power of the Bible and the Holy Spirit to transform the lives of boys and girls and men and women.

### II. God

The Bible declares God to be Spirit, eternal, and manifested in three persons: Father, Son, and Holy Spirit. God does not change (Mal. 3: 6; Heb. 13: 8). God knows all things; He can do all things; and He is everywhere present at all times.

1. God the Father is my loving Heavenly Father. Because of His great love for me, He gave His only begotten Son upon the cross of Calvary. The presence of the Father in the affairs of men is revealed throughout the Bible. Christ often taught about our Heavenly Father; often addressed the Father in prayer. The Father is still controlling in the affairs of men from His throne in heaven (Acts 7: 55).

2. God the Son, Jesus Christ the Lord, is my personal Savior. He laid aside His heavenly glory to come into this sin-cursed earth. He took upon Himself a body of flesh that He might taste of death for our salvation. According to the Word of God, Jesus Christ was born of the virgin Mary. He lived a sinless, exemplary life among men. He voluntarily shed His blood on Calvary's cross as the Savior

of the world. He was buried, and He was bodily resurrected. When He ascended into heaven, He sat down on the right hand of the Father. Christ's coming again is imminent.

3. God the Holy Spirit is the personal power and energizer of the Godhead (Acts 1: 8). He participated in creation; He is the Guide and Comforter (John 15) of the saved, and He will be the resurrection power when Christ returns for His saints (Rom. 8: 11).

### III. Satan

God's Word declares that there is a personage in the spirit world who is known as Satan, the Devil, Lucifer, the great dragon, and the serpent (Rev. 12: 9). Satan possesses a kingdom (Matt. 12: 26). He has at his command a host of evil angels, demons, and evil men. He has had access to heaven (Job 1: 6; 2: 1; Luke 10: 18). He is now the god and prince of this world (2 Cor. 4: 4; John 14: 30), the power and spirit of disobedience and darkness (Eph. 2: 2; 6: 11, 12; Col. 1: 13).

However, Satan's power has been broken by the atoning death and resurrection of Jesus Christ. When Christ returns, Satan will be confined to the bottomless pit for a thousand years. Following the thousand years, Satan will be cast into the lake of fire and brimstone to be tormented for ever and ever (Matt. 25: 41; Rev. 20: 10).

### IV. Man

1. I believe the Genesis account of the creation of man. Adam and Eve were created in the image of God, by a direct act of God, on the sixth day of creation. They were created perfect, sinless, yet capable of choosing right or wrong. Man was created for fellowship with his Creator (Rev. 4: 11), but man has broken that fellowship through sin.

2. Sin: Genesis, chapter 3, shows how sin entered the human race. Through the temptation of Satan, Adam and Eve disobeyed God's command. Immediate spiritual death, and eventual physical death for Adam and Eve resulted from this sin. Because of Adam's sin, the habits of animals were changed, and the whole

course of nature altered. And every man since Adam, with the exception of Jesus Christ, has inherited a sinful, fallen nature and a corrupt and dying body (Rom. 5: 12).

3. **Redemption in Christ:** According to 1 Peter 1: 18, 19, redemption in Christ was planned in the council of God before the foundations of the world. When Jesus Christ shed His precious blood on Calvary, full and complete payment was made for every sin which had ever been committed or which would yet be committed. A boy or girl, man or woman obtains eternal life by receiving Jesus Christ as his or her personal Savior (John 1: 12; 6: 37; 14: 6; Rom. 10: 9, 10; Rev. 3: 20). A person must receive Jesus Christ as Savior to gain heaven and to avoid hell.

### V. The Church

1. The New Testament word for church is the Greek word "ecclesia," which means "called out."

a. An organism, the church is the Body of Christ — those called out from the lost peoples of the world, to live in Christ's Kingdom forever (1 Cor. 12: 12, 13; Eph. 2: 3).

b. As an organization, the church is a local body of baptized believers gathered by the Holy Spirit to promote the Gospel of Jesus Christ (Acts 2: 41, 42; 16: 5).

2. The ordinances of the church are baptism and the Lord's Supper.

a. **Baptism** is a symbol of our faith in the death, burial, and resurrection of our Savior Jesus Christ. It is a testimony to the world of our death to, and the forsaking of, the old life of sin; or our burial or putting away of self-will; and our resurrection into a new life, a heaven-sent, glorious, eternal life in Christ Jesus our Lord (Mark 16: 15, 16; Acts 2: 41, 42; Rom. 6).

b. **The Lord's Supper:** The elements of the Lord's Supper are (1) the bread, signifying our Savior's body which was beaten and broken for us (Isa. 53), and (2) the wine which signifies our Lord's blood which was shed on Calvary's cross for the remission of sin (Lev. 17: 11; Heb. 9: 22; Luke 22: 20). The communion of the Lord's Supper looks back to Calvary,

and it looks forward to the return of our Lord and King in glory (1 Cor. 11: 23-26).

### VI. The Sabbath

The Lord Jesus set aside and hallowed the seventh-day Sabbath at the time of creation. It was to be observed by His chosen people as a day of personal rest from the cares of the world, and as a day of worship unto the Lord. The Sabbath looks back to creation in thanksgiving for our life and its many blessings. And the Sabbath looks forward to the reign of our coming Lord and King. When Christ returns, we will have rest and supreme joy and peace. Then we will reign with our precious Lord and King, and we will know the joys of heaven and eternity.

1 John 3: 2 describes it: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Race Relations Film

One of the privileges of attending the Division of Christian Education meetings in Cincinnati in February is having a dinner meeting with the Department of Audio-Visual Education. After the dinner for the last two years, a premiere of a new film has been shown. Last February the first showing of a race relations film, "Broken Mask," was made. It is a 28-minute motion picture and can be had in color or black and white. It was produced for the Broadcasting and Film Commission of NCC and the Joint Commission on Missionary Education in connection with the 1957-58 home missions theme, "Christ, the Church, and Race." It is an excellent film to spur discussion of integration in our churches, not being designed to solve the problems but to give an idea of different opinions and how one lad and his church faced the problems. If you see it, you'll want to discuss it. The film is available from denominational publishing houses for a rental of \$12 in color or \$8 in black and white. We recommend it highly.

WOMEN'S WORK — Geraldine Nelson

### By Their Fruits Ye Shall Know Them

Elizabeth Fisher Davis, probably the most outstanding woman of the Marlboro, N. J., Seventh Day Baptist Church,



of which she has been a member ever since she was 14 years of age, will be 85 on June 30.

Through the years she has taught classes or has been superintendent of the children's division. For the past six years the adult "Helping Hand Class" has been blessed by her leadership. Here her knowledge of the Bible and her love of sharing the Word and encouraging others to study it is indeed a challenge and inspiration to us all.

She is an active member of the Marlboro Ladies' Aid Society, having recently (with Mrs. D. Morton Davis) written a history of the society for the Women's Board.

While she was teaching in the high school at Red Bank, N. J., she felt the urge to serve among the less fortunate, but since she wasn't sure if it was a call of God or just a notion of her own, she sought the advice of her pastor, Rev. G. H. F. Randolph, who advised her to wait. However, in 1900, when her pastor went to Fouke, Ark., as general missionary to

the Southwest, he sent her word of the need there. She then resigned her position at Red Bank and went to Fouke in 1901. Here she taught music gratis to the children from Seventh Day Baptist homes and for a small fee to many others. She also helped for several weeks with the music in the evangelistic services at Gentry, conducted by Rev. G. H. F. Randolph and Rev. James Hurley, which later resulted in the organization of the church.

While in the Southwest she was the first teacher of the little school at Fouke which later became Fouke Academy. Upon the request of Mr. Randolph and the Missionary Board she held a three months' school at Crowleys Ridge and Little Prairie, teaching on the porch at the former and in a blacksmith shop at the latter.

After her return to New Jersey and her marriage to Luther S. Davis in 1902, Mr. Randolph urged them to return to Fouke since a principal was needed for the school which had grown rapidly. With their one little boy, they went to Fouke in October, 1905.

After another interim in New Jersey, they again responded to a request to return to Fouke in 1911, taking with them their three sons. At this time Mr. Davis not only served as principal of the school but as pastor of the church. For the latter service he received three hundred dollars — the only salary he or Mrs. Davis ever received for their work there. It should be recalled that no teacher of the many who served in the Fouke School ever received salary.

Upon returning to New Jersey they established the family home near Shiloh. A number of young persons from the West and Southwest have made this their home for longer and shorter periods of time. Several of these are young men now serving in the Gospel ministry.

Besides a busy life in direct service to our Lord, Mrs. Davis has been active in the PTA, serving as chairman of the Cumberland County Council four years. She was Supervisor of Music in the Stow Creek Township Schools nine years. Her membership in the WCTU has been very active for over fifty years, having served a term as president.

She acted as chairman of a home missionary committee of the West District to determine the church affiliation of all in the area. This later resulted in the teaching of the Bible in the public schools on released time for a number of years. Mrs. Davis taught Bible in the colored school seven years. About 1924 she organized the West District Men's Chorus composed of men from Marlboro and Shiloh as well as nearby Sunday churches. This group sang together about nine years.

Perhaps the memory of Mrs. Davis will live longest in the Sabbath songs she has written. "The Young People's Rally Song" and several children's Sabbath songs are mementos of her love for the Sabbath and her contribution to us as Seventh Day Baptists.

(We are grateful to Mrs. D. T. Shepard of Cedarville, N. J., for gathering the data about this devoted Seventh Day Baptist woman for us.)

### Successful Eastern Association

The churches of Eastern New York State and those located in the coastal states of Rhode Island, Connecticut, and New Jersey sent delegations to the Eastern Association held at Plainfield, N. J., on the weekend of June 7-9. A successful program of inspiration, worship, and study brought blessing to a large number. The Sabbath morning attendance was 192. The offering, as usual, went to Our World Mission. Important business included the adoption of a forward-looking new constitution and by-laws.

The percentage of young people in attendance and taking part was higher than usual. The high point of interest and value was considered by many to be the down-to-earth study and discussion in five workshop groups Sabbath afternoon. Look for a summary of the afternoon accomplishments in an article next week prepared by Courtland V. Davis.

### SABBATH SCHOOL LESSON

for June 29, 1957

What Makes a Man Great?  
Lesson Scripture: Genesis 45: 3-15.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

**Alfred Young Person Honored**

At the recent student elections held on the Alfred University campus, Miss Camille Crofoot was elected president of the Women's Student Government. Elected by the women of the university, Miss Crofoot will guide the organization that regulates many of the activities of the university women through a system of rules made by their elected representatives. This is a signal honor and one of high responsibility.

In addition, Miss Crofoot has been initiated as a member of Eta Mu Alpha honorary scholarship fraternity. She was elected to membership by the Alumni Council of Eta Mu Alpha on the basis of outstanding achievements during her course of study at Alfred. Only Liberal Arts students in the Junior and Senior classes are eligible. Juniors must be in the upper two per cent of their class, while seniors must be in the upper five per cent. Camille will be a senior this fall.

On the university campus, she is a member of the Theta Theta Chi sorority, Footlight Club, Chapel Choir, University Choir, and Alpha Lambda Delta — a national honor sorority.

The daughter of the late executive secretary of our denomination, A. Burdet Crofoot, and Mrs. Crofoot, she is the fourth generation of graduates of Alfred University. Her father, her grandfather, Rev. J. W. Crofoot, and her great-grandfather, Rev. A. G. Crofoot, were graduates with the latter having been graduated from the Theological Department in 1885.

Camille has always been active in the Alfred Seventh Day Baptist Church, and has attended many Pre-Con Retreats. She is scheduled to speak at one of the youth banquets to be held at General Conference in August. We are proud of our Seventh Day Baptist youth.

**Pacific Coast Camping**

"Pioneering with Christ" is the general theme for the 1957 camping season at Pacific Pines, the Pacific Coast Association Camp. Four different groups will attend during July, and a Family Camp will be

held August 31 to September 2. The two ministers, Rev. Alton L. Wheeler of Riverside, and Rev. Francis Saunders of Los Angeles, will share directors' duties. Mr. Wheeler will have charge of the Primary and Intermediate camps, and Mr. Saunders, the Senior and Junior groups. A new lodge and many other improvements make Pacific Pines an ideal spot for church camping.

**Riverside** — The very active Religious Education Committee of the Riverside Church presented the following quarterly budget for their Sabbath School:

Adult Quarterlies .....	\$31.50
Youth Helps .....	36.00
Rel. Ed. Committee expenses .....	4.00
Nursery .....	52.00
Promotion Day and Graduate Day	
Bibles and materials .....	5.00
Library books .....	6.00
Audio-visual aids .....	15.00
Camp Building Fund .....	30.00
Christmas treats .....	5.00
Crandall High tuitions .....	25.00

[We are printing this budget so that our Sabbath Schools can see how one Religious Education Committee plans the financial program of its Sabbath School. It is noted further that for the past few years the Riverside Sabbath School has committed itself to quarterly expenditures of \$285.75]

**Great Bible Man Retires**

Rev. Eric M. North, Ph.D., D.D., has retired as senior general secretary of the American Bible Society after thirty years' service. He will continue as a consultant. Dr. North's work covered the translation, publication, and distribution of the Scriptures in more than forty countries. The formation of the United Bible Society in 1946, to which twenty-three national Bible societies now belong, was due largely to Dr. North's efforts. He was elected chairman of the council of the international organization in 1949. A Methodist clergyman, he is the son of the late Dr. Frank Mason North, missionary leader and hymn writer. Those who know him personally and those who have known him through his work recognize the great service he has rendered.

**Ministers and Their Training**

By Gerald C. Bond  
Mazomanie, Wis.

Is there not a danger in requiring pre-theological students to repay grants of assistance if they do not enter the ministry? One whose heart isn't in the work shouldn't be encouraged to linger because he's short of cash. Perhaps we should bribe such persons to get out of the ministry.

Individuals lacking fire don't get tempting offers from industry. No counter-pressure exists to keep spiritless persons from drifting into a life which seems easier. Instead of relying on prayer, we rely more and more on money to supplement the call of God. If we pray, too often we pray for money instead of red-blooded men. Desirable candidates will resist outside offers, and good riddance if someone who looks good is lured away.

Why limit funds to such a narrow group? No follower of Christ fails to be a minister, whether he teaches school or works in a factory. Too many men, thoroughly trained in techniques of preaching and parish management, have no personal knowledge of Christ. They are salesmen who don't know the product they are supposed to sell, cooks who hesitate to eat the food they prepare for others.

Local congregations need more sermons by tax collectors, fishermen, carpenters, and farmers. Although lawyers, bankers, teachers, newspaper editors, and doctors have professional polish, they are not too far removed from real life to be on the roster of those who fill the pulpit.

A pastor's job is to run the show, not be the show. He should act according to God's will, neither imposing his own will nor following the will of the majority. As long as he stirs up and coordinates, he is entitled to pay from the assembly of brother ministers. Their ministry is not only to each other, but also to those outside.

Unless we start calling each church member "Reverend," we should drop that title. Better use the traditional address of brother and sister. Even Christ, whom we call Master, is our elder brother.

How does it sound, "the Rev. Dr. Jesus Christ"?

**Editor's Note:** The above article appears to have reference, in the first two paragraphs at least, to certain provisions in the recently published (May 27) proposal for aiding students in their ministerial studies. The writer may remember that for the past generation or more theological students have agreed to repay the money given them from the Memorial Fund in case they did not serve the denomination for 5 years. It is a safeguard which, in the past, has seldom if ever had to be applied.

**CORNEIL E. SIEMS**

Corneil E. Siems, son of Mr. and Mrs. Klaas Siems, was born near Fremont, Mich., on March 13, 1893, and died on May 20, 1957, at his home in Fremont following an illness requiring hospitalization for nine weeks. Reared in the Christian Reformed faith, Mr. Siems became convinced of the Sabbath truth and with his family joined the White Cloud Seventh Day Baptist Church in 1925. He was ordained to the diaconate in October, 1936. Through the years he served his church in such capacities as moderator, Sabbath School superintendent, and trustee. His life and faith were a fine Christian example. His generous spirit led him to give freely of his means and of his time for his church, his neighbors, and his friends.

On July 18, 1920, he married Miss Dora Reefman, and to them were born two daughters, Mrs. Harold (Alberta) Bakker of Battle Creek, Mich., and Mrs. Dean (June) Barnett, of Onkama, Mich., and one son, Earl, a senior in Western Michigan University at Kalamazoo, Mich. In addition to his wife and children he is survived by a brother, John, of Fremont, and a sister, Mrs. Jennie Benner, of Gobles, Mich., as well as by four grandchildren.

Funeral services were conducted from the Crandell and Ensing Funeral Home in Fremont, on May 22, by his pastor, Rev. Orville W. Babcock, and burial was in Maplegrove Cemetery. — O. W. B.

Following a notice in the Plainfield Church Bulletin, a member of the church living nearly a thousand miles away sent money to sponsor a local camper who might not otherwise get to Lewis Camp.

## The Revival We Need

(Continued from page 374)

doubled its energies. Illuminati Societies were organized as part of an international movement to overthrow Christianity. Millions of francs were raised to scatter infidel literature, especially in America. Thomas Paine, who wrote the infidel's bible, declared that he would show the world that what it took the Christian Church eighteen centuries to build up, he would tear down in a single generation.

"Bishop Candler asks to what source of deliverance could the church look in such an hour. It could not, in Western lands, look to law, for there was little or none of it; it could not look to education for those remote settlers had neither the taste for, nor means of applying it; they could not look to a lifeless or formal ritualistic Christianity. Nothing but a revival of religion, like the saving tide of the Great Awakening . . . could cleanse the Western Territory of its foulness, and such a revival came in 1800." It is known as the Great Revival.

### How the Great Revival Started

One naturally asks how the Great Revival got started. Let me quote further: "In the Eastern states a group of twenty-three pastors, including Stephen Gano of Providence, and Isaac Backus of Middleboro, issued a circular letter to all the pastors in the United States. In this letter they asked every minister and church to set apart the first Tuesday of each quarter, commencing the first Tuesday of January 1795, for a day of prayer for a revival of religion. This proposition met with universal approval and response. In addition 'Praying Societies' were formed in many localities to pray for the conversion of definite people. 'Aaron and Hur Societies' were also started in many places to prayerfully support their pastors and to pray for the salvation of souls.

"In the Western States, 'covenants were entered into by Christian people to spend the third Saturday of each month in fasting and prayer for the outpouring of the Holy Spirit, and one half hour at sunset every Saturday night and at sunrise every Sunday morning for the same object.' There is much evidence to show that in the West, as well as in the East,

there were many prayer groups and individual intercessors who, believing that only God could stay the onward march of the foe, had turned to Him in prayer as their only hope."

### Success Followed Prayer

"God did not fail them. Revivals broke out in many of the eastern sections of the country. . . . Revivals were reported in all the New England states.

"The Revival in the West, especially in western Pennsylvania, Kentucky, and Ohio, was 'one of the most wonderful events of modern times.' On this wave there was, in many places, a froth of physical manifestations, which has hidden the great depths of revival blessings beneath it for many of our modern students. . . . It broke the power of infidelity and put the Church of Christ in the ascendancy for decades. It turned immoral communities into godly ones.

"President Timothy Dwight of Yale was the leader who led to the overthrow of infidelity in our American colleges. Students coming from the revival centers in the East and West brought with them the revival secret. Prayer groups were formed. In 1802 a revival at Yale College shook that institution to its center and it seemed for a time that 'the whole mass of students would press into the kingdom.' Lyman Beecher writes: 'All infidelity skulked and hid its head. There were four distinct revivals during Dwight's presidency and, following this, between 1812 and 1837, there were thirteen other general revivals. These gave America a host of its best leaders for a generation. Similar revivals were witnessed in most of our colleges, Harvard was an exception to this.'

"Did the infidel boast come true? Did the Church perish in this period? Far from this was the case. In the period 1800 to 1830 the Presbyterian Church increased from 40,000 to 173,329 or fourfold. The Congregational Church increased from 75,000 to 140,000 or twofold. The Baptist Church increased from 100,000 to 313,138 or threefold. The Methodist Church from 64,000 to 476,153 or sevenfold.

"This revival not only increased the churches numerically, it produced the

great religious organizations which minister to the present time. The Foreign and Home Missionary Societies, the Bible and Tract Societies, the organized Sunday School movement, all are the direct products of this great religious awakening. The denominational papers and the Protestant theological seminaries came at this time. The war against dueling, slavery, and intemperance was launched showing the far-reaching, ethical value of this great revival."

### Seventh Day Baptists Share

I have quoted at length from this account of history as a background for some Seventh Day Baptist history. In 1802, when our General Conference was organized, we had only 8 churches and 1,130 members. By 1852, a half century later, we had 70 churches and 6,345 members, a gain of almost sixfold. Our Missionary Society was organized in 1818. It began in 1821 the publication of the Seventh Day Baptist Missionary Magazine. This ceased to be printed after about four years for lack of support. From 1830 to 1839 the Protestant Sentinel was published as a denominational paper. In 1840 the Seventh-day Baptist Register was begun and continued for four years. Shortly after its discontinuance its "subscription list, patronage, and favor" were transferred to the Sabbath Recorder which continues to this day. Of the 62 churches which denote the increase in church organizations during that half century numerous ones have ceased to exist and numerous others have been added, but a check of our last Year Book will show 22 churches among us which had their birth during that period. It was a vital age.

(To be continued)

"I doubt that there has ever been a generation in which the Church has had a greater opportunity to affect so profoundly the life of the nation and the world. . . . I think we are coming to realize that (Christianity) is the most practical realism. When enough of our preachers and laymen believe this enthusiastically, we will witness a revival with power." — Bishop Gerald Kennedy.

## Verona Youth Earns High Scout Award

David Crandall, son of Mr. and Mrs. Burton B. Crandall and grandson of foreign missionary H. Eugene Davis, was awarded the hard-earned God and Country Boy Scout medal as part of the Sabbath morning service at the Verona, N. Y., Seventh Day Baptist Church on May 25, 1957. Some of the credit for fulfilling the long-extended requirements should go to his parents, for the family lives far enough from the church to be considered nonresidents. The things young David did in study and service to gain this award are published to show what young people can do when they have the proper motivation. The report comes from the pastor, Rev. Victor W. Skaggs.

The requirements for this award are all achieved through the church under the guidance of the pastor. David has demonstrated achievement in Bible memory work. He is able to discuss baptism and the Lord's Supper as we practice them. He can discuss Christian symbolism and give a clear account of the principal beliefs of the church. He can give the main points of the history of our local church.

Other requirements which he fulfilled were to be a systematic giver to the church, to lead readily in public prayer, to sing in the choir, to usher, to lead in the Youth Fellowship. He made a map of our mission stations and can discuss them, and a map of our colleges. He was a regular attendant at our Youth Fellowship, and can give a sketchy description of the National Council of Churches, the United Christian Youth Movement, and the World Council of Churches. He did a special study of the Jamaican Mission. He talked with the Salvation Army Major regarding social service. He attended our national Pre-Conference Retreat, our General Conference, and our Association Camp. He made a study of Christian service through trade and profession. He noted the work of the local church in combatting evil forces. He demonstrated ability to lead games and songs in a youth group and for the whole church. He planned a special observance for his home.

Six service projects are required in



# The Sabbath Recorder

addition to the study requirements already listed. For his service projects David did the following: 1. He painted the chairs for the Junior and Primary Departments of the Sabbath School. 2. He played instruments (piano and trombone) for church, Sabbath School, Vacation Bible School, and camp. 3. He ushered. 4. For one year he kept a church attendance record for the whole congregation by name. 5. He constructed a permanent worship center for the Junior Sabbath School. 6. He helped plan a pre-Christmas church service on the Life of Christ. All these studies and achievements took time and effort. At the close of all this, he was examined by the Advisory Committee of the church and then by a committee of local pastors. Both reports were favorable.

## NEWS FROM THE CHURCHES

**EDINBURG, TEX.** — Our church had a profitable Sabbath Rally Day meeting with 33 in attendance for part or all of the day. There were 12 visitors besides 2 babies in arms. The program, with all Sabbath School members in attendance taking part, began with songs from "We Glorify Thy Name." The first part on the program was an instructive flannel-graph story of creation week. Other members of the Sabbath School read or recited Scripture selections, read poems, or sang. The young people put on an interesting and original playlet based on the Bible story of Ruth and Naomi.

Pastor Mitchell brought a morning message on the Sabbath, pointing out the reason for stressing the Fourth Commandment more than the other nine because the Christian world does not consistently break the other nine.

Following a fellowship dinner at the church, Sabbath School classes were conducted. Christian education completed the day's program.

We are very thankful to the Lord to have been spared the storms that have caused so much death and destruction in parts of Texas. Spring rains broke the drouth so that the Lower Rio Grande Valley of Texas is beautifully clothed in green, though feeling the need of more rain by the middle of May.

— Correspondent.

## Accessions

Denver, Colo.

By Baptism:

Robert Stephan  
Philip Davis  
Timothy Turpin

By Letter:

Robert Randolph  
Gladys (Mrs. Robert) Randolph  
Roberta Randolph  
Linn Randolph  
Melvin E. Stephan  
Melvin Francis Stephan  
Donald Stephan

By Testimony:

Frances (Mrs. Melvin) Stephan

## Obituaries

**Byrnes.** — Arminta West, daughter of Horatio and Emily Jocelyn West, was born in Verona, N. Y., Sept. 22, 1880, and died at her home in Rome, N. Y., May 11, 1957, following a long illness.

She was married on June 29, 1904, to John H. Byrnes. One son was born to this union. She was a member of the Seventh Day Baptist Church of Verona. Surviving are her husband; her son, John; three grandchildren; and several nephews and nieces.

Funeral services were held in Rome on May 14, 1957, conducted by her pastor, Rev. Victor W. Skaggs. Burial was in the Verona Cemetery. — V. W. S.

**Clawson.** — Carrie Witter, of Fort Pierce, Fla., daughter of William E. and Louisa Lawton Witter, was born July 4, 1869, in Oneida, N. Y., and died May 11, 1957, in the Berkeley Hall Nursing Home, Berkeley Heights, N. J., where she had been a patient for nine weeks.

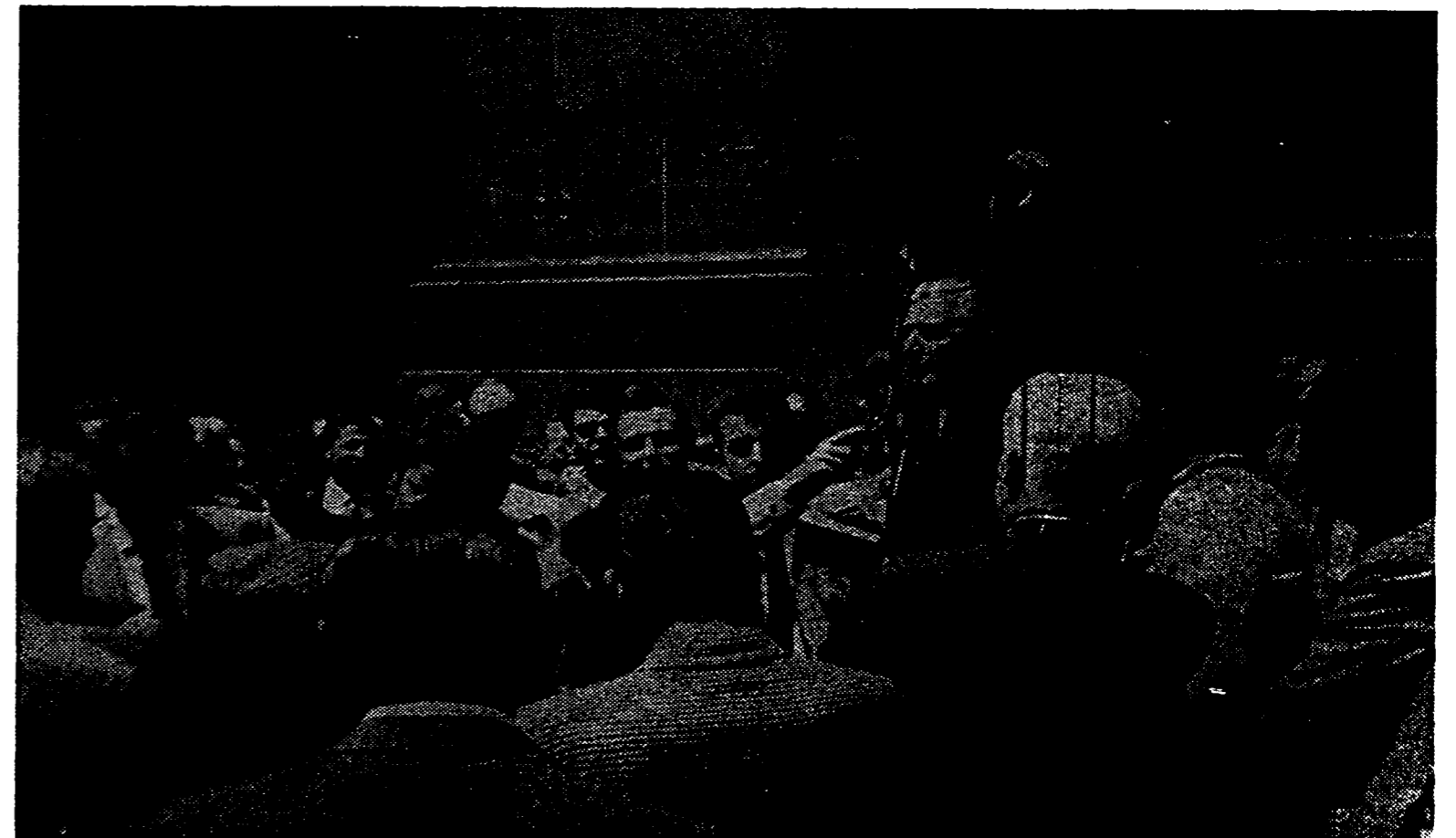
She became a resident of Plainfield after her marriage to Dr. Marcus L. Clawson in 1899. He was a practicing physician in that city for 48 years. After Dr. Clawson's retirement he and his wife took up permanent residence in Fort Pierce, Fla. The doctor died in 1953.

Mrs. Clawson was a member of the Seventh Day Baptist Church of Plainfield. She is survived by her son, E. Witter Clawson, of Plainfield, a granddaughter, a grandson, and a great-grandson, besides several nieces and nephews. Mrs. Clawson was the sister-in-law of Mrs. Asa F. Randolph.

Services were held from the Memorial Funeral Home May 14, 1957, conducted by Rev. Lee Holloway of the Plainfield Church with interment in Hillside Cemetery, Plainfield.

Luella Randolph.

**Siems.** — Deacon Corneil E., son of Mr. and Mrs. Klaas Siems, was born near Fremont, Mich., March 13, 1893, and died May 20, 1957. An extended obituary appears elsewhere. — O. W. B.



## ON THE SIDEWALKS OF NEW YORK

Evangelist Ralph Roller holds aloft a Bible containing both the Old and New Testaments in the Hebrew language. In a Wall Street audience as above, there are, in addition to the curious and the hecklers, many people who would never enter a Christian Church but who are hungry for the complete Word of God. Personal work with those who show an interest brings forth numerous proofs of that Isaiah promise of the fruitfulness of God's Word: "It shall not return unto me void, but it shall accomplish that which I please. . . ."