

OUR WORLD MISSION
Statement of Denominational Treasurer, January 31, 1958

Budget Receipts						
Treasurer's			Boards'			
January	4 mos.	4 mos.	January	4 mos.	4 mos.	
Balance, Jan. 1 ..\$	63.06		Los Angeles,			
Adams Center ..	100.75	443.78	Christ's	30.00		
Albion	44.72	175.38	Lost Creek	31.25	360.65	15.00
Alfred, 1st	410.65	1,884.49	Marlboro	217.06	965.31	10.00
Alfred, 2nd	155.10	647.10	Middle Island	16.00	84.25	
Associations			Milton	785.00	2,204.01	100.00
& groups			Milton Jct.	71.00	309.65	25.00
Battle Creek	492.64	2,183.85	New Auburn		73.89	
Berlin	70.04	293.79	New Orleans	73.04	165.39	
Boulder	116.12	288.17	North Loup		260.81	
Brookfield, 1st	42.00	274.12	Nortonville	34.50	367.00	65.00
Brookfield, 2nd ..	20.15	163.52	Old Stone Fort ..		35.00	
Buffalo		50.00	Pawcatuck	449.20	1,444.40	
Chicago	187.00	520.00	Plainfield	237.32	2,120.71	
Daytona Beach ..	31.00	205.75	Richburg	13.00	268.00	
Denver		97.31	Ritchie	30.00	70.00	
De Ruyter		213.00	Riverside		811.09	
Dodge Center	64.27	449.80	Roanoke	24.00	80.00	
Edinburg		168.50	Rockville	74.27	135.36	
Farina	59.50	81.00	Salem	355.00	905.00	
Fouke	74.50	90.00	Salemville	25.64	104.74	6.00
Friendship		98.00	Schenectady		43.00	
Hebron	115.00	170.00	Shiloh	260.00	1,527.01	90.00
Hopkinton, 1st ..	113.75	556.35	Tract Society	1,297.89	2,595.78	
Hopkinton, 2nd ..	8.00	137.00	Twin Cities		100.00	
Independence	80.00	395.00	Verona	62.50	525.66	
Individuals	27.00	2,387.00	Walworth	20.00	100.00	
Irvington	155.00	405.00	Washington	34.00	112.00	50.00
Kansas City	25.00	140.00	Waterford	93.95	311.53	
Little Genesee ..	78.51	192.64	White Cloud	22.05	190.08	
Los Angeles	67.00	409.00				
				\$6,861.64	\$29,519.74	\$1,560.91

Treasurer's Disbursements

	Budget (Designated & Undesignated)
Missionary Society	\$2,977.97
Board of Christian Education	758.05
Ministerial Training	608.60
Historical Society	127.60
Ministerial Retirement	653.98
Women's Society	93.20
World Fellowship and Service	50.44
General Conference	725.00
Trustees of General Conference	63.80
Tract Society	748.20
Oneida Valley Nat'l Bank fees35
	\$6,807.19
Balance on hand, January 31	20.24

Non-Budget Gifts

January Receipts	\$ 34.21
January Disbursements:	
Missionary Society	25.00
World Fellowship & Service ..	9.21
	\$ 34.21 \$ 34.21

SUMMARY

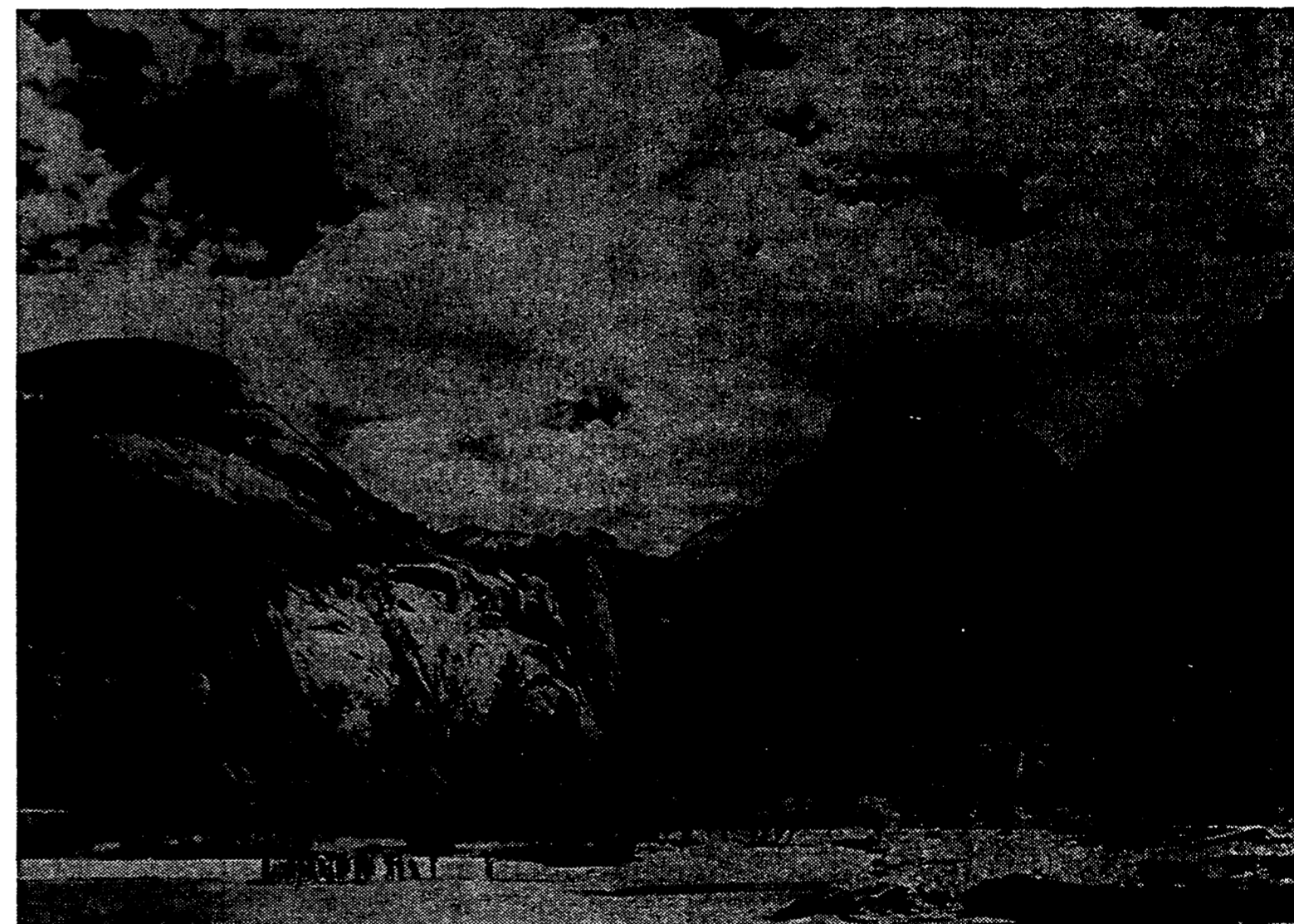
Current annual budget	\$90,000.00
Treas.' budget receipts 4 months	\$29,519.74
Boards' budget receipts 4 months	1,560.91
	\$31,080.65
Remainder required by Conf. time	\$58,919.35
Percentage of budget year elapsed	33.33%
Percentage of budget raised	34.53%
Percentage of time before Conference	40.00%

Verona, N. Y.

Olin C. Davis, Treasurer.

SEVENTH DAY BAPTIST GENERAL CONFERENCE
at California Baptist Theological Seminary
Covina, California, August 11 - 16, 1958

The Sabbath Recorder



The Rock That Is Higher Than I

When the Psalmist expressed the aspiration of his soul in his cry: "Lead me to the rock that is higher than I" (Ps. 61: 2), he had not seen anything as stupendous as Yosemite Valley in California. The breath-taking experience of walking along that beautiful valley floor with majestic Half Dome towering nearly a mile above causes godly people of the twentieth century to think of Christ, the mighty Rock, and to exclaim with David, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor
Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. LeRoy DeLand
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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., MARCH 10, 1958
Vol. 164, No. 10 Whole No. 5,784

IN THIS ISSUE

Editorials:	
Using Religion for Nonreligious Purposes	2
Words Without Meaning	3
America's Fourth Coastline	4
Features: New Friend Introduces Himself	
Is Today's Christian Obligated to Keep the Sabbath	6
Sunday Legislation	13
Teen Talk	14
Christian Education:	
New York Christian Education	12
Camp Planners.—Baptist World Youth Conference	12
Graduate Work in Christian Education	12
Missions: New "Missionary" in Jamaica	
Report from Hammond, La.	10
Blue Cross and Physicians Service	10
Some Hopes and Concerns of the Churches	11
Women's Work: God's Mysteries	
Youth News	12
News from the Churches	15
Births.—Obituaries	Back Cover

Using Religion for Nonreligious Purposes

The editor of the magazine most widely distributed to ministers has recently remarked, "This tendency of big government, big labor, and big business to 'use' religion in support of their programs is a reflex of America's growing religiosity that calls for careful scrutiny."

A concern over this problem is overdue. Anyone who reads widely and pauses to think can see the above-mentioned tendency. Religious editors perhaps become more painfully conscious of it than some others. Unsolicited well-written material from big business, big labor, and big government pours weekly in large quantities upon their desks. Labor unions sending their papers want the religious press to notice how religious they are. (At the present time the A.F.L. and C.I.O. are backing new Sunday legislation in several states.) The American Association of Manufacturers and many other groups representing the management viewpoint provide suggested editorials and quotations which they hope will find space in the religious journal. Government agencies do not make as many claims as to their religious sympathy and interest but they do seek the ear of the churches through every church publication.

It is a new era. Outwardly the Church is more united than before and expresses itself more forcibly through its representatives on the national and international level. On the one hand the Church seeks in some areas to become a corporate pressure group. On the other hand vested interests seek to mould the opinions of church members by showing how interested they are in morality and what may be called the trappings of religion. Pressure is being exerted both ways. Thinking clearly is more difficult than ever. Someone has said that if you make a man think he is thinking he will love you, but if you make him think he will hate you. We believe that is an overstatement but those who really try to think clearly face many tensions in these complicated days.

Our Jewish friends, particularly in metropolitan areas where their numbers are greater, are becoming much more vocal on the question of religious liberty than they have been in previous years. We sometimes think they carry it to extremes,

MARCH 10, 1958

3

but perhaps that is because we count ourselves in the Christian majority and cannot fully appreciate their objection to some of the Christian emphasis (in public schools and other public institutions). Be that as it may, we would find their attitude in Israel quite different than in America even though many of the Jews in Israel went there from this country. A flood of Jewish magazines and news releases crosses an editor's desk. One thing we notice is that in Israel there are strict regulations about Sabbath observance. Our Jewish friends, when reminded that the principle of religious freedom ought to be the same there as here, contend that the principle does not apply in Jerusalem the same as in New York. It is another evidence that consistent thinking is a hard-to-find jewel.

We conclude that careful scrutiny of our own thinking processes is always in order. Along with that admission we appeal for the best possible analysis of why nonreligious or non-Christian organizations are supporting religious programs.

Words Without Meaning

When the holdup man scoops up the bank teller's cash at the point of a gun we call it armed robbery. When the second-story man makes away with the jewels while the family sleeps we call it burglary. When the sexual pervert forcibly robs a maiden of her virginity there is a well-recognized name for that crime. Well-chosen words have their distinctive meaning — unless they, too, have been robbed, as sometimes happens.

Recently the first free presidential election in Argentina for ten years swept Frondizi into office. He represented the left wing of the Radical party. His nearest opponent headed the right wing of the Radical party. The curious thing about it is that, despite its name, it is a conservative party. Just how that reversal of meaning came about is not explained in the Associated Press dispatches but it takes two lines of type to explain that in this case "Radical" does not mean radical. A strong fearful word has been robbed. Perhaps we should be happy that in this case it was not virtue that was debased, but that happens also.

It appears that history has never before witnessed as much word robbery as has been seen in this generation. It is a sign of progress when dictionaries have to be constantly revised to keep up with the coining of new words — names for articles or processes which formerly did not exist. It is not progress in the communication of ideas when the abuse of the meaning of a concise term requires a whole sentence to keep the reader from misunderstanding.

In the religious realm this word robbery has been going on for some time. A well-known example is the havoc which Christian Science has played with the dictionaries. Webster now has to explain many religious terms as having one generally accepted meaning but, for Christian Science, a decidedly different connotation.

The Christian Church has some left wing denominations commonly called liberal. Two or three of them have been denied membership in the National and World Councils of Churches because their present denominational distinctives avoid a declaration of the divinity or deity of Christ. The leaders of these groups in seeking such membership have in the past maintained that by reinterpreting the terms they could qualify. This proposal to vaporize the meaning of technical, theological words has not been officially acceptable. The process, however, does go on within denominations. It is largely the conscious or unconscious effort of the more liberal individuals who want to remain with their church after they have abandoned its beliefs as stated in the concise terminology of a previous generation.

This loss of good words is not entirely chargeable to the flattening process just mentioned. It is sometimes due to a narrowing of definitions by another act of plunder engaged in by certain groups of conservatives. To illustrate we may mention the term "fundamentalist." For many years it had a rather well-defined meaning and was applied to those who did not deny any of the generally accepted cardinal doctrines of Protestantism. Then came a movement within the Church which insisted that the premillennial return of Christ was a cardinal doctrine and that

those who did not believe that the true believers would be raptured before Christ's second coming could not be called fundamentalists. The movement was strong enough so that conservatives of long standing faced the problem of being misunderstood if they continued to use the term. Its meaning was lost. Another more acceptable one is emerging: "the new evangelicalism."

What should our attitude be? We must, of course, move with the times if we are to communicate with the people. On the other hand, we must resist the popular tendency toward profaning and debasing the loftiest words of the language, the Biblical words that must be understood in their Biblical sense if they are to convey any real meaning.

America's Fourth Coastline

It was a phrase in a little news item which caught the eye, "America's fourth coastline." The story accompanied a picture of a long-lived paddle-wheel steamer "Chicago" which plied the Great Lakes for 45 years.

What is this long-dreamed-of fourth coastline which is soon to become a reality? The St. Lawrence Seaway project now well under way will, in effect, give the United States a northern coastline and Canada a southern one. Ocean-going steamships will plough a trough that will split the continent half in two and will make possible the fluttering of the flags of many nations within our heartland.

Often mentioned in speeches and articles is the fact that while on other continents man-made barriers magnify the insignificant natural barriers between countries or halves of countries, here we live at peace with our neighbors and dig the channels deeper for our mutual benefit.

A fourth coastline, if it is as practical as many believe it to be, will add a new dimension to our country and its life. It becomes possible through the great machines of applied science and through the co-operation of two great nations. It is not amiss to point out in these times of international tension that our relations with our northern neighbor through the years afford some proof that our motives

MEMORY TEXT

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1: 27.

are different than those of some Asiatic and European nations.

We could wish for more evidence that life itself in our fair land were taking on a new dimension and adding a sort of fourth coastline. We refer, of course, to our spiritual coastline. Until we are willing to put forth more effort and devote more resources to living in harmony with the loving precepts of God, our expanding natural coastlines will be less than successful. Tensions between kingdoms will remain close to the breaking point unless and until the kingdoms of this world "become the kingdoms of our Lord." Man-made peace and man-made barriers must alike yield to the sovereignty of Christ. We pray for that; we work for that.

Preparation for Marriage

"It is curious, is it not, that marriage, the most fundamental human relation there is, excepting the relation between parents and children, is open to anyone who can pass the blood test, is legally sane, and of statutory age? If a man wants a license to practice medicine he must study for the requisite years and pass his state medical board's examinations. If one wishes to become a registered nurse, one must again be prepared by taking a course and passing examinations. This is so for a veterinarian, a barber, a 'beautician,' or even a subway motorman. The one estate into which a man and woman may enter as joint partners permanently by simply applying for a license without exhibiting any qualifications for the job is — Holy Matrimony! Presumably the woman will, as a result of the partnership, become a mother and rear children — but she will not be queried for her qualifications as to the most important job in the world."

— Eileen J. Garrett.

New Friend Introduces Himself

RENE MAUCH
Montreal, Quebec

(An independent missionary who has been in close touch with the Rev. Earl Cruzan, Conference president, describes his experiences. Other articles follow.)



It is a great privilege for me, a newcomer to the ranks of the Seventh Day Baptist Church, to use the columns of the Sabbath Recorder to get acquainted with each one of the readers by making, as it were, a personal visit to your homes.

I was born in France in 1925, the son of Swiss citizens. I had all my primary and secondary school training in that country and my mother tongue is French. During the last war, when the conditions of life became steadily worse in occupied countries, we returned to our homeland. During the remainder of the war years I worked as a baker while learning German and taking a part-time business course.

When the war ended, God, in whom I had not been very interested up to then, called me in a very definite way. It was at Easter, 1946, in Zurich, where a local conference of the Seventh Day Adventist Church was being held. While I was listening to a missionary to Africa of many years I experienced a definite call not only to change my life and become a Christian, but also to consecrate myself to the higher calling of a missionary in a foreign land. I was baptized two months later and returned to France the same year to take up my theological course of studies near Geneva. I canvassed during three summers to earn my scholarship for the following year and distributed religious literature.

I went to England in 1948 to learn the language, feeling that the knowledge of it would prove most advantageous in my work. I also completed my ministerial training at Newbold Missionary College near London, where I was graduated in 1949. Returning to Switzerland, I followed the curriculum of a medical and

tropical course at the Swiss Tropical Institute, a branch of the university in Basle.

My evangelistic activities then began in the cities of Bienne, Le Locle, and La-Chaux-de-Fonds, Switzerland. Winter meetings were held with a good success in co-operation with another evangelist. About 30 persons were added to the local churches as a result of this work. In October, 1951, my wife and I left for our new appointment: the Seychelles Islands, a small mission isolated in the Indian Ocean, to take up the leadership of the field. We worked happily there until 1952 when we were forced under the circumstances to resign from our position and to begin a self-supporting work.

I have been quite busy with organizing my missionary activities since I came to this country in 1953. Three years ago we held services for the local Protestants in the Baptist Church of Emileville, Quebec, for an extended period.

I work three days a week for a Montreal weekly newspaper as a French proofreader. This leaves me enough free time to work on the program that has an eternal value. Looking back over my past experience so far, I can say that God has been very good to me and my family and has blessed us abundantly in our spiritual life. We now look forward to a close association with the Seventh Day Baptist Church we have learned to love, so that we may work together and then rejoice together when the sheaves are brought in, for the Glory of God.

[Watch for another article on "How I Became a Seventh Day Baptist."]

The Western Recorder, a Southern Baptist weekly, reminds its readers that it cannot assume the cost of making cuts of people for pictures in the magazine. The Sabbath Recorder has no such rule at present but would call to the attention of contributing writers that money is involved in printing pictures and that we are constantly crowding the limits of our budget. Pictures submitted should be sharp and clear.

Is Today's Christian Obligated to Keep the Sabbath?

By Rev. Al Huntington

(Continued from last week)

Example and Teaching of Paul

Now many Christians take a great deal of pride in being "New Testament Christians" and put a great deal of faith in Paul, who incidentally is also my theological hero. Many would be quite discomfited to find that Paul kept the Sabbath. Yes, Paul's whole argument, theologically, is summed up in the premise that without the Law, Grace could not exist, and the two are inseparably bound in the mystery of God's own purpose and design. "Yea, we establish the law," he cries in Romans 3: 31. And if the Law had been abrogated in any way by his teaching, why could not the Jews, twenty-nine years after the resurrection, accuse Paul of any law-breaking? (Acts 25: 7-8.) Yes, Paul kept the Sabbath.

As a Pharisee, he was zealous regarding it, never once was accused of failure to observe it, nor once suggested changing it for the first-day observance (Acts 23: 6; Phil. 3: 5-6; Acts 26: 5; 28: 17).

The record shows that he preached "as his manner was" on eighty-four Sabbaths during his ten-year tour of Asia Minor (Acts 13: 14; 13: 44; 16: 13; 17: 2; 18: 4, 11).

He preached on the Sabbath to both Jews and Gentiles, and he didn't merely observe the Sabbath in order to preach to Jews, because it had already been agreed in council that Peter would go to the Jews and Paul to the Gentiles.

The Sabbath question, as the proper day of assembly and spiritual rest, was never raised in the primitive church.

Paul never taught repeal of the Sabbath. In his discussion of meat and drink offerings, new moon feasts, observation and estimation of days in precedence, he is dealing specifically with doubtful practices and not the seventh-day Sabbath. He is attempting to free the Christian from the endless procession and useless valuing of Jewish holidays which are extra-scriptural (Rom. 14: 5-6; Gal. 4: 10, 11). In

Colossians 2: 13-17 he speaks of "sabbaths" in the plural as of no significance to the Christian.

That Paul kept the Sabbath is evident in Acts 13: 42, 44 when he was asked to preach for the church at Antioch on "the next Sabbath," not the next first day, or next Lord's Day.

The only time Paul even mentions the first day is when he refers to it as the day for laying aside the tithe, reckoning of accounts, and bookkeeping in 1 Cor. 16: 2 and this is properly translated "at home" by no less than 18 translations of the New Testament, including Luther and Tyndale.

Yes, Paul was a Sabbathkeeper, and I for one refuse to call him "Legalist," "Sabbatarian," or any other name attached to those who would obey God's holy day.

Meeting Objections

Now the first objection to our apology will be reference to the meeting "on the first day" when the boy fell out of the window at Troas. Well, just when is the Sabbath?

Looking back to the original day at creation, we find that "the evening and the morning" of Genesis 1: 5 is established as the time of day, and which is later confirmed in Leviticus 23: 32 where Moses states, ". . . from even unto even shall ye celebrate your sabbaths."

In Mark 1: 32 we find, ". . . and after the sun had set on the sabbath, they brought to him the sick."

Now if Paul was keeping the first day of the week as the Lord's Day, synonymously as his Sabbath, why would he walk nineteen miles across the isthmus from Troas to Miletus in direct violation of the restriction concerning "a sabbath day's journey" even if he were most liberal concerning its keeping? The answer is simple: The first day of the week was not the Lord's Day. The meeting was held on Saturday night, after sunset on the Sabbath, which automatically became the first day of the week. This is the only time it is mentioned concerning a meeting,

and during this time he departed from them at Troas.

Is Sundaykeeping Established by the Resurrection?

Admittedly, the strongest argument for Sunday observance as being "the Lord's Day" is in advocacy of keeping it in commemoration of His resurrection. But is it valid?

Several denominations claim the "Bible only" as their complete rule for faith and practice, the largest of these being those of Baptist persuasion, who claim no creed but the Bible. If so, let us examine what the Bible has to say or does not say concerning the Lord's Day.

1. The Lord's Day, established on any day, in commemoration of the resurrection is not found in Scripture.

2. At no place in the Bible is the exact time or day of the resurrection stated. It is doubtful that it took place on Easter Sunday morning.

3. When the women came to the tomb on the morning, they found that Jesus had already risen!

4. Matthew states that it was "late on the Sabbath as it was approaching the first day of the week" (Revised Version) that the women came, i.e., Saturday night, and that Jesus was already risen!

5. He was buried in the evening, and He was to be three days and three nights in the tomb (Matt. 27: 57; 12: 40). Now if, as commonly attributed by Rome, he was buried Sabbath eve (Good Friday night) how could He spend 72 hours in the grave and arise in fulfillment of the sign of Jonah on Sunday morning?

6. The answer is obvious. Jesus arose on the Sabbath, not on the morning of the first day. He was buried on the preceding Wednesday.

7. This is fully admissible because Christ's death took place during Passover week, and the Passover was a non-fixed sabbath (Lev. 23) which obviously fell on Thursday of this week, and consequently the week held two sabbaths. Wednesday would have been the preparation day, and was the day of His crucifixion. It is the only time admissible if the Lord was to remain within the earth for the proper three days and three nights.

8. Now Baptists, of all people, should know what the true commemoration of the resurrection is, because it is symbolically contained in their own peculiar doctrine of baptism by immersion.

Who Changed the Day?

What is wrong then, if it is so evident from Scripture that the seventh-day Sabbath is valid for Christians? Why is it that only a handful of them still observe it, and almost as outcasts at that? Evidently the desire to be acceptable by society and not "different" from the other pagans, whose legitimate holiday Sunday is, the Christian community has gullibly swallowed hook, line, and sinker the biggest lie since Satan deceived Eve, and has without authorization from their Lord changed His holy day.

Yes, Satan has very ingeniously given the Christian community a counterfeit Sabbath, nicely wrapped in rationalistic reasons in black satin, tied with traditions of red silk, and beautifully decorated in gold Latin phrases giving it an aura of legality and piously called "the Lord's Day." Let's lay the charge where it belongs — Rome! Rome changed the Sabbath from God's seventh day to Saturn's first day, first surreptitiously as an unholy alliance between pagan politician and corrupt prelate, then officially and dogmatically, boasting of its powers to do so. This change is one of the most important keys to Roman claims for ecclesiastical authority, and it claims that every Protestant who honors this claim by admitting it, is bound to accept her authority, and has no right to Protestant identity.

How Did the Change Come?

Perhaps it might help to keep the record straight if we review the high points of the evolution from God's Sabbath to Satan's counterfeit "sabbath."

1. The apostolic Church knew no Sabbath other than the seventh-day Sabbath of Jehovah, although early attempts were being made to gain recognition for a Lord's Day. "Hold your solemn assemblies every Sabbath Day and every Lord's Day" (Apostolic Constitutions, Book 2 circa 100-200). Then in Book 7: "Keep the Sabbath and the Lord's Day

festival; because the former is the memorial of creation, and the latter of the resurrection."

2. The Sabbath is still recognized, but a festival on the first day of the week, "the venerable day of the Sun," is being introduced as the Lord's Day under false pretenses.

3. The Church had grown strong, socially and politically by A. D. 300, and Constantine needing its support, while still a pagan, in 321 instituted the civil legislation in which the "venerable day of the Sun" was legally instituted as the Christian day of worship.

4. Four years later, he called the Council of Nicea, and among other things established Sunday as the official day of the church, recognized by the state. Because Constantine hated anything he considered to be Jewish, he transferred the Sabbath to Sunday, all while unbaptized and unconverted.

5. Sylvester, Bishop of Rome, officially changed the name of Sunday to the Lord's Day.

6. The Council of Laodicea (343-381) declared that any Sabbathkeeper was guilty of "Judaizing" and was to be "shut out from Christ" (Canon 29). Sundaykeeping is now legislated into the church and required, and Sabbathkeeping is prohibited.

7. Step by step, the noose on Sabbathkeeping tightens, and Sunday becomes law! Review: Theodosius, 386; the 5th Council of Carthage, 425; the Council of Chalcedon, 451; the Council of Orleans, 511; the Council of Narbonne, 589; Chalons, 644; Alcuin under Charlemagne. Finally the Council of Fruilly in 791 declared Sunday to be "the Sabbath of the Lord" and commands it "should begin at the hour of the sabbath evening office." New law now, Catholic theology, full of corruption, displacing God's immutable Law and making Satan's counterfeit Sabbath a mandatory burden upon all Christians.

8. Admissible today? Certainly. Modern Catholics admit this change: Cardinal Gibbons openly declares the Scriptures inadequate to Christian learning and doctrine, and uses as his authority "the Catholic Church in the Council of Laodicea

transferred the solemnity from Saturday to Sunday" (Converts Catechism of Christian Doctrine, Peter Geierman).

Bible Believers Ought to Face the Issue

Yet the mystery of "Bible only" Protestant churches which ignore this central doctrine of the Church remains. I for one, am happy to have left the ranks of "Protestantism," making even wider that gulf which separates me from that apostasy which I abhor, which in the name of Christ deludes half the world to believe that it (Rome) is the representative of Christ on earth, and which assumes blasphemous titles for its ruler.

Now worship is valid any time for the Christian, and Sabbathkeeping does not make anyone inherently one whit better than a non-Sabbathkeeper. But Sundaykeeping will not either, and Sundaykeeping is not, nor ever will be, Sabbathkeeping, which is specifically commanded to the Christian as the spiritual seed of Abraham: "Remember the sabbath day." To those millions of Sundaykeeping Christians who really do treat Sunday as their Sabbath, I repeat Paul's words to the Corinthian Church, "Come out from among them, and be ye separate, saith the Lord" as he echoes the words spoken to Israel by Jehovah Himself. It is high time this issue was met and faced in the Church of Christ, in order that God might be God and every man a liar!

To leave the authority of Rome in any degree is good, and most Protestant churches have departed in some degree, but to break completely in every manner is the Baptist principle of identity, and for the very life of me, I cannot conceive of any Baptists being other than Seventh Day Baptists if completely objective in their doctrines. It was only by a hair that Luther the Reformer didn't observe the seventh-day Sabbath, and only because Melancon argued him out of it on the grounds that he had started enough trouble without going all the way. Why dally with Rome's hangover in a Baptist church? Why evade the issue and sidestep it whenever it comes up, as hundreds and thousands do? I say that Seventh Day Baptists have to, as never before, rise up and present this challenge to every Baptist

WOMEN'S WORK — Arabeth M. DeLand

God's Mysteries

By Elizabeth Aurand

A telecaster recently was trying to show New York City through the early morning fog from a blimp. The commentator tried to explain carefully the position of the camera and that the only pictures that we would see would be when the camera was in direct line with their studios. As the first pictures flashed on the screen he pointed out various buildings visible to us through the fog, but he said that he could not see them with his naked eye. It was remarkable that the cameras could pick up pictures that the human eye could not observe.

To me that is what faith is! We know that certain things are true but we cannot prove them with our five senses — seeing, hearing, etc. It is faith that finds facts and the meaning of facts. First we believe in order to know, and on the steppingstones of what we know, we climb to higher faith. Faith is acquired gradually, just as growth follows nature's law of "First the blade and then the ear."

and other Bible-believing church and person in their acquaintance until the Lord's Day is hallowed as it was to be hallowed — a Sabbath-rest on the seventh day.

Keeping the Sabbath Because of Love

Finally, no matter how much logic, persuasion, and conformance to this issue is achieved, let us never lose sight of the cardinal reason for our own persuasion for Sabbathkeeping and the motivation for wanting others to embrace it also: Love. Our desire should be only to honor our Christ in loving obedience to His revealed will. True Sabbath observance is rooted in this peculiar identification between the Redeemer and the redeemed. Nothing else will satisfy Him, and surely pharisaical observance as mere formality will bring only His displeasure now as it did when He walked on earth 1900 years ago.

Let's honor Him by keeping His Sabbath aright in our hearts, and let's meet His challenge to maintain this testimony to all men, and especially those of the household of the faith.

Let us remember that science and nature hold many, many secrets that we cannot explain but that we accept as true.

Hibernation is still an unsolved riddle to mankind. The woodchuck is the most profound sleeper of our common mammals. In the fall it feeds on clover and grasses and about October first it goes into its burrow for some six months, not waking until around April first. Scientists have taken hibernating animals and kept them under water without drowning. They have also placed small hibernating mammals in jars filled with carbon dioxide for four hours and removed them unharmed. Why? All God's animal kingdom needs air, water, and food! What changes occur so that life can survive such long periods? The bear, raccoon, gray squirrel, skunk, and chipmunk are among other mammals that hibernate for a greater or less period of time.

Then bird migration and the homing instinct of dogs, cats, and some wild animals are two more riddles. The fur seal, reindeer, bison, bat, and lemming migrate. The seals make a circuit of about 6,000 miles. Think of the salmon and other fish!

Birds are the most interesting of all from the standpoint of their migration habits, especially the golden plover. It arrives near the Arctic Circle in the early part of June and during late August starts for South America, over twenty-four hundred miles of ocean!

Who guides these creatures? Who has given them knowledge to find their way back home? Both migration and hibernation seem to be God's plan for keeping alive creatures where there is not enough food to satisfy them the year around. But because we do not understand these mysteries or miracles is no reason to deny them. As William Cullen Bryant wrote in his poem, "To a Waterfowl":

There is a power whose care
Teaches thy way along that pathless coast —
The desert and illimitable air —
Lone wandering, but not lost.

* * * * *

He who, from zone to zone,
Guides through the boundless sky thy certain
flight,
In the long way that I must tread alone,
Will lead my steps aright.

MISSIONS — Sec. Everett T. Harris

NEW "MISSIONARY" IN JAMAICA

When the interesting article by the superintendent of the Jamaica Mission field, Rev. Leon R. Lawton, was printed on the Missions Page of the February 24 issue there were no pictures of the new "missionary" available. Brother Lawton is here pictured unlocking the door of what he called a "missionary." The picture was taken in front of the Kingston property which is the headquarters for the Seventh Day Baptist work on the island. The property includes Crandall High School, a large church, and the home of Headmaster and Mrs. Grover S. Brissey.

Report from Hammond, La.

Pastor Theodore Hibbard has written concerning the work in the Hammond area that they are looking forward to the visit of the Rev. Loyal F. Hurley and hope that a new revival of interest may be opened.

The Hammond Church scheduled special services from February 28 through March 9. Evangelist Hurley was expected to assist Pastor Fred Cox at Metairie (in the suburbs of New Orleans) for several days before going to Hammond.

Pastor Hibbard's report continues, "The Hammond area has been a nucleus for several scattered outreaches of activity. Bill Biggs of Walker has been spreading the Word and has been putting little articles in the Denham Springs paper about different points of doctrine. These are put in his own name with reference to the Seventh Day Baptist Church.

"Also, the Gaylord Company has donated an acre of land in the heart of a new development center for a church at Walker. They will also donate a few thousand feet of standing timber for the church if we ask for it.

"The group at Livingston has fallen off due to cold weather and a lack of a good meeting place. There is a definite need for more visiting to be done in that area but still there is no place suitable for us to meet. The people there are very poor and cannot get to church in Hammond because of the distance involved.

"We are hoping that the church at Walker will attract some of the most interested ones. I hope that after the first of July that I will be living in that area and then I can work at it better. Hammond is in need of a full-time pastor if the work within the city is going to increase. We hope such a pastor can be had here after July 1. I will then serve the group at Walker if such arrangement can be made."

Blue Cross and Physicians Service

Fifteen of a possible nineteen Missionary Board employees have already elected coverage under the Physicians Service Group plan which had been offered through the Missionary Board. Under the Rhode Island Blue Cross and Physicians Service Comprehensive Plan they may receive assistance on expenses of hospital care and also on necessary payments to attending physicians.

The Missionary Board will pay the cost of individual coverage and the heads of families are asked to pay for family membership. It is expected that the combined Comprehensive Plan will go into effect as of April 1, 1958.

"Regardless of the viewpoint of the individual author, it is obvious that the Bible is still a vital object of discussion.

"Those who disbelieve its truth cannot ignore it; those who believe it find in it inexhaustible wells of truth from which they continually draw fresh resources." —Merrill C. Tenney, dean of the graduate school of Wheaton College.

MISSIONS — Sec. Everett T. Harris

Some Hopes and Concerns of the Churches in the Nuclear-Space Age

(Portion of a statement adopted by the fourth General Assembly of NCCC, December, 1957.)

Our oneness in Christ extends through time and space, now with fuller meaning.

As our world enters the new era of space penetration and nuclear power, the churches accustomed to think in terms of the infinities of space and time, the mysteries of creation, and the wonders of life, respond to the dawn of this age with both hope and concern. The vistas opened by satellites circling the earth at 18,000 miles per hour and rockets penetrating outer space more than 2,000 miles are seen by the churches in a universal view, with a compassion for all mankind and a desire for new initiatives on our planet in ways of peace. The General Assembly of the National Council of the Churches of Christ in the U. S. A., recognizing this new era in history, sets forth some perspectives for thought and action.

We believe that recent events, far from reducing the reality and role of Christian faith, emphasize both its meaning and its necessity. Men and nations are reacting variously, in fear and hope, frustration and boasting, apathy and frenzy. For us as Christians our faith and the fellowship of the Church press us to see life steadily and whole, to respond neither with complacency nor panic but with confidence and appropriate action.

The potentials for life or death in earthman's use of outer space are multiplied many times by the awesome developments of nuclear energy. We see possibilities for good in new dimensions of power, knowledge, and exploration of space, if used to enhance human life. We see possibilities for evil, as in devices to circle the globe in minutes and rain destruction on masses of people anywhere in the world, actually threatening obliteration of most of the human race. We recognize that problems and hazards are created by all types of man-made radiation and that there is need for continual international study and supervision by appropriate agencies.

We declare that the present crisis with its dangers and opportunities, while partially military and scientific, is of broader and deeper nature. It is also educational, political, psychological, economic, diplomatic, and cultural. Even more fundamentally, it is moral and spiritual. It is related to faith and unfaith, the meaning of existence and history and the world, the understanding of God and His will, the nature of man and his destiny.

In this new era God is still sovereign, Lord of men and nations. God continues to rule over history with judgment and with grace. Still "the earth is the Lord's and the fullness thereof, the world and those who dwell therein." These new powers of man have been discovered and developed under the Creator's sovereignty. God's will for justice, freedom, and peace has been revealed in Jesus Christ. We believe that the Holy Spirit continually interpreting the divine and ancient purposes expressed in Scripture will guide us in the new and wider dimensions of our life. We believe that God revealed supremely through Jesus Christ His infinite love for man whom He created in His own image and redeems from sin at so great a price, and that God wills for man to live in love and reconciliation.

In this faith we welcome such new potentialities as may enhance human life under God and we rededicate ourselves to work with Him in changing those things which threaten destruction of human life and its highest values.

What Do You Want for Your Children?

"In a Christian home probably the greatest single influence on children is a realization that their parents want them to know Christ more than anything else in this world, and set such an example in their own lives," said Dr. L. Nelson Bell, executive editor of *Christianity Today*. (Bell is also the father-in-law of evangelist Billy Graham.) The Freedoms Foundation awarded Bell The George Washington Honor Medal and \$1,000 as the top editorial award for 1957, the editorial entitled "What of Tomorrow?" having appeared in the *Southern Presbyterian Journal* (June 19, 1957).

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

New York Christian Education

At the invitation of the new executive secretary of Christian Education of the New York State Council of Churches, 30 executives and secretaries of Christian Education from various denominations and county councils of churches of New York State met in Syracuse, February 25, 1958, to set plans in motion for the formation of a Division of Christian Education in the State Council. It was unanimously agreed that the Division should be formed and a committee will be named to draw up workable plans to submit to a fall meeting of the group and to the State Council Executive Committee.

Camp Planners

May we suggest to those who are planning camp activities and program for the coming summer months that you try an activity that proved quite successful at the Central N. Y. Association camp last year. The whole camp was organized as a church body with officers, deacons, trustees, etc. Business was conducted as well as worship services and other regular church activities. This gives the youngsters some idea what church membership really entails.

Graduate Work in Christian Education

For those who are interested in getting advanced Christian education beyond college work, the summer program of Syracuse University offers two sessions, June 30 to July 18 and July 21 to August 1. Credit is given for a master's degree in Religious Education. The first is called "The Institute of Religious Education" and the second is "Audio-Visual Communication for Religious Education." Nationally known leaders make up the staff.

Baptist World Youth Conference

Robert S. Denny, associate secretary for youth work of Baptist World Alliance, is one of the international leaders in planning the fifth Baptist World Youth Conference in Toronto, Canada, June 27-July 2. A total of 6000 young people from 50 countries will meet for the youth

conference which will be the first such meeting ever held in North America. Seventh Day Baptists are members of the Baptist World Alliance, and as such ought to be represented at this conference. We wonder if some ecumenically minded youth would like to have the adventure of attending. He or she would have to have some private financing but it would be a good investment.

Youth News

Texarkana, Ark.

On February 1, seven of our young people assisted the pastor in the service in recognition of Youth Sabbath. On two occasions recently Miss Charla Relthford has played the piano for Sabbath School in the absence of the regular pianist. Also on the fourth Sabbath in February when the pastor was with the Little Rock Fellowship, Charla took charge of the Sabbath worship. Mrs. Lura Crow and Mrs. Ruth Joy Smith are leaders for the Junior Choir which has already sung a few times in our Sabbath services.

— Janet Van Horn.

Fouke, Ark.

Youth Sabbath was observed in our church on February 1, with five young people and two young married people taking part. Special music was given by the Junior Choir led by Mrs. Van Horn. Also there was instrumental music by the Van Horn Family Orchestra. Interest in a church orchestra is growing and a number of young people and young married people are taking up instruments. At present our instruments beside the piano are two trumpets, clarinet, saxophone, melody bells, trombone, and tuba.

— Correspondent.

The Jews were much better when Christ came than in the ages before. It was the golden age of their Pharisaic religion. Their golden religious age crucified Christ. Never more praying, never less praying; never more sacrifices, never less sacrifices; never more of lip service, never less of heart service; never more of church-goers, never less of saints. — E. M. Bounds.

SUNDAY LEGISLATION

In Michigan there was little hope of stopping the passage of House Bill Number 508, an act which was an attempt to replace the present "unworkable" blue laws with something more workable. Seventh Day Baptists and others united in opposing the new legislation as being definitely religious, unfair, discriminatory, and unconstitutional. Sabbathkeepers are now much relieved that the proposed law restricting religious liberty was dropped.

In Pennsylvania, legislation of a somewhat similar nature did pass.

In New York State and in the metropolis there is agitation to liberalize the Sunday laws now on the books. Opposition to loosening the controls in a way that would allow people who have Sabbath convictions to do business on Sunday comes from several quarters. About 500 members of ten Jewish religious organizations picketed City Hall in New York on February 25 hoping to spur legislation to help Jewish merchants conduct business on Sunday. They distributed mimeographed circulars which read:

The Jew who observes the Sabbath (Saturday) is hindered in his endeavor to earn a living. Because of the present law, he is compelled to observe two days of rest and thereby is faced with keener competition and a greater struggle for the support of his family.

The City Council took no action at that time to amend the city's Sabbath law. The majority leader stated that they were still considering the request and that action to amend the city's charter might be taken before the end of the present session of the State Legislature in March.

A large Roman Catholic laymen's organization had a lengthy article in the March 2 *New York Times* arguing for strong Sunday laws allowing exemptions for recreation business but not for minority religious convictions.

New Jersey has a number of bills introduced in the Legislature. In varying degrees these try to meet the demand of Sunday-keepers for more "teeth" in the existing unenforcible "proper Sunday observance" laws and the demands by people of conflicting business interests to curb

Sunday sales of certain items and in certain localities. One proposed act appears to be grossly discriminatory, not so much on the basis of religion but as favoring businessmen in resort areas and penalizing those selling merchandise along major suburban highways. It imposes \$300 to \$600 penalties recoverable by a civil action at law by which half the penalty plus costs goes to the plaintiff. This appears to be vicious legislation. No exemptions for Sabbathkeepers are made in the text of this act.

Another act now up for hearing takes the existing laws against working on Sunday entitled "Observance of Sabbath Days" and, after making certain exemptions for service stations and the sale of beverages, imposes an ascending scale of penalties for violations beginning at \$10. It is interesting to note a certain amount of exemption for Sabbathkeepers under the long-standing laws of the state. We quote one such exemption:

If any person charged with having labored or worked on Sunday shall prove to the satisfaction of the court that he uniformly keeps the seventh day of the week as the Sabbath, habitually abstains on that day from following his usual occupation or business and from all recreation, and devotes the day to the exercise of religious worship, and if the work or labor for which such person is informed against was done and performed in his dwelling house or workshop or on his premises, and has not disturbed other persons in the observance of the first day of the week as the Sabbath, then the defendant shall be discharged. This section shall not be construed to allow any such person to openly expose to sale on Sunday any goods, wares, merchandise, or other articles or thing in the line of his business or occupation. (Source: Rev. 1877, p. 1234.)

Seventh Day Baptists are being represented at hearings wherever possible, not so much to secure exemptions for themselves but to defend the principles of religious liberty and to preserve the separation of church and state. The Sabbath Promotion Committee of the Tract Board appreciates and solicits the help of people throughout the nation who have knowledge through newspapers or otherwise of violations or threatened violations of these principles. — L. M. Maltby, Secretary of the American Sabbath Tract Society.

Teen Talk

Out of Touch

If we were to gather together all the experiences of our youthful days there would perhaps be many that would be worth retelling. Some of them are such as would seem stranger than fiction to this or future generations of youth. They are so much like a few of the experiences of Tennessee Ernie Ford as to make that television program highly amusing to the writer.

We of an older generation have a tendency to claim that our experiences with severe winter weather are ours alone and that young people of today cannot possibly have any like them. That isn't quite true. In rural districts, cold and snow still offer as great challenges to present-day youth as any claimed by their parents.

At the time of writing this teen talk the editor is a hundred miles south of his city home on a farm located on a county road a mile or more from the nearest village. Today he has seen teen-agers and children battling the storm and building up experiences that they in turn will be telling to their children in later years.

Sabbath day had been a cold day of the kind that we had been getting accustomed to. The church was full. Plans were mentioned in one of the large young people's Sabbath School classes for a skating party the next evening. In late afternoon the snow began to fall. Roads became slippery. Driving was difficult and some teen-agers who planned to go out for the evening decided that it was not safe to venture forth. The wind rose; the snow increased. Sunday the temperature dropped and the wind kept howling. There was no skating party. Monday it was the same. Nothing moved except on one or two main roads. What were people outside the villages going to do for milk and groceries? And what were young people and children going to do?

To add to the feeling of being out of touch, some of the telephone lines were crossed or down. We could not talk to anyone. A teen-ager and the editor bundled themselves up with the warmest available clothing and footwear and ven-

tured out across the fields in hope of finding a telephone that was in operation.

At a nearby home a girl with a pony had saddled up and ridden through the drifts to bring back groceries from the store. A young mother and a group of sturdy children with sleds were returning against the biting wind and driving snow. The younger ones were crying with the cold. They had abandoned one sled on the way but had succeeded in bringing back the needed food for three families.

Soon the cold and the tiredness would be forgotten but never the vivid experience of battling high drifts in the worst storm of a generation or more. The teenager found a telephone. Arrangements were made to meet her boy friend. Chains were ordered for the car. Later in the day telephone service was restored. That night a snowplow showed its lights in the distance and temporarily opened part of the road. Perhaps we could move the car the next day and get back to our work.

For two days we had been out of touch with the world about us and were unable to do the things we had planned. How much more serious it would have been if we had let some storm of life take us out of touch with the Lord for a similar period! We were encouraged by the example of youth. In the blizzard they got back in touch almost a day quicker than their elders. We believe that same zest can be channeled along spiritual lines and that we can count on many of the youth of the church to battle the storms of life successfully.

YEARNING

By Irene Post Hulett

I fain would be more earnestly inclined
More wholly given to yield my wayward
mind
To things Divine.

So, Lord, I bring to Thee
This earnest plea.

Wilt Thou accept my fragmentary prayers
As coming from Thy child
Who loves Thee as Creator of life's whole
And yearns to reach the spiritual goal
Demanded by my soul.

NEWS FROM THE CHURCHES

VERONA, N. Y. — The new Youth Fellowship of the local church met on Sabbath afternoon, January 11, with eleven young people present, under the leadership of Joyce Sholtz. The worship program was conducted by Loren Sholtz. This group is sponsoring a drive to help purchase a car for use in mission work in Jamaica. They plan to meet every two weeks. On January 18, three carloads went to Adams Center to attend the Youth Fellowship of the Central Association.

The Young People's Social Club held its January meeting at the Garth Warner home. Officers were elected for the year.

Missionary Day was observed in the Sabbath School on January 11, when the missionary superintendent, Mrs. Burton Crandall, brought us up to date on the doings of some of the workers on various fields. The offering at this time each month goes for missions.

The Ladies' Society held its January dinner meeting at the home of Mrs. John Williams with eighteen members present. Worship was conducted by Mrs. Herbert Catlin who chose "Light" as her topic. The names of Mrs. Betty Burdick, Mrs. Viola Van Dreason, and Mrs. Joyce Carver were added to the membership list. Reports regarding the "traveling" basket and other fund-raising projects were given.

— Correspondent.

PLAINFIELD, N. J. — It has been a long time since we have written to the Recorder, but while we were without a pastor the work of the church was carried on by the members taking charge of prayer meetings and various ministers in our community preaching on Sabbath morning.

On October 1, we welcomed our new pastor, Rev. C. Harmon Dickinson, and family. At the present time the pastor is giving us sermons on our Statement of Beliefs.

We have organized a Young People's Society, and on February 1 our young people assisted the pastor in honoring Christian Endeavor Day.

Mrs. L. Harrison North is the president of the Council of Church Women of the Plainfields, and we are glad of her leadership in that position, and that she repre-

sents us on that Council. She has been elected for another year.

At our quarterly business meeting, February 2, plans were made for a committee on Religious Education, which will be appointed at the annual meeting, the first Sunday in April. The study of the "Program For Extension and Growth" was decided upon, with plans to be made by two of the church committees. The pastor reported 111 calls made and 25 committee meetings attended.

Our pastor is very active, for besides his church work, he is a member of the American Sabbath Tract Society, the Missionary Society, is the treasurer of the Historical Society, and denominational representative to the American Bible Society.

It is with a sense of loyalty, love, and devotion to our church and pastor that we review the activities of the past quarter, and look forward to letting our light shine in the days ahead. — Correspondent.

STONEFORT, ILL. — Our church is putting on a series of 15-minute broadcasts over WEB2 Harrisburg, Ill., once a week. This is usually evangelistic in character and is well received. At times the pastor, Brother Carlos McSparin, accompanied by a group of singers from our church, conducts the broadcast. Occasionally Mrs. Earl Hancock of Harrisburg has put on the program using tape recordings furnished by the Bible Sabbath Association (undenominational). These have been strictly about the Sabbath. The present arrangement is for the broadcasts to continue for 13 weeks. [The Radio and Television Committee of the American Sabbath Tract Society is now supplying programs and funds to keep this ministry on the air for a longer period.] — Correspondent.

ALFRED, N. Y. — At the annual business meeting a budget of \$10,792 was approved. This figure includes a goal of \$5,500 for denominational giving for Our World Mission. The pastor of the church, the Rev. Hurley S. Warren, was given a unanimous vote of appreciation and confidence to continue as the minister of the church for the coming year.

Statistics of the clerk showed a total

The Sabbath Recorder

resident membership of 212 with 20 associate resident members. There was an increase of 10 during the year: six by baptism and four by letter. The church lost five members by death, while three took letters of membership to other churches. — Alfred Sun.

SABBATH SCHOOL LESSON for March 22, 1958

The Church and World Evangelism
Lesson Scripture: Matt. 28: 18-20; Acts 13: 1-3; Rom. 1: 14-18.

Births

Campbell. — A daughter, Beth Marie, to Mr. and Mrs. Elnoe Campbell on February 10, 1958. The father is presently stationed with the Navy at Norfolk, Va. Mother and baby are temporarily at home in Madison, Wis.

Kennedy. — A son, William Russell, to Mr. and Mrs. Jesse W. Kennedy, Lost Creek, W. Va., January 20, 1958.

Randolph. — A son, Jeffrey Lynn, to Mr. and Mrs. A. Bond Randolph, R. D. 1, Weston, W. Va., September 30, 1957.

Randolph. — A daughter, Diana Lynn, to Mr. and Mrs. Alois F. Randolph, Columbus, Ohio, December 25, 1957.

Randolph. — A son, Randall Main, to Mr. and Mrs. Rex Randolph, Bristol, W. Va., January 27, 1958.

Sanford. — A daughter, Doreen Michele, to Rev. and Mrs. Don A. Sanford of New Auburn, Wis., on February 25, 1958.

Obituaries

Coon. — Nellie Viola, daughter of George and Miriam Coon, was born at New Auburn, Minn., Feb. 29, 1880, and died Feb. 22, 1958, in a Pittsburgh, Pa., hospital following a brief illness.

In her early youth she was baptized and joined the New Auburn, Minn., Seventh Day Baptist Church, where her activity was marked by participation in the choir and by singing in a quartet.

After attending Milton College for two years Nellie Coon was united in marriage with Byron E. Coon on September 29, 1903. Until his death in November, 1948, they made their home in the community of Milton. She was an active, loyal member of the church who made her special contribution through the work of the Sabbath School and the Women's Circle.

Surviving her are a son, Byron, Pittsburgh, Pa., a daughter, Mrs. Retta Spaulding, Clintonville, Wis.; three grandsons and three granddaughters.

The funeral service was conducted from the Milton Church by Pastor Elmo Fitz Ran-

dolph on February 26 with interment in the Milton Cemetery. — E. F. R.

Grieshaber. — Alta Maleta Hurley, daughter of Charles Freemont and Adelia Hurley, was born in Welton, Iowa, Sept. 9, 1893, and died at Riverside, Calif., Jan. 13, 1958.

At the age of eleven she accepted Christ and united with the Welton, Iowa, Seventh Day Baptist Church, transferring in 1909 to the church in Garwin, Iowa.

On October 23, 1914, she was united in marriage to William August Grieshaber. In 1920, when the Grieshabers moved to Riverside, Calif., Alta transferred her membership to the local Seventh Day Baptist Church where she continued active in her witness for the Lord. She also spent much time in intensive Bible study and prayer and wrote several tracts.

She is survived by her husband, their only son, Arden, a brother, Earl Hurley, and three grandchildren.

Funeral services were conducted by her pastor on January 14, 1958, at Riverside with interment in the Evergreen Cemetery. — A. L. W.

Muehlmeister. — Paul, son of Rudolf and Anna Muehlmeister, was born Sept. 15, 1891, in New York City and died Dec. 26, 1957, in the Irvington, N. J., General Hospital.

At the age of 2 he returned to Germany with his parents. On March 13, 1923, he was married to Emma Heft and in that same year they emigrated to the United States.

On September 22, 1943, he was baptized and became a member of the Irvington Seventh Day Baptist Church.

Surviving Mr. Muehlmeister are his wife; two daughters, Mrs. Ronald Aldred and Mrs. Charles Meyer; two grandchildren; also a sister and a brother in Germany.

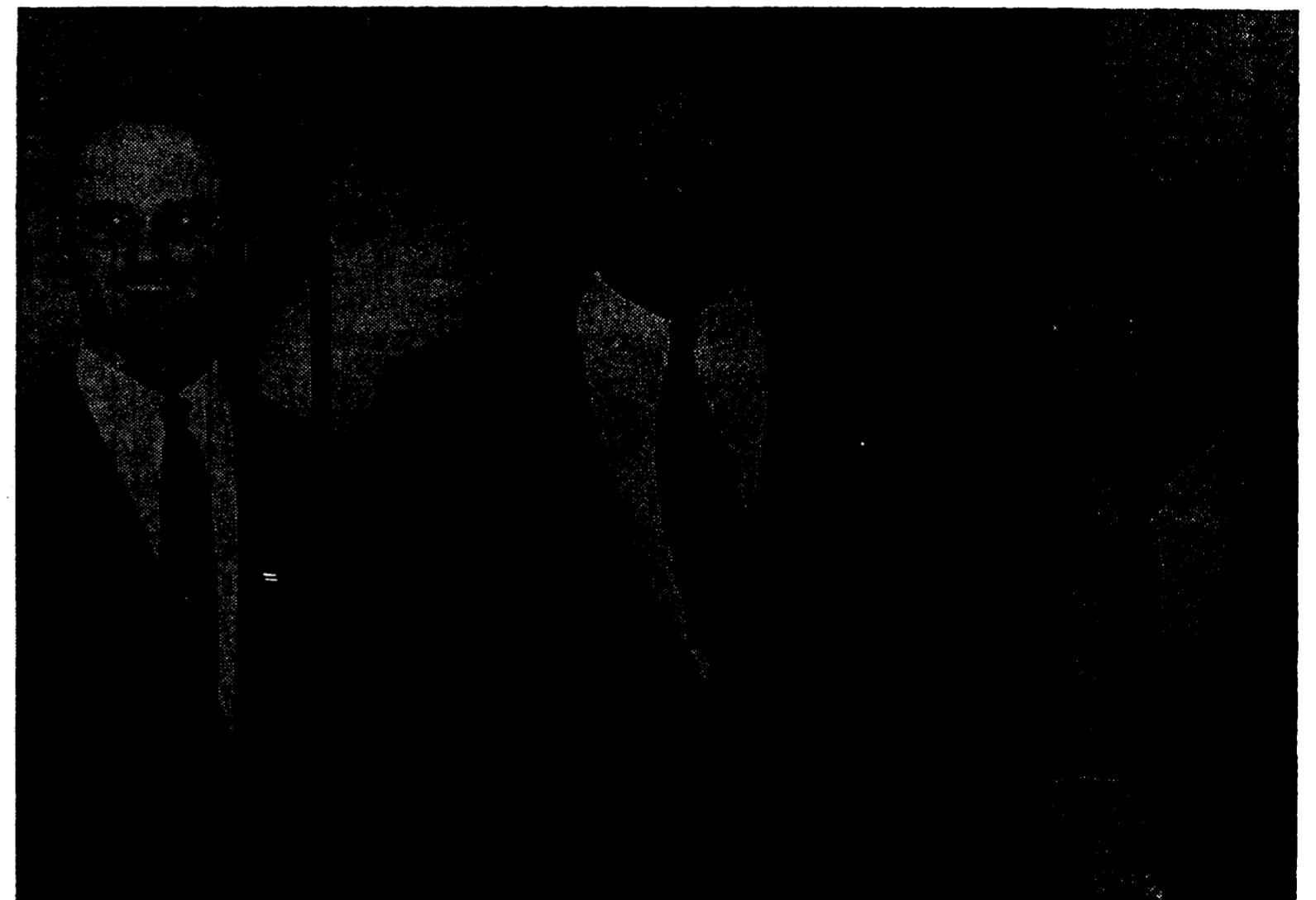
Funeral services were conducted by Pastor John G. Schmid and interment was in the Hollywood Cemetery. — J. G. S.

Randolph. — Verna Lippincott, daughter of Curtis and Elizabeth M. (Babcock) Lippincott, was born in Shelby County, Ohio, Feb. 16, 1870, and died in Morris Plains, N. J., Feb. 8, 1958.

On September 26, 1889, she was married to Iseus Fitz Randolph. They first made their home near Jackson Center, Ohio, later in New Milton, W. Va. and New Brunswick, N. J. In 1902 both Mr. and Mrs. Randolph joined the Piscataway Seventh Day Baptist Church by letter. For many years Mrs. Randolph was an active member and efficient worker in the church, the Sabbath School, and Woman's Aid Society. Mr. Randolph passed away October 7, 1955.

She is survived by a daughter Merle (Mrs. Lawrence F. Harris), of Greenwich, N. J., and three sons: Leslie, of Verona, N. J.; Milton, of Daytona Beach, Fla.; Elston, of Neptune, N. J.; 12 grandchildren and 22 great-grandchildren; and two brothers, Jesse Herbert Lippincott, of Milton, Wis., and Simeon, of Sidney, Ohio.

Farewell services were conducted by her former pastor, Frank R. Kellogg. Interment was in Hillside Cemetery, Plainfield, N. J. — F. R. K.



QUICKENING FAITH MISSION

Special speaker for a three-day series of meetings in the Pawcatuck Seventh Day Baptist Church at Westerly, R. I., was the Rev. Luther W. Crichlow (center) pastor of the People's Seventh Day Baptist Church of Washington, D. C. On the left is the Rev. Charles H. Bond, local pastor; on the right the Rev. Everett T. Harris, missionary secretary of the denomination who assisted in the meetings. See story on page 15.