

OUR WORLD MISSION
Statement of Denominational Treasurer, October 31, 1957

DECEMBER 2, 1957

		Receipts			
	Treas. Receipts October	Boards' Budget Receipts October		Treas. Receipts October	Boards' Budget Receipts October
Balance on hand, Oct. 1 ..	\$.00		Marlboro	339.12	
Adams Center	168.81		Middle Island	24.25	
Alfred, 1st	571.65		Milton	578.85	55.00
Alfred, 2nd	157.75		New Auburn	45.75	
Associations and groups ..	87.37	23.54	Nortonville	100.50	20.00
Battle Creek	426.91	35.00	Pawcatuck	345.20	
Berlin	50.48		Plainfield	607.45	
Boulder	46.90		Richburg	27.00	
Brookfield, 1st	53.50		Ritchie	15.00	
Brookfield, 2nd	38.00		Roanoke	12.00	
Chicago	91.00		Rockville	23.88	
Daytona Beach	45.00		Salem	150.00	
De Ruyter	100.00		Shiloh	212.00	
Dodge Center	67.03		Tract Society	1,297.89	
Friendship	69.00		Verona	31.00	
Hopkinton, 1st	144.75		Walworth	40.00	
Independence	69.00		Waterford	85.92	
Individuals	2,047.00	56.00	White Cloud	26.69	
Kansas City	45.00				
Los Angeles	222.00				
				\$8,546.20	\$ 189.54

Treasurer's Disbursements

SUMMARY

	Budget (Designated & Undesignated)	Non- Budget Gifts
Missionary Society	\$3,133.65	\$ 107.00
Bd. of Christian Education ..	870.70	
Ministerial Training	762.40	
Historical Society	1,147.40	
Ministerial Retirement	611.12	
Women's Society	86.80	
World Fellowship & Service ..	40.20	
General Conference	837.50	
Trustees of General Conf. ...	73.70	
Tract Society	864.30	
	\$8,427.77	\$ 107.00
Balance, Oct. 31, 1957	11.43	

Current annual budget	\$90,000.00
Treas.' budget receipts first month	\$ 8,439.20
Boards' budget receipts first month ..	189.54
	\$ 8,628.74
Remainder required in 11 months	\$81,371.26
Percentage of budget year elapsed	8.33%
Percentage of budget raised	9.59%
Olin C. Davis, Treasurer.	
Verona, N. Y.	

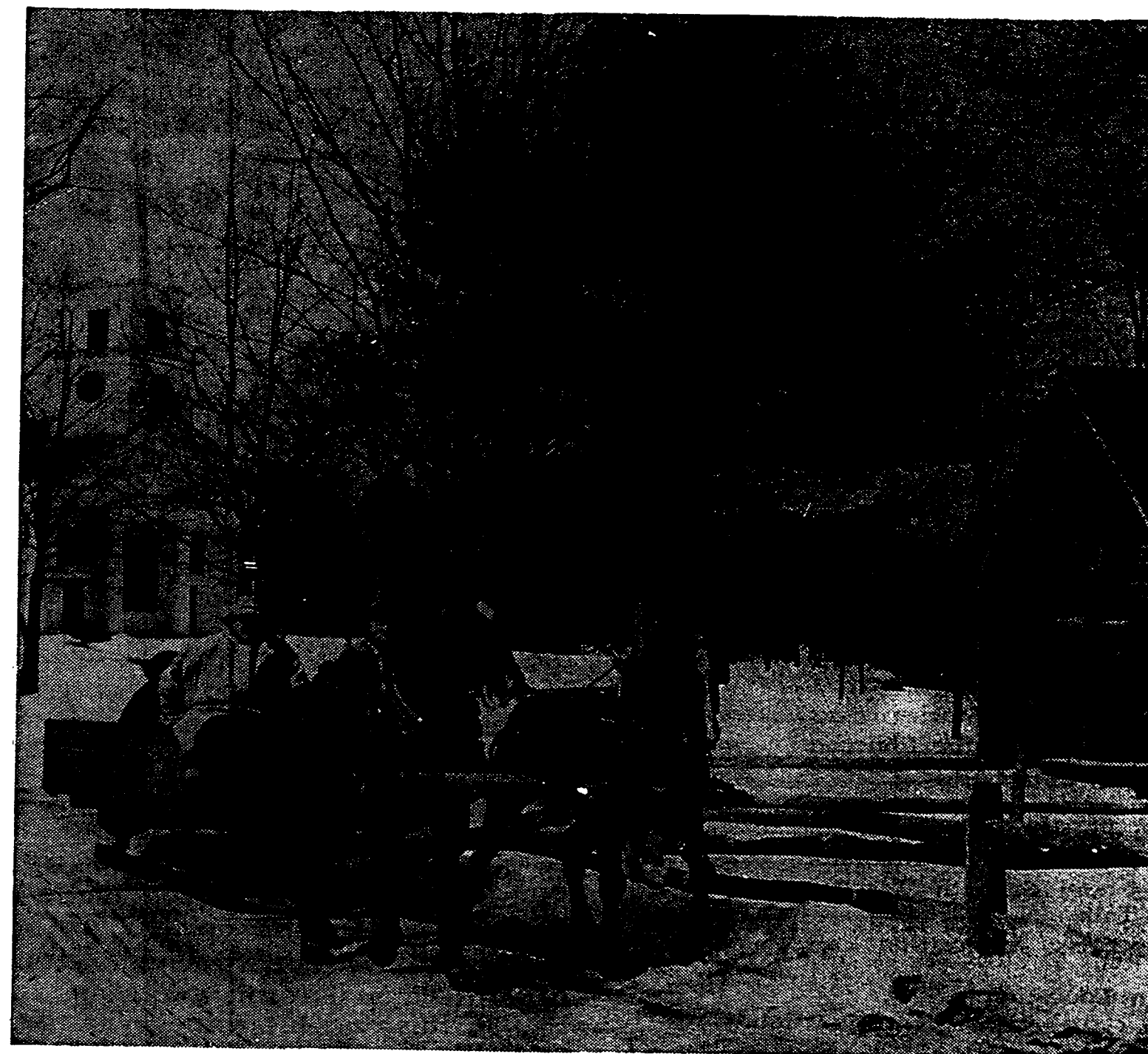
shared meal. Lunch served in nearby Sycamore Park, under a warm but clouded sky was particularly enjoyable. The brightly yellowed leaves created a sunshine of their own. The tables, attractively set with paper plates and cups in dainty colors, added another lilt. The food was nicely prepared and delicious. Happiness prevailed.

We were greatly pleased with the homecoming of K. Duane Hurley as unexpected speaker on Sabbath morning October 26. From his early background in Riverside, his recent European trip, his experience as president of Salem College, and the flowering of his own spirit came an unforgettable sermon. In the afternoon

he talked to the C.E. groups and delighted the evening audience with a showing of color slides accompanied by appropriate remarks. Views included the meeting of Beth and Joan as they returned from Nyasaland last July, shots of the UN Building in New York, a good cross section of Europe, enough from Salem College to make us feel acquainted with its importance and its need, and a sufficient glimpse of his personal family to warm the heart.

At this writing a Leadership Training School, sponsored by the Riverside Church Federation, is about to close. Seven teachers from Riverside Church have been enrolled and have found it profitable.

The Sabbath Recorder



Old Sturbridge Village

From memory's storehouse many can draw experiences of Sabbaths well spent in the snowbound village church: the sound of tinkling bells, of squeaking leather, of crunching shoes; the feel of gliding runners; the lifting of a Psalm, "Praise the Lord. . . . He giveth snow like wool."

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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IN THIS ISSUE

Editorials: Success Stories	2
"The Care of All the Churches"	3
The Faith of a Child	4
Features: President's Column	5
Son of Man — Our Mediator	8
Gospel and Sabbath Tracts.—	
Teen Talk	12
Pacific Coast Association	14
Christian Education:	
Salem College Christian Education.—	
Meekness	11
Missions: From Missionary Board Minutes ..	6
News from Holland	7
Women's Work:	
November Meeting of Women's Board	10
News from the Churches	15
Accessions.—Obituaries	Back Cover

SUCCESS STORIES

We like to read success stories. Occasionally a subscriber expresses the desire to see more of them in the *Sabbath Recorder*. Some such stories do come to us from pastors and correspondents. Frequently success and discouragement are so closely linked together in the life of a church that what we see depends much upon our viewpoint. Some of the greatest successes can be obscured by a morbid outlook. One correspondent recently expressed the opinion that life transformations were not taking place in our churches. They are! She was not well informed. Perhaps we have not printed enough of the success stories that come to us.

On the back page of this magazine two or three times a month one may read the headings: Births, Marriages, Accessions, Obituaries. They are brief and terse, as such statistics must need be. Back of all these items there are at times heart-stirring stories. One pastor recently made a comment about the funeral of a young father who died of cancer. He said that he didn't think he had ever seen so large a funeral in his life. Then he added, "I am happy that he found a true faith before he died." Ordinarily we do not look in the obituary column for fresh, up-to-date success stories; and, of course, they are not always there. In this case, however, the pastor and the church working together awakened an interest, made plain the way of salvation, opened up avenues of Christian service, and probably insured the active continuance of the family in the work of the church.

A student pastor writes of his uncertainty and discouragement in dealing with an older man about salvation and the Sabbath. Had he been too blunt in his approach? Had he spoiled his opportunity to help that well-educated man? Months later information came to him that in this case his witness for the truth had borne fruit. On another occasion out of discouragement came hope. The consecrated servant of the Lord faces many crises in his day-to-day ministry. He rejoices in his own and other people's successes. He humbly gives God the glory.

From another young minister comes an item for the accessions list on the back

DECEMBER 2, 1957

3

page. This time it is a woman of 70 years of age, in poor health, who lives near one of our smallest churches. She joins the church by testimony. We would speak of it as commonplace and insignificant, but it, too, is a success story. She had asked the pastor to read the fourth chapter of Hebrews to her on one occasion, wondering if her large-type Bible was like others. She found new truth in that chapter and later wrote to the pastor asking him to help her further in the study of the Sabbath. Her decision was clear and her faith strong. Her influence appears to be reaching down through two generations.

Another pastor sending in material for publication adds a brief success story of a different kind. Studies with a young man (formerly a Roman Catholic) for the previous two months led to baptism and church membership last month. It was a thrilling experience for both the pastor and the man who was discovering a more satisfying faith. Now the new member continues his Bible studies and drives 80 or 90 miles to church once or twice a month.

From the far side of the world a pastor writes to the secretary of the Missionary Board about churches being dissatisfied with some of the doctrines taught by the denomination to which they belonged — churches that now have become organized as Seventh Day Baptist churches. The pastor has traveled as much as 200 miles on the Sabbath to minister to these new groups. With success comes responsibility, and this pastor calls for help to man the large island field.

"The Care of All the Churches"

Who has the care of all the churches? The Apostle Paul, after he had enumerated (in 2 Corinthians 11: 23-27) all the trials and persecutions that had come to him during his years of missionary work added one more thing that drained his strength. Here are his words: "Besides those things that are without, that which cometh upon me daily, the care of all the churches."

In those early days it was almost literally true that all the churches outside Palestine were founded by Paul, nurtured and written to by him. The care of them fell upon him as upon no other one man. We could note in passing that Peter, who is called by some the first bishop of Rome, is not reported in the Bible as having made any such statement.

But who has the care of all the churches today? For the purpose of this discussion let us limit the question to Seventh Day Baptist churches. Who has the care? There are some people in our churches who take the attitude of the despairing Psalmist who looked on the right and on the left and saw no helper when he thought he was going to perish. In his words: "No man cared for my soul" (Ps. 142: 4). "No one cares whether our church lives or dies," is the lament of some local, provincial members. That is not true.

The weaker churches in this country and the missionary churches abroad are the daily care of the missionary secretary and the board which backs him up. He also correlates the evangelistic work of a field evangelist serving all the churches regardless of size or strength. This field evangelist in a very real sense has the care of your church on his heart.

Two other people by virtue of office have the care of all the churches, the Conference president and the executive secretary. They write articles and letters to help all. They plan programs and visit churches. No church is left out in their daily concern and prayer.

The chairman of Commission and the other members of that body are sensitive to the needs and aspirations of each church as well as the general problems of the denomination as a whole.

What about the other boards and agencies? Do you think of them as far away, as moving in a little self-centered circle and not concerned with your local problems? That is not the case. They are service organizations constantly studying ways in which they can help your church and the scattered believers everywhere.

MEMORY TEXT

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Isaiah 51: 1.

One of the main objectives of the Women's Board, which meets more frequently than any other board, is to draw the women together in united activity for their own good. They also provide worship services through the *Sabbath Recorder* and keep in close touch with lone-Sabbathkeepers.

The Board of Christian Education sends out its executive secretary as much as funds will allow to advise and help Sabbath Schools. It publishes quarterlies used in every church. Its youth department gives help in local youth organizations and programs. Another department is concerned with higher education for the future leaders of our churches.

The Tract Board has several avenues of service constantly available to all churches. The editor of the *Sabbath Recorder* feels that the care of all the churches comes upon him every week as he selects and gathers together reading material designed to build up the faith of the members of your church. The tract ministry of this board brings it close to every person who needs help or wants to help others.

The story could go on to include committees that function on a nation-wide basis. It all adds up to a refutation of the feeling of the Psalmist that no one cared for his soul. In a small denomination like ours it should be apparent to every local member that many, many people have "the care of all the churches" upon them. Besides those mentioned there are others in unofficial positions who give themselves to intercessory prayer. When we have more of these our work will move forward more consistently. Let us increase our faith and enlarge our vision as we remember that we are all necessary members of one body.

The Faith of a Child

What did Jesus see in the face of the little child whom He set in the midst of His disciples for an example? Perhaps it was something of the look that has been captured in the accompanying snapshot.



Our Lord not only spoke of the necessity of becoming like a little child in order to enter the kingdom but also warned against offending "one of these little ones which believe in me." Possibly Jesus saw faith, a wondering but a trusting faith, in the face of the child in the midst. It is the faith of discovery, as if suddenly a new world were unfolding. That is an experience which young people and adults have when they put their trust in Christ. But adult faces are more restrained, less expressive, than the face of a child. Self-consciousness keeps them from being the visible example of faith that the Master needed for His teaching.

On another occasion Jesus was trying to teach a ruler of the Jews, a Pharisee named Nicodemus, the way to become a

Christian. The kingdom of heaven is something to be seen if one has eyes to see it. "Except a man be born again," He reminded His bearded guest, "he cannot see the kingdom of God." The emphasis here, to be sure, was upon an experience of regeneration for which God was responsible, but it does have a relation to the faith of a child. The newborn babe opens his eyes to a new world. Perception increases through the early years of childhood and then may be dulled in certain areas as one comes to manhood or womanhood. Man's eyes tend to become glued to the earth and material things. A little child looks up as easily as down. The eyes are open wide to unhampered visions of things beyond the reach of the senses.

Did Jesus want Nicodemus to regain the faculty of childhood, the ability to look beyond the Pharisee's prided adherence to legal conformity to laws and traditions? Was He trying to show him that with a new birth his eyes of faith would be opened and that his gaze could be fixed on the heavenly aspects of the kingdom? That may have been part of it.

Children's faces change. Unfortunately, they are not always good examples of trusting faith. Neither is their faith mature. Many of us are now seeking greater maturity in our expressions of faith. Nevertheless, the man who cannot take the words of Jesus along with a study of the face of a child — who cannot put the two together and find a lesson for himself — that man, in the words of Christ, can neither see nor enter the kingdom of God.

Parents Blamed

Most cases of sexual deviation result from unconscious fostering of such behavior in early life by the parents, according to two Minnesota psychiatrists, writing in the August Journal of the American Medical Association.

The parents' fantasy that their small child will probably get into sexual trouble during adolescence provides a "compelling" guide, and unconsciously the parents gradually maneuver the youngster into adolescent sexual acting out, they said. — Social Hygiene News.

President's Column

Church Growth

The second area of growth with which we are concerned is church growth. This is the growth of the already established church. For no more can it stand still than can we in our personal lives. Either we go forward or we drop backward. Many of our churches have been declining in the past half century.

We need to reverse this trend. To do so, first of all, there must be deep personal commitment. It is not enough that the minister be consecrated to his task, he must have the support of consecrated laymen. There must be an interest in a deepening spiritual life. There must be a desire to learn — to share — to teach.

We must be sure that as individuals and as a church we have a message to share. This is the message of salvation through Jesus Christ our Lord. We must know it and want to share it.

We must be convinced that we have a truth to teach. Added to the other truths of the Word of God is the keeping of God's Sabbath. We must know the joy of a love for God which empowers us to seek to follow His will in all things. We must desire to share this love and the truth of the Sabbath with others.

A knowledge of truth is not enough. There have been times when, in our desire to be amiable, we have almost apologized for our Sabbath convictions. If the Sabbath is a conviction for us, we should seek to encourage others to study and to find its truth also.

I would be very happy if each year there could be more members added to a church whose ancestors were not Seventh Day Baptists than those who were; and that in a period of five years there might be more such members joining the church than those who have inherited their faith. Then we will begin to grow.

In the coming month may we study John 17 to understand the unity that Christ had with God and the unity He would have us know.

MISSIONS — Sec. Everett T. Harris

From Missionary Board Minutes

The quarterly meeting of the Missionary Board was held in the vestry of the Pawcatuck Seventh Day Baptist Church on Sunday afternoon, October 27, 1957, with 18 members present. Rev. Harold R. Crandall presided. The opening prayer was offered by Courtland V. Davis. Visitors present were Rev. Earl Cruzan, Conference president, and Mrs. Robert Fetherston, executive secretary of Conference.

A few items of particular interest considered at the board meeting are here reviewed.

China. Mr. George Utter for the China Committee spoke of the Pa Hsien Ch'iao Cemetery in Shanghai being removed to the Chi An public cemetery.

Treasurer Karl Stillman reported that the gift of Mrs. Alfred S. Burdick, originally given through the Second Century Fund for a hospital in China, has been released so that it may now be used for medical purposes on any foreign mission field which "your directors deem most worth while."

American Tropics. Secretary Harris reported that when the General Conference voted to delete funds requested to send Rev. Delmer E. Van Horn as our missionary to British Guiana he had acted in behalf of the board in releasing Pastor Van Horn from his appointment under the call of the board. This was done so that he might accept the call of the Little Genesee Church to again serve as their pastor. He reported also that a special committee to secure a headmaster of the proposed school at Maiden Hall had discontinued efforts to secure such headmaster when Conference voted to delete the amount requested to carry out the plan on a matching funds basis with the Jamaica Seventh Day Baptist Conference.

A recommendation of the Executive Committee was adopted as follows: "that a Budget Administrative Committee be appointed to oversee the dispensing of funds received through the board as sent to the Jamaica Mission Field beginning as of January 1, 1958. It is expected that

the Missionary Board would appoint representatives to work with an equal number of representatives of the Jamaica Seventh Day Baptist Conference on the committee, such committee to be chaired by the American Board's head of the mission." All present Missionary Board representatives on the Jamaica Mission Field were appointed as such representatives on the Budget Administrative Committee for one year.

The following recommendation was also voted: "Inasmuch as Mr. Socrates A. Thompson has not been teaching (at Crandall High School) since September 20, 1957, we recommend that Headmaster Brissey release him from any further school responsibility as of November 1. We further recommend that the \$51.66 per month Mr. Thompson has been receiving be added to the amount sent each month for native workers."

It was voted to request Rev. Leon R. Lawton and Principal Grover S. Brissey to come to Westerly to meet with representatives of the Missionary Board, coming as soon as possible after the close of the fall term of school at Crandall High. (This meeting is presently scheduled for Sunday, December 8.) The purpose of this request is that we may discuss missionary work and plans of the Jamaica Field together.

It was voted to increase the number of scholarships to worthy Crandall High students from twenty to twenty-five, the 1958 budget to reflect this change (from \$924 to \$1,155, as based on the estimate of \$46.20 per scholarship).

It was voted to increase the salary and travel expense payments of British Guiana pastors, Rev. Joseph A. Tyrrell and Rev. Alexander B. Trotman, each to \$75 a month beginning as of January 1, 1958.

Africa. The African Interests Committee was instructed to consider with our African Mission leaders the possibility of constructing a hospital at the Makapwa Mission Center in Nyasaland, using a part of released funds already mentioned. Dr. Victor Burdick has written, "We are visualizing the building of a small hospital in the next few years." Nurses Beth

Severe and Joan Clement have stated this need on several occasions.

An expense item of \$200 was voted to be placed in the 1957-1958 budget to assist the nurses, Beth and Joan, in making a projected trip to Seventh Day Baptist churches during the period April-July, 1958. It is expected that voluntary offerings of churches visited will assist in the travel expense of the nurses.

The proposed schedule of dates for a second term of service and furloughs as worked out by the Nyasaland nurses was accepted. This schedule eliminates the absence of both nurses from the mission field at one time, co-ordinating their terms of service with those of other mission workers in Nyasaland.

Home Field. Upon the recommendation of the Missionary-Evangelistic Committee it was voted to increase the allowance of board employees for use of their cars in performing services for the Missionary Board, increasing from \$.06 per mile to \$.08 per mile. This will go into effect beginning January 1, 1958.

It was voted that an appropriation of \$500 be left in the budget to be drawn on by the Little Prairie Church in support of a pastor. A small amount of assistance was also continued to be drawn on by the Hammond Church in support of their pastor.

There was considerable discussion as to how to develop a stronger program of evangelism for the cities of our country. Mrs. Fetherston assisted in the discussion, telling of the consideration given to the matter at a recent meeting of the denominational Planning Committee.

The meeting was closed with prayer offered by Conference President Earl Cruzan.

News From Holland

A letter from Brother G. Zijlstra of Rotterdam, Holland, informs that the Haarlem Seventh Day Baptist Church celebrated its 80th anniversary on Sabbath day, October 19, 1957. He writes, "This church has one member who was one of the constituent members. She is now 89 years of age. When she was 9 years old

she was baptized by Brother G. Velthuisen, Sr., then the pastor of the First Day Baptist Church at Haarlem. We had a fine day together, with members present from all the other Seventh Day Baptist churches."

In other items of news Brother Zijlstra tells of the Dutch churches presenting the Makapwa Mission with "a Gestetner duplicator, to be sent to Nyasaland from London." There is much interest in the Nyasaland Mission Field among our Dutch brethren since the visit there by Nurses Beth Severe and Joan Clement.

The letter from Brother Zijlstra informs also that his son, F. Zijlstra, is presently attending Central Baptist Seminary at Toronto, Canada. This young man is the grandson of Elder G. Velthuysen, Sr. Seventh Day Baptists of this country will hold up this young man in their prayers and loving concern.

WORLDWIDE BIBLE READING

Thanksgiving to Christmas Scripture passages suggested by the American Bible Society for daily reading.

There is a Book by your side,
the most widely translated,
most exciting book in the world.

Pick it up today for
enjoyment,
information,
inspiration,
salvation.

Read it expectantly:

- Dec. 8 — Exodus 20: 1-17
- 9 — Matthew 22: 15-40
- 10 — Romans 8: 14-39
- 11 — 1 Corinthians 13: 1-13
- 12 — 1 John 4: 1-21
- 13 — Matthew 5: 1-26
- 14 — Matthew 5: 27-48

SABBATH SCHOOL LESSON for December 14, 1957

Living with Christian Joy
Lesson Scripture: Philippians 4: 1-13.

"Thou art the Christ, the Son of the living God." These words issued from the lips of the fishermen disciples, and became the confession of every Christian who would enter into the presence of God. By this, the keys of the kingdom of heaven have come into the hands of men. Let us continue our thinking in the assumption that each and everyone of us here bases his relationship to God upon this confession.

"There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." Running parallel to the doctrine of Jesus Christ, the Son of God, we find in the Scriptures also the doctrine of Jesus, the Son of Man. And many are the passages from Holy Writ which indicate to us that He was indeed the Son of Man. Jesus, speaking to Nicodemus, said, "That which is born of the flesh is flesh," and that applies also to Jesus Christ. We read in Galatians that "he was made of a woman, made under the law, that he might redeem those that are under the law."

In Hebrews we read the words of the Psalmist: "What is man, that thou art mindful of him? or the Son of man, that thou visitest him? Thou madest him a little lower than the angels." It goes on to say how He has been crowned with glory and honor, and how all things have been put under the dominion of man. Also it says that we do not yet see all things under him, but we do see Jesus, who was made a little lower than the angels, Jesus the Son of Man. In the prologue of John's Gospel, we read that the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of God, full of grace and truth, Jesus, the Son of Man. Also in Hebrews, we find that He is referred to as the seed of Abraham. And over in First John we find that "every spirit that confesses that Jesus is come in the flesh is of God, and every spirit that confesses not that Jesus is come in the flesh is not of God." So this doctrine of Jesus as the Son of Man is very im-

Son of Man - Our Mediator

A General Conference Sermon

By Francis D. Saunders, Los Angeles, Calif.

portant to our Christian faith. That is why we are thinking at this time of Jesus the Son of Man, our Mediator. Now the word mediator brings to my mind several terms about which I would like you to think with me.

I. Alienation

First of all, when I think of the word mediator, I think of the term alienation. For if there is no alienation, there is no need of a mediator. That man in his natural state is alienated from God is self-evident. The daily newspapers cry to the highest housetops that man is alienated from God, that sin has dominion, that there is need of a mediator. The radio and television are full of stories and incidents that bring us face to face with the fact that the natural man is a stranger to the household of God.

And throughout the Scriptures we find this a proven fact. Isaiah says, "All we like sheep have gone astray." In Romans we read, "There is none righteous, no not one," and ". . . all have sinned and come short of the glory of God." We read also, "The soul that sinneth, it must die"; and "The wages of sin is death." And so, because of this very prevalent presence of sin, man in his natural state is an alien, and outside of the household of God, a stranger to God's Kingdom.

II. Expiation

It comes to my attention as I think of Christ as mediator that though alienation is a fact, we have another wonderful term in the Christian Gospel — "expiation." In this fact lies the manifestation of a Father's love. We read: "For God so loved the world that he sent his Son"; "All we like sheep have gone astray, but the Lord hath laid on him the iniquity of us all." In 1 Timothy we note that He gave Himself a ransom for us all. In the words of Jesus himself, "No man taketh it (my

life) from me, but I lay it down of myself" (John 10: 18). In Hebrews we read "that he by the grace of God should taste death for every man." And again the words of the Savior: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "And if I be lifted up I will draw all men unto me." So the word alienation brings to the Christian the wonderful term expiation. The price has been paid. We have a mediator, we have a go-between — One who has given His life that we might have life, and that we might have it everlastingly and abundantly.

III. Reconciliation

Another term comes to my attention as I think of Christ as Mediator. Because He has paid the price of my sin and for your sin, we have here another wonderful fact — reconciliation. We turn to Second Corinthians 5: verses 18 and 19:

All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

How glorious that we who were born in sin, through the wonderful gift that God has given, through the expiation of Jesus Christ our Lord, can enter into this wonderful experience of reconciliation, wherein we become no longer strangers to the household of God, but fellow citizens and children of God. Listen: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . 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" (1 John 3: 1,2). We are reconciled to God because of Jesus the Son of Man, our Mediator. It is always good for us to listen to the words of the Savior:

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. Behold I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And in another place, "He that hath the Son hath life, and he that hath not the Son of God hath not life."

IV. Participation

One more term comes to my thinking as I consider Jesus the Son of Man — our Mediator — and that is "participation." You and I have been called to more than just a statement of belief. You and I have been called to participate in the greatest plan that the world has ever known or seen. We have been called to be laborers with Christ. Jesus spoke of Himself as the vine and us as the branches. And He said, ". . . except ye abide in me . . . ye can do nothing" (John 15: 4, 5). Except we receive of Him the life and the strength and the power and the ability to serve, we cannot serve. Except we dedicate our lives to His service and enter into full-time participation of this wonderful Gospel message and program, we must need fail. We must abide in the vine if we are to bear fruit for the Kingdom. This corresponds with what Paul wrote, "If we live in the Spirit let us also walk in the Spirit." A man's life consists not of the abundance of the possessions of this world that he has. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

You and I have been invited to participate in the plan of the redemption of mankind. But participation demands great service and great love. Participation demands that the mind of Jesus Christ be also in us. Participation demands that we love our neighbor, yea, that we love our enemy as we love ourselves. Instead of ridiculing and instead of criticizing, we pray for, we love.

I have noticed during our Conference sessions another term, which sounds a little bit like some of the rest of them and that is the word "termination." May-

be you've heard it. Termination of a part of our educational program, or termination of our children's quarterly. I ask you, my Christian friends, is this a term that we should put alongside these others — expiation, reconciliation, participation? And I submit to you that we use this term, termination, because we have not fully entered into participation. And I'm sure that if we would give ourselves as completely to the work of the Kingdom of God as we do to many of the other things that are in the world around us, that we would lose sight of this "termination" in the glorious experience of "participation."

The Christian has more to be thankful for and to be joyful for than anyone in all the whole wide world. And would to God that we Seventh Day Baptists gathered here together at this Conference time, would so see the Lord Jesus as our Mediator, as the One who has made all this possible for us that we would give ourselves without reserve to the furtherance of the Kingdom of God as we Seventh Day Baptists are trying to promote it. We need to participate in this wonderful program which God has entrusted to us. One way that we can participate is the very thing that our Conference president has been urging upon us — prayer. And I know that many have thought seriously, and have tried to enter not only into thinking of praying without ceasing, but into the participation of this vital program. This is the power of God. This is the hope of the world. This is the purpose of the coming of the Son of Man, our Mediator.

Week of Prayer

Universal Week of Prayer began in England over one hundred years ago under the then budding World Evangelical Alliance. Observance there is by communities with the people coming together in a different church each day of the week. Since beginning, the observance has spread to other countries, but only recently has a widespread attempt been made to introduce it into American church life. — Dr. George L. Ford.

WOMEN'S WORK — Arabeth M. DeLand

November Meeting of Women's Board

Devotions

The Christian Culture Committee led the devotions with thoughts from a book, "Prescription for Anxiety," by Leslie Weatherhead. In the chapter "Everyman's House of Prayer," it suggests that prayer is the way to deal with anxiety, as Paul writes in Philippians 4: 6, 7. Because too many people do not experience much reality with prayer, Mr. Weatherhead suggests that we create an imaginative "inner room" — not just one room, but a House of Seven Rooms:

Room 1 is the room in which we affirm the Presence of God. We feel His presence as we repeat some great Bible text, such as, "Lo, I am with you alway."

Room 2 is full of morning sunshine when we praise and thank God.

Room 3 is often dim as we enter, but becomes brighter as we make our confessions and let in the streaming light of forgiveness (Ps. 51).

Room 4 is the reception room — cleansed by forgiveness, we are now ready to follow where God will lead us (Mark 11: 24; Ps. 23).

Room 5 is the place for sincere petition. We stop saying, "Give me" and start saying, "Make me and use me."

Room 6 is our intercession room where we pray for some definite person each day.

Room 7 is the big room at the top of the house set aside for meditation. After we have thoroughly studied Jesus' example, we lose any proud or unwholesome thought and are rededicated to follow Him.

Patterns For Hospital Sewing

The Goals Committee reported that the list of hospital linens needed for Makapwa Mission in Nyasaland has been received from Beth and Joan, with their patterns and samples of unbleached muslin to be used. Some of you will remember that in our Conference Workshop, Beth Severe told how the washing was pounded on the rocks at the river. Fine sheets such as we use in America would not stand

this process very long. Since a limited amount is requested of the following items, the sewing needs to be divided among the societies: 24 scrub gowns, 24 glove cases, 24 slit sheets, pajama tops — 60 large and 36 small, same amount of pajama trousers, 36 girls' gowns. Any group wishing to sew, please write to Mrs. W. B. Lewis, 110 Irving Park Dr., Battle Creek, Mich., stating the quantity and the name of article they wish to furnish.

Other Board Projects

The Executive Committee reported that the suggestions compiled from the Association project sheets were very stimulating and worth while. Of the twenty-five suggestions received, we checked about two thirds as being a part of our recent or present projects. Of course a few new projects under discussion will depend upon our financial receipts. For instance, do the women who were at Conference remember how eager we were (at the time) to assist the "Shepherding Pastor" by sending him \$25 per month for traveling expenses? Of the \$75 already forwarded to the Rev. Marion Van Horn for the Southwest Field, only \$11 has been received for this project.

Our president, Mrs. Russell Maxson, reported on a very constructive denominational Planning Committee meeting. She brought up three special areas for our thinking and future discussions.

1. How can our board give more aid to the churches of our denomination?

2. How can we better promote the denominational program?

3. What is the most interesting and worth-while part of our work that could be written up for the bulletin supplements sent out by the executive secretary?

With the population of the United States increasing at a far greater rate than the increase of children enrolled in religious instruction classes, one mission board executive has warned: "Unless something heroic and sacrificial is done for these children, the total paganizing of American life becomes a problem in arithmetic."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Salem College Christian Education

A report from the Salem College registrar, Miss Alta Van Horn, gives the following totals of students entered in the Christian Education and Bible courses. In Philosophy of Christian Education there are 30 enrolled with 9 Seventh Day Baptists. In Material and Aid in Christian Education, being taught in night school, 11 are enrolled including 1 Seventh Day Baptist. The Old Testament Literature course has 6 enrolled with 3 of our faith. In Old Testament Survey there are 46 enrolled, 4 Seventh Day Baptists included. Old Testament Literature is also taught in the extension work with 12 students.

Seventh Day Baptist students enrolled in one or more of the classes include Ann Bond, Sylvia Bond, Shirley Bottoms, Barbara Smith, Lucy Gray, Elizabeth Randolph, Nina Traver, Esther Hansen, Della Fern Lippincott, Ernest Bee, John Harris, Cora Green, Marcia Madsen, and Greta Randolph.

Allowing for duplicates there are 105 persons in Christian Education and Bible classes.

Meekness

In some countries to speak of a "homely" person is to think of him as "home-loving." Usually in our country a homely person is ugly. Words simply do not have the same meaning for everyone. So many of us think of a "meek" man as being weak, one who lets everyone walk over him, or one who has no convictions of his own. Jesus did not have in mind this kind of a person. Meekness is kindness and gentleness. A bully is neither strong nor brave. Jesus talked of strength — quiet, patient strength when He told His disciples that meek people would inherit the earth. Someone has said that the meek have the strength of water, which is soft to the touch, but which can wear away the hardest rock with quiet patience.

During the late wars, some young men believed that God does not want us to kill, even our enemies who would destroy

Teen Talk

Keep the Boom High

How many times have you made a special effort to watch a giant crane at work? I hope you have had the opportunity, for it is thrilling to anyone interested in seeing things done in a big way. Especially wonderful to behold are those mobile cranes mounted on trucks that appear from somewhere when there is an unusual hoisting job to be done.

The story of one such crane is not so pleasant. In front of me is the picture of a 40-ton mobile crane toppled on its side. Its tower, looking like a boy's erector set, lies crumpled on the ground, and the load it was lifting is ruined also. It is really lucky no boys were standing close when it failed and fell.

Perhaps some of you have seen the granite quarry where that accident occurred. It is not far from Lewis Camp at Bradford, R. I. The Sullivan Granite Company had pumped the water out of the big quarry and was preparing to start drilling, blasting, and moving large blocks of granite. To move and load them from various parts of the pit they needed to erect a sturdy wooden mast 113 feet tall with strong cables extending in every direction from a plate on top. It was this giant pole which the crane was lifting into its socket when everything smashed to the ground. The pole was splintered and useless. It would take \$10,000 to repair the toppled truck and replace the broken derrick.

How do you suppose that crane operator failed in his task and barely escaped with his life? He wasn't a teen-aged boy but was a member of the firm that manufactured the big machine. I think I know the answer. It was not that the 15-ton load was too much to lift. It was, I believe, that he reached out just a little too far. Perhaps he was acting like some auto drivers we have known, in that he skirted the edge of danger and slightly misjudged distances, angles, and weight.

You and I do not handle equipment as expensive as that which the operator of

us. When the government called them to fight, they said they could not fight because Jesus teaches love for one's enemies. They were not cowards but believed that they were doing what God wished them to do. They were pitting their convictions against a mighty government and severe public criticism. Other ways were provided in which they could prove their patriotism. One group went into hospitals to test starvation diets. They lost forty to fifty pounds and suffered immensely. Meekness? Yes, a meekness which had the courage to say, "I believe this is the teaching of my Lord, and I must live by it or die with it."

"Blessed are the meek."

GOSPEL AND SABBATH TRACTS AVAILABLE IN LARGER QUANTITIES

The American Sabbath Tract Society and its publishing house at Plainfield, N. J., are trying to keep up with and to anticipate the demand for more tracts. Including a Sabbath tract now in process of reprinting, the record shows eight tracts published in quantities of 5,000 or more within the past few months. The titles are as follows:

What Do You Find?

10 Commandments, 7-Day Christianity

The Lord's Day

Lovest Thou Me?

What Is The Difference?

The Sabbath in the Bible and in History

Salvation by Faith

Sabbath and Sunday — the Real Difference

The literature listed above is available for free distribution. Other informational, Gospel, and Sabbath tracts under about 40 titles published by our own press are also on the shelves of the tract depository. Many of these are quite valuable for group study in the churches as well as for evangelistic use outside our membership. Sample packets are sent out upon request. In ordering, please give titles and quantities desired to insure that you have what you can profitably use. Both the publishers and the distributors must give to God a good account of their stewardship of the truth entrusted to them.

that crane wrecked but we do have great responsibility resting upon us as Christian young people. For some other youth the whole church may hang in the balance and depend upon the way you act at some unguarded moment. How about your moral standards? How about the way you represent Christ? Is your attitude that of so many others who get a thrill out of trying to reach just a little beyond the line of moral and Christian safety?

No load is too heavy for the Christian to bear. Like the derrick, the higher we point our extended boom, the greater the load we can lift with safety.

OTHER FOLDS AND FIELDS

The 10th Baptist World Congress dates have been set. The Congress will meet in Rio de Janeiro, Brazil, June 26 through July 3, 1960. The dates were agreed upon at the meeting of the Executive Committee of the Baptist World Alliance. The Congress will bring together representatives of 22 million Baptists in 101 nations. Congress will be held in the 20,000-seat gymnasium in Rio.

Southern Baptists will try to lead 475,000 persons to accept Christ during 1958. The year will be opened with the signing of pledge cards on January 5 in Southern Baptist churches. Those signing cards will commit themselves to renewed effort to win non-Christians to the Lord. The evangelism plans were announced by Leonard Sanderson, secretary of evangelism for the Southern Baptist Home Mission Board, with offices in Dallas, Tex.

Statistics released in the 1958 Yearbook of American Churches indicate the Assemblies of God is the 10th ranking denomination in the U.S. in Sunday School enrollment.

The church is becoming more and more part and parcel of African life, declared Ndabangini Sithole, Andover-Newton Theological Seminary student from Nigeria. "Although the African people were opposed to the Church because it was a new institution, and even though white people themselves did not

like it because it made the Africans more difficult to exploit, the Church has made tremendous strides on the African continent in a comparatively short time," he said in pointing out that there are now 21,000,000 Christians, or ten per cent of the population — compared with two per cent Christian population in India.

Old Catholics Hold Congress

For the seventeenth time since the origin of their movement in 1872, Old Catholics from Europe and America met in international conference at Rheinfelden near Basle from September 19 to 22.

The Old Catholic churches were organized by Roman Catholic theologians in Switzerland and Holland who refused to subscribe to the doctrine of papal infallibility enunciated in 1870. Similar separation from Rome was initiated in other European countries including Poland and Belgium and in the United States.

It was decided to proceed with intensified evangelism among the indifferent and conduct an Old Catholic mission toward non-Christians in close collaboration with Anglican missionary work.

Archbishop Andreas Rinkel of Utrecht expressed the underlying unity of faith with Eastern Orthodoxy and the Anglican Communion. He declared that despite present difficulties in ecumenical conversation, the Old Catholic churches must continue to participate in the World Council of Churches.

Potential of Religious Television

Sig Mickelson, vice-president of the Columbia Broadcasting System, speaking before a national Methodist Television and Film Commission showed the potential of religious television by stating that at a single religious program, such as, "Lamp unto My Feet" or "Look Up and Live," more people were reached in one telecast than the Apostle Paul was able to contact in all the audiences of his lifetime.

This is a startling statement which should spur the churches to a far greater use of this medium of communication. On the other hand, it lays a great and sobering responsibility upon those major

denominations financially able to use it and upon individuals who prepare material for use in nationwide telecasts. There is a grave danger that the millions who are reached with religious programs are not reached with a clear statement of the way of salvation such as glows from the pages of Paul. In making comparisons, Mr. Mickelson might well have gone on to say that valuable as television may be, it can never reach as many people as Paul contacted in his brief Epistle to the Philippians for example. His words were of greater import and of far more lasting value. They have been read by nearly all of television's audience and will continue to be as long as time shall last.

In our use of television, let us be sure that we keep its message in close harmony with the inspired message of the Bible and make it contribute to a careful reading of that permanent record which Paul and others have given of the will of God for man.

The American Cancer Society now reports that its studies have definitely established links between cigarette smoking and death from both lung cancer and heart disease. The death rate from all causes is 75 per cent higher among cigarette smokers than among nonsmokers.

The Church Budget

The budget is not sums to me!
 It is children's happy faces;
 It is missionaries who tell of Christ
 In far-off heathen places.
 It is a sanctuary to which we go
 For worship and for prayer;
 It is the folks we're glad to know
 In love and friendship there.
 It is the organ's majestic roll
 And anthems quite inspiring;
 It is the preacher's honest theme
 Of a Gospel that's untiring.
 It is an altar we call peace
 In a world that is at war;
 It is the kingdom of our Lord
 When evil has been turned to good;
 It is the reigning of the Christ
 In a world-wide brotherhood.

— Unknown.

Pacific Coast Association

By Mrs. Gleason Curtis

"Christ in Me — the Beginning of Growth," proved to be a very inspiring and challenging theme for our fall Pacific Coast Association sessions at Los Angeles. Christ in Me: (1) Calling, (2) Forgiving, (3) Praising and Praying, (4) Empowering, and (5) Witnessing, served as themes of the various services held Sabbath eve through Sunday noon, October 18-20. Rev. Francis Saunders of Los Angeles, Rev. Alton L. Wheeler of Riverside, Albyn Mackintosh, William Rymer, and Miss Joan Clement brought the messages. Everyone missed Beth Severe who was convalescing from an emergency appendectomy, but Joan stirred us again with her quiet, sincere ways of presenting what the Spirit led her to say, bringing to us instances of the power of God through prayer on the mission field.

Music for the Association was arranged by Miss Lois Wells and Mrs. Orvis Chapman. The combined choirs sang "Thy Word Is a Light" by Morgan and "Create in Me a Clean Heart" by Mueller.

Various young people's activities had been planned including the Sabbath afternoon program, a party in the evening, and a fellowship breakfast on Sunday morning. Special children's services were also arranged.

Sunday morning four very helpful Questshops on "Christ in Me — Witnessing," under four headings: (1) the Spirit, (2) Method, (3) Expected Results, and (4) the Scope of Witnessing, brought forth very pointed suggestions and some recommendations which were acted upon by the Association.

The Los Angeles Church members were as usual most gracious hosts. The fellowship dinner in nearby Sycamore Grove Park and other meals in the church patio gave opportunity for Christian fellowship and renewed acquaintance. We left with the desire to grow daily in Christ.

We cannot break the Ten Commandments; we can only break ourselves against them. — Cecil B. DeMille.

NEWS FROM THE CHURCHES

MILTON, WIS. — About 200 participated in the November Meal of Sharing held in the church basement November 9 with the Milton Junction Church as guests. Our thanks go to the Women's Circle for most of the food which was left from the turkey supper, thus making our proceeds total \$149.19. This will be sent to the Texarkana Church for helping with additional Sabbath School rooms which are badly needed. During the summer, some classes have been meeting outside due to lack of space. It was suggested by Rev. Marion C. Van Horn, shepherding pastor on the Southwest Field, that this project was the most urgent at the present time.

The December meal's offering will go towards the roof of the schoolhouse in Nyasaland, which we have taken on as our project on alternate months.

On a rainy afternoon, October 23, the senior choir augmented by the high school members of the intermediate choir, who had been singing with us since we began preparations for Conference music in the summer, climbed aboard a school bus for the 90-mile trip to Green Lake. The bus was piloted by the "best bus driver in Southern Wisconsin" (to quote Pastor Randolph) — Herbert Crouch. He was also acting as choir director, since Prof. Stringer was ill and not able to go.

Arriving at Green Lake Baptist Assembly in the rain and dark, in time for a short rehearsal, we soon found ourselves on the stage of the beautiful new Pillsbury Hall, singing a half-hour program of anthems for the National Convocation on the "Church in Town and Country." The audience, estimated variously from 600 to 1000, was made up mostly of ministers and their wives of various denominations from many parts of the United States and Canada. Miss Betty Daland accompanied or played introductions to the cappella numbers on the Allen organ. We sang without a conductor as we always do in our own church. Pastor and Mrs. Randolph were there, and he recorded our program. — Milton Newsletter.

PUTNAM CO., FLA. — At the request of the church, Rev. Elizabeth F. Randolph of the Washington, D. C., Church, came on October 15 and conducted evangelistic services until the 27th. Padgett Hall of Georgetown had charge of one service. The attendance was small, but the spirit of the meeting was good. Prior to Miss Randolph's coming, Joseph Price and Alvin Hall were instrumental in starting a community cottage prayer meeting, which continues, even though the evangelistic meetings are over.

On Sabbath, October 19, the church observed the Lord's Supper and foot-washing. The next day Lonnie and Frances Wells and Mrs. James A. Price were baptized in the waters of Etoniah Creek and joined the church. The aged grandmother of the Wells children, Mrs. Hettie Livingston, joined by testimony.

The church feels grateful to Miss Randolph for her sermons and presence among us.

On Sabbath, November 2, little Cynthia Mei-Wun Price, infant daughter of James Aaron and Ida Ching Price, was dedicated to the Lord in a beautiful service conducted by Pastor C. A. Beebe. The twin daughters of Alfred and Montana Blix were to have been dedicated, but were, due to illness, unable to be at church.

The annual business meeting of the church was held at the home of Mr. and Mrs. James A. Price on the night of November 3, one month early because of the soon leaving of Pastor and Mrs. Beebe.

Officers as follows were elected: president, Joseph Price; clerk, Mrs. James A. Price, R. 1, Palatka, Fla., treasurer, James A. Price; auditor, Reuben Price; trustee for 3 years, Joseph Price; trustees for 1 year each, Mrs. Lela Price, Alvin Hall; teacher of the adult class, Mrs. Lela Price; teacher of the young people, Mrs. J. A. Price. No pastor was called.

After November 20 the parsonage will be vacant, as Pastor and Mrs. Beebe and their son Paul are moving to Hayesville, N. C., to edit and publish "The Clay Co. Progress," and to work with scattered Sabbathkeepers in that area, mainly the

The Sabbath Recorder

Righteousness and Law

How can we understand righteousness as the positive opposite of sin unless we construe it as the opposite of what sin is? And if sin is the transgression of the law, righteousness must be conformity to the law. The law of God which Paul characterizes in this Epistle (Romans) as Spiritual, that is to say, divine in its origin and nature, and holy and just and good after the pattern of him who is its author (Rom. 7: 12, 14), must be regarded as the criterion of righteousness no less than it is the criterion of sin. — John Murray in "Principles of Conduct," Wm. B. Eerdmans, 1957.

members of the Yonah Mountain Church. We wish that the Lord would lead some pastor or layman to come and work with us, someone who desires to spend the winter in Florida, or make it a permanent home. — Church clerk.

Accessions

Putnam County, Fla.

By Baptism:
Ida (Mrs. J. A.) Price
Frances Wells
Lonnie Wells

By Testimony:
Mrs. Hettie Livingston

Berlin, N. Y.

By Baptism:
William Flanagan

Roanoke, W. Va.

By Testimony:
Artha L. (Mrs. Fred L.) Martin

Salem, W. Va.

By Baptism:
Mrs. Fred Spencer

By Testimony:
Montie B. Slusher
Mrs. Montie B. Slusher

Obituaries

Howe. — Lorna S., daughter of Burton and Anna Severance, was born at Dodge Center, Minn., April 13, 1899, and died Nov. 1, 1957, in a Monroe, Wis., hospital following a long illness.

She was a member of the Dodge Center Seventh Day Baptist Church, having been baptized there in her youth. In 1919, she was united in marriage with Ross Howe in Dodge Center, after which they lived in Milton, Wis. Her husband died several years ago.

Surviving are: one son, Donovan, of Edgerton, Wis.; four grandchildren; a sister, Mrs. Stanley Fox of Milton, and three brothers, Lyle of Janesville, Irving of Milton, and

Howard of Fond du Lac, all of Wisconsin.

The funeral was conducted in Milton Junction by the Rev. Elmo Fitz Randolph. Interment was in Milton Lawns Memorial Park, Janesville. — E. F. R.

Whitford. — Holly F., son of Harold and Ella Heath Whitford, was born Oct. 8, 1918, near Adams Center, N. Y., and died Nov. 12, 1957, at his home at Zoar.

On August 13, 1938, he was united in marriage with Helen Downs. He leaves to survive him: his wife; two sons, Newell and David, and three daughters, Joyce, Carolyn, and Diane; his parents; a brother, Clyde, and a sister, Jane. He was a member of the Adams Center Seventh Day Baptist Church.

Masonic services were held at the Piddock Funeral Home in Adams November 13, and funeral service was conducted by his pastor, the Rev. Earl Cruzan, November 14. Interment was at Fairview Cemetery, Rodman, N. Y. — E. C.

Langworthy. — John D., the son of Ulysses S. and Charlotte Langford Langworthy, was born April 26, 1898, in Dodge Center, Minn., and died Nov. 6, 1957, at Battle Creek, Mich.

On December 29, 1920, he was married to Hazel A. Tenney. At an early age, he joined the Dodge Center Seventh Day Baptist Church and later transferred his membership when he moved to Battle Creek. He was a faithful and ever active member.

Besides his wife he is survived by three daughters: Mrs. Donald (Mary Lou) Casler and Mrs. Randall (Lois) Palmiter, both of Battle Creek; and Mrs. Theodore (Yovanne) Collins of Riverside, Calif.; six grandchildren; four sisters: Mrs. Marlow (Mildred) Swensen of Des Moines, Iowa; Mrs. Marvin (Charlotte) Lindahl of Dodge Center, Minn.; Mrs. Walter (Edith) Kramer of Hayfield, Minn.; and Mrs. Chester (Ethel) Bartel of Kasson, Minn.; and several nieces and nephews.

Farewell services were conducted from the Farley Funeral Home with his pastor, the Rev. Leland E. Davis, officiating. Interment was in the Floral Lawn Memorial Gardens near Battle Creek. — L. E. D.

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