

# 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.

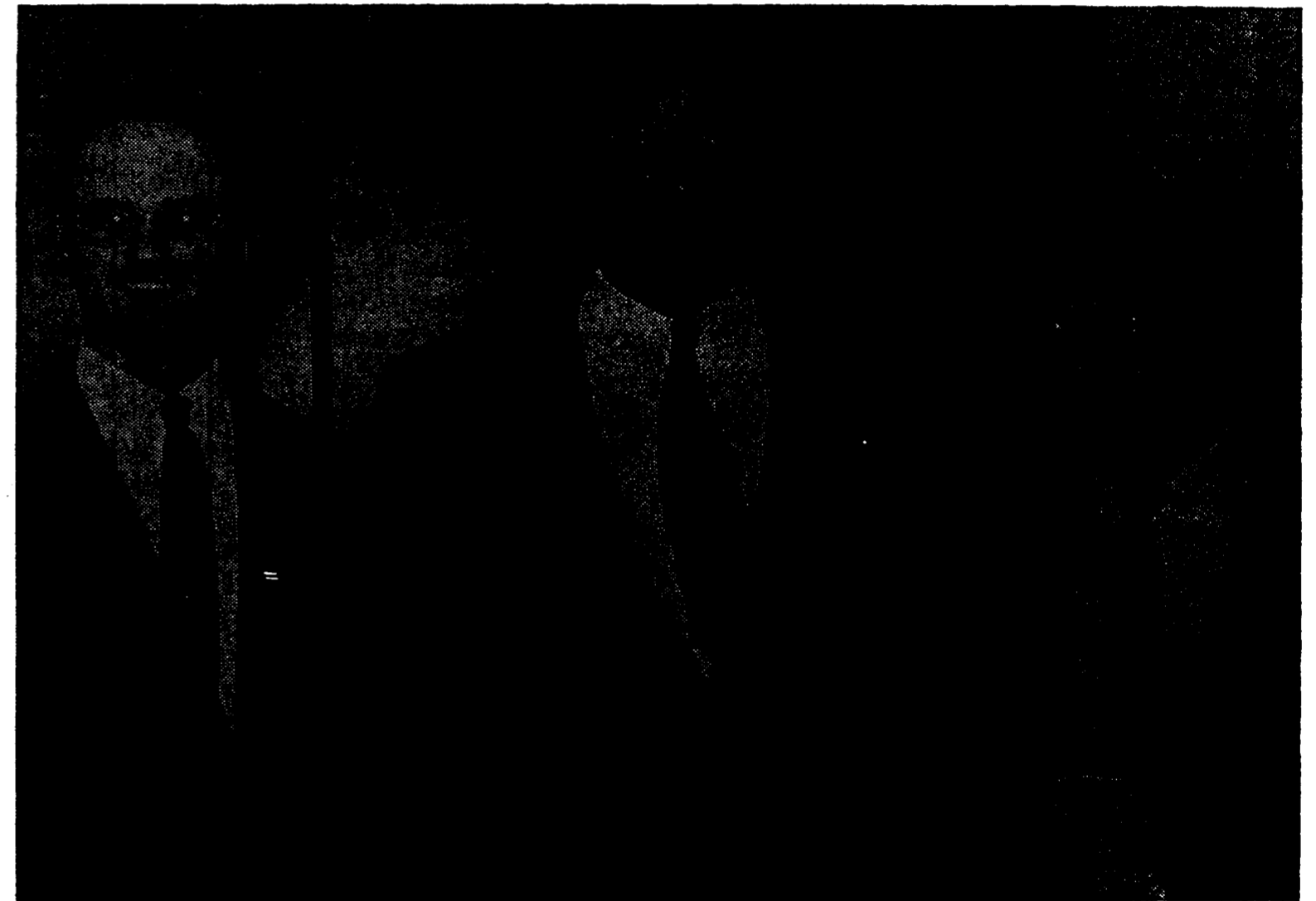
Funeral services were conducted by Pastor John G. Schmid and interment was in the Hollywood Cemetery. — J. G. S.

**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.

# The Sabbath Recorder

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## Our Younger Elders

With the full approval of the older people of the church we give the headlines in local and denominational publications to the youth because we love them and want to encourage them. We do so also in the knowledge that our young folks are inclined to be impetuous and impatient. They sometimes get the feeling that they are not appreciated or are being held back. We would rather give them an undue amount of space and publicity than to have any of them think that they are not getting a fair hearing in the work of the church.

From time to time youth and middle age ought to reverse the above procedure and give some headlines to our elders. That is particularly true when we discover that many of those who are entering the last quarter century of life are frequently very young in spirit and may well be called "our younger elders." We have among us as a denomination a few poets. Perhaps they have been poets throughout life, for poets seem to be as much born as made. Nevertheless, poetical expression of beauty seen or experienced does not depart as the years advance; rather it mellows and becomes more luminous.

One cannot help but observe a radiant zest in the lives of many Christians when they are at an age when we would expect them to be unappreciative of flowers and birds, of swirling autumn leaves or high blown snow. Happy are they who live close to an older person who seems to be conscious of the lengthening shadows but at the same time beautifully expressive of the joys so often associated with the effervescent vigor of youth.

In northern New England an elderly minister's widow on March 1, the first fair day after a long siege of winter, wrote a little poem containing the lines:

"It is indeed a welcome gift  
When spring hands out its early lift."

Another widow in a northern state, a week or two previously, went out to her mailbox at the top of the hill and, looking down the long winding alley of whiteness made by the county snowplow, wrote in terms of sweeping skies. From other sources we not only glean beautiful expressions showing strong evidences of the persistence of youthful minds in aging frames but also of effective work with and for

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the youth of the church by people advanced in years.

We will continue to give the headlines to youth activities. Everybody wants it that way, particularly "our younger elders." Still we will take off our hats in respect and admiration to that considerable company who remain young in heart even at the probable brink of infirmity. There are still things that they can say and do which are as yet impossible for those in the formative first quarter of life.

## When Protestants Are Still Catholics

The problem of civil marriages in Spain continues in spite of a governmental decree of October, 1956, which supposedly allowed Protestant couples to apply for civil marriage.

The registrar's department has ruled that legal obstacles still preclude civil marriage in cases where one of the contracting parties was formerly a Roman Catholic. The department claims that "conversion to Protestantism is not sufficient proof of non-Catholicism." These new administrative measures are being tested in some of the courts to see whether or not they nullify the 1956 governmental decree. The outcome is still in doubt.

It would seem reasonable to ask how one could better prove that he was no longer a Roman Catholic than to seal his testimony by baptism and by uniting with a Protestant church. When one experiences conversion he becomes a new creature in Christ Jesus and declares with the Apostle Paul that old things have passed away and all things have become new. Does not this also apply when one leaves the Church of Rome to accept salvation by faith alone? If a whole group of former Catholics organized themselves into a Lutheran or a Baptist church could that group still be called a Catholic church?

The Jews at Antioch were called Christians after they had been converted to the new faith. But then, why argue? Reason and logic are of little avail in a land like Spain where the unreasonable claims of the Roman Church cannot be restrained. We can only pray for eventual

enlightenment and for some degree of separation between church and state in the days to come.

## It Is What You Make It

Your life is what you make it, or, more correctly, what you allow Christ to make it. Unless it is transformed by His redemptive power it is futile and fruitless.

The same can be said of your church. It, too, is no better than you will allow Christ, its head, to make it. It is what you make it in the sense that you cannot shift to someone else the responsibility for the nature and emphasis of the church which belongs on your shoulders. You accepted in principle that responsibility when you asked for membership. You may have been thinking more about your need of the church than of whether or not the church would be better for having you in it, but the latter was involved. The church accepted you primarily because its members wanted to help you to live a full, constantly growing Christian life.

How should a church member be valued who, after he unites with the body, speaks in the third person plural of the actions or attitudes of the church? We must rid ourselves of that manner of speaking. We are the church, not they. If we want it to be better than it appears to us to be let us shoulder our full share of the responsibility to make it so.

Does our church do little for the unsaved? One person can do much. Is it hampered by lack of funds? The chances are that members of our own household haven't given enough. Can it be accused of worldliness or lack of spirituality? It may be that we are not doing enough praying. Is there a lack of teachers or youth leaders? Possibly we have been too busy to prepare ourselves for such service as we could well render. Is there a critical unchristian attitude in some of the meetings of church or auxiliary groups? Have we tried sweetening them with our own example of patience and love? Whatever the lack of the church, it is in some measure a projection of our own lack in that regard. Yes, the church is what you make it. Let's do our part to smooth out the wrinkles and wipe out the spots.

## EDITORIAL NOTES

### A Word to the Wise

It is probable that the next issue of the *Sabbath Recorder* will carry a report on the back page from our denominational treasurer of the receipts for Our World Mission during the month of February. In the same issue there will be a little message by Olin Davis, the treasurer, calling attention to the inadequate giving. A conversation with Mr. Davis before the figures were compiled indicates that the receipts for February may be a thousand dollars less than for January. Many of us had entertained high hopes that there would be no February slump this year and that we would continue to see more than the proportionate amount of our budget raised each month. When his figures appear next week it will be too late to do anything about March receipts. This Recorder, however, should reach most of our people in time for them to bring their giving back up to the level that was maintained during the first one third of the budget year. It has been said that a word to the wise is sufficient. Let us prove it to be so.

### Share Your Faith

Religion is not like material things. The more you share material possessions, the less you have left. The more you share your religion, the more it becomes a part of you and the more it grows. . . . Where religion is concerned, the act of sharing becomes a creative element that causes the growth of the ideas and beliefs that you share. Without sharing your religious ideals, they can slowly, almost imperceptibly dwindle away until they are no longer a part of yourself, but the act of sharing speeds up growth and renews the life of these ideals. The Christianity which is shared is the Christianity which is convincing. — Editorial in *Sabbatarian Echoes* (Lost Creek, W. Va.).

When the trumpets of March blow over the last snowman, they (the children) weep to see him melt — gone without a trace. — Hal Boyle.

### MEMORY TEXT

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. Romans 10: 12, 13.

## President's Column

### Unity Is Not Uniformity

"That they all may be one" (John 17: 21).

We are thinking this year in terms of "One in Christ." In John 17 Christ prays for a unity among His followers: first, for His apostles; second, for those who will hear through them. This unity is in God. It is that man might find in God his Father and his Lord. This is to hold forth the truth of God and of His love. "That the love wherewith thou hast loved me may be in them, and I in them" (John 17: 26b) is the prayer of our Savior.

The unity which we seek is this: That we believe in God and in Christ whom He has sent and that there abide within us a love such as God has shown toward Christ. This love should draw us together in common efforts to spread the message of salvation where it is not now known.

But such unity does not mean uniformity. While unity is the state of being one, uniformity means "always in one form."

The apostles were as different from one another in personality as any group of twelve men, and Paul was yet different from any of them. While they used different methods and made different emphases in their teaching they were united in proclaiming Jesus Christ, the Son of God, crucified for the sins of mankind.

So may we work together in Christ, each using the ability which God has given to share the glorious message of salvation with others, not protesting against one another, but proclaiming the message of salvation through Christ, each in his own way and to the best of his ability (John 17: 21).

## Why Our Preaching Fails

"Immortal truths of sin and grace" have vanished from many modern pulpits, a Lutheran author, F. R. Webber, stated in an article published in the February 17th issue of *Christianity Today*.

"Why Our Preaching Fails" is the title of the article by Webber, author of six books, who for more than 30 years was secretary of the Architectural Committee of the Lutheran Missouri Synod.

"In the days of our grandfathers," he said, "it was believed that the great truths of redemption should be preached every Sunday from every pulpit."

He said that at that time there was theological agreement "in one important respect. . . the great message of the pulpit must be sin and salvation."

According to Webber, this pattern of preaching was replaced by ministers who preferred "life-centered sermons for Christ-centered ones."

"A variation of the life-centered sermon is the more recent discourse that is loaded with terms borrowed from the prep school's course in psychology and psychiatry," he said.

Webber continued:

"No person with wavering faith has ever been strengthened by a tepid little lecture on procrastination, nor has ever a family, stunned by a sudden bereavement, received comfort on Sunday by listening to their pastor say: 'We are all inclined to side-step life's more basic commitments. There is a tendency in all of us to shirk the duty of evaluating the problems presently before us. Our reluctance to integrate our own potential with life's more attractive possibilities results in a positive loss to ourselves.' This can bring comfort and strengthening of faith to no one."

"Is such preaching a faithful fulfillment of one's duty?" Webber asked.

"It cannot be," he said, "for it contains neither the Law which leads sinners to repentance, nor the Gospel which declares the good news of salvation in Jesus Christ."

"It is just these immortal truths of sin

and grace that have vanished from many a fashionable pulpit," he added. "They have taken refuge in the mission halls and the storefront churches. A few evangelical strongholds still remain in our larger cities, but quite too often do we hear much about life personified, and little in regard to our Lord crucified.

"If ever a sermon 'Life's Message to an Age of Stress' caused one reprobate to live an upright life, or directed one alarmed sinner to the Cross, neither you nor I have heard of the incident."

### Washington Pastor

#### Hopes to Establish New Work

The Rev. Elizabeth F. Randolph who has been faithfully serving the Washington, D. C., Church now hopes to give part-time leadership to that church and to also encourage the formation of a group in Philadelphia. Miss Randolph at the present time has employment as supervisor of the Wissahickon Nursing Home (200 Sumac, Philadelphia 28, Pa.). She will be in Washington two Sabbaths each month with the services being cared for by others on the remaining two or three Sabbaths. When the new position was offered her in Philadelphia, the Washington Church encouraged her to accept it feeling that opening up a work among Seventh Day Baptists in the Philadelphia area could well be an extension of their own church work. It would also be a means by which they could save money toward conducting a crusade in the capital city — a strong program of city evangelism which has been advocated by some of our denominational leaders.

In the meantime there is strong hope that people in the Philadelphia area could be helped by the unflagging enthusiasm of Miss Randolph to establish regular meetings. Some of those in the area have suggested that the people of the denomination pray for this work.

### SABBATH SCHOOL LESSON

for March 29, 1958

The Church Observes the Sacraments

Lesson Scripture:

Romans 6: 3-4; 1 Cor. 10: 14-22.

MISSIONS — Sec. Everett T. Harris

## SABBATHKEEPING CONVICTIONS

By Rev. David C. Pearson  
Makapwa Mission, Nyasaland

In the August 27, 1956, edition of the *Sabbath Recorder* my report on current happenings in Nyasaland was printed. Referring to our pastoral training classes which were in session at that time, I remarked that I was taking up in detail, a study of the Sabbath with the pastors. Some in the United States thought that I was doing this chiefly to settle the validity of the Sabbath in my own mind. Such was hardly the case. Perhaps this statement will eradicate any doubts which still remain in the minds of some regarding my position.

Arguments for Sabbathkeeping are many and varied. Some seem to be of greater value than others and are more practical for presentation to the typical Sunday-keeping Christian. I would like to point out a few Scriptures which have been of considerable help to me.

**Matthew 5: 17-19.** This passage was written about thirty years after Christ's death and resurrection. The new dispensation of grace had already been inaugurated; yet it says that God's law would not pass away until heaven and earth first passed away. The Sabbath still stands. Truth prevails!

**Isaiah 66: 22, 23.** Isaiah, in looking to the future, speaks of a new heaven, and a new earth to be created. Sabbathkeeping is envisioned for this new era. We all know that God once created the Sabbath, and righteous men of old kept the day as unto Him. Isaiah's prophecy seems clear enough as to the future restoration of that same Sabbath. In view of prior and future keeping, it seems strange that the majority of the Christian Church should glory in another day. It is irrational for finite humans to think that an infinite, all-wise God and Father would create an institution, later abandon it, and finally embrace it again.

Logical arguments in favor of Sundayism are few, and Scriptural evidence is

nonexistent. Its strength lies on tradition and size. Also it seems that God blesses them tremendously in spite of their Sundaykeeping.

**1 Corinthians 7: 19.** It is plainly seen here that ceremonial law is passed away, but the commandments of God are still in force. The Church was growing in strength and the Sabbath was a part of its message.

**Matthew 24: 20.** It might be open to debate as to whether this verse refers to the destruction of Jerusalem, in A.D. 70 or to the "Great Tribulation," still future, but whatever one's views may be, Christ's redemptive work was complete. The command given, ". . . pray ye that your flight be not in the winter, neither on the sabbath day" shows the lasting quality of the Sabbath.

The evidence stands in our favor and we may rest assured that God will reward us for being faithful to His commandments. There is a danger, however, which we must avoid. Sabbathkeepers are prone to be legalistic in their understanding of the Sabbath. Many have stressed law at the expense of grace. Our Sunday brethren understand and love the doctrine of grace. It is difficult for them to look on the Sabbath as anything other than a legal institution, and being legal they want no part of it. Spiritual Sabbathkeeping is not legal. Moses and his followers possessed the law on stone and we possess the law written upon the fleshy tables of our hearts. God can instill the Sabbath on the heart as easily as He can the law of love.

We should remember that no one can possibly be saved through striving to keep the law. All of us have sinned grievously. We need forgiveness from sin; we need to be born anew with a birth from above. We observe the Sabbath because we have already been risen with Christ and seek those things which are above. In our preaching we put Christ first and by so doing we honor the giver, and second, the gift of the giver. "All things were made by him"; this includes the Sabbath.

The Gospel of grace and the Sabbath are in nowise opposed if rightly under-

stood, no more than is the Gospel of grace opposed to the law of love.

**Finally** — By keeping the Sabbath we set ourselves apart from the majority of Christendom. Many of us find difficulty in securing and maintaining work. Many of us are despised along with the Jews. All of this matters not; let us continue in this good thing. Let us be more careful, however, in the way we keep the day. To insist on a certain day and then not to keep the day as holy unto the Lord is without value.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58: 13, 14).

### Evangelist Hurley's Plans Interrupted by Illness

Because of illness, Dr. and Mrs. Loyal Hurley broke off their plans for a series of meetings at Hammond, La., and returned to their home in Boulder for recuperation.

Pastor Fred Cox of Metairie, La. (New Orleans), wrote, "We enjoyed the visit of Brother Loyal Hurley very much. I believe that we had a successful weekend."

Let us remember the Hurleys in our prayers.

Speaking in behalf of the National Council of Churches, its newly elected president appealed to the appointed leaders of government "to devise some other and better means of national survival than bomb, rocketry, and missiles."

We must substitute a new faith and a new spirit for our present "obsession with military defense" as our main reliance, said Dr. Dahlberg, and the ever-present temptation to "touch the technological panic button."

## Impressions in a Cathedral

By Gladys Randolph

It was a beautiful February afternoon in Denver. As one entered the massive doors to St. John's Protestant Episcopal Cathedral the soft sunlight filtered through artistically designed stained glass windows. Different phases in the life of Christ and His apostles depicted gave one the feeling of being with the immortals. High vaulted ceilings turned one's eyes heavenward. Above the lovely, simple altar of dark wood was a large window with a life-sized picture in glass of the figure of Christ with outstretched arms, reminding one of the verse of Scripture, "Come unto Me." The bright sunlight of a balmy day made the face of the Christ seem nearly as white as His spotless robe.

I had gone to the cathedral to hear a choir festival sponsored jointly by the Denver Area Council of Churches and the Rocky Mountain Chapter of the American Guild of Organists. I anticipated a fine concert. I was not disappointed. Some twenty choirs under the fine direction of the head of the vocal music department of a very prominent high school left little to be desired in the anthems chosen. The words came across perfectly, the harmony was excellent, the dynamics good, and the acoustics balanced. A half hour of organ music played by a master of "the king of instruments" added to my enjoyment.

But the real thrill came when I saw the revered dean of the cathedral walking in a processional and recessional with a Baptist Negro pastor. The contrast in the two men was almost startling. The dignified, erect, snowy-white-haired dean and the coal-black, muscular American Negro shared honors in a formal line, and in the pulpit both prayed — to the same God, of course — and through the same Savior of us all.

As the sun sank lower in the golden West the light changed on the face of the Christ in the window above the altar. Before I left the cathedral the once white face of Christ turned as dark as the Negro pastor's face. The outstretched hands still suggested the invitation to all creeds and colors: "Come unto Me." We are all brothers in Christ!

## The Challenge of the Cross

By J. W. Mellick

The "preaching of the cross" is an invitation to the unconverted. To the converted it is a challenge! We need to spend more time "beneath the cross of Jesus." It is an excellent place for meditation and edification! To live in the atmosphere of the cross will put a certain spiritual health into one's being — a certain "fire" into his soul! It is here that one may get his directions in life, and gain the right perspective. The cross is a place of challenge!

### A Challenge to Die

It is a challenge to die. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." He has just spoken of His coming death, and now gives the invitation for men to follow — and a cross has only one meaning — death! We will wear crosses on our clothing, or about the neck as an ornament, but Jesus wants men to die that they might live again. Professing Christians are too much "alive." They "count their life dear unto themselves." Self-denial is a rare experience today. We are taught to believe that only the easy and the pleasant is right. Modern advertising has given us an "ease complex," to the point where we feel that anything involving effort, inconvenience, unpleasantness, etc., is wrong! Let's stay around the cross until we are ashamed of our soft little ways, our "flowery beds of ease"!

If we would truly be "crucified with Christ" this verse would be more than a "nice verse to quote," and would become a reality. Self would then cease to be on the throne to be catered to and pampered. This hour demands men "dead to self" and "alive unto God"! Open the Bible, my friend. Meditate on the cross; meditate until you are challenged to die! Only then will we begin to live!

### A Challenge to Purpose

It is a challenge to a girded mind. The reader of the Scriptures in studying the life of Jesus soon realizes that His whole life was focused upon the cross. For "this hour" He came into the world.

Everything else was incidental. He was born to die. This was His sole purpose for coming. He came "to give his life a ransom" . . . "to lay down his life for his sheep." The passages setting forth this truth are many. His mind was girded to one purpose only!

Let us linger at the cross! Let us consider our pointless and scattered minds with their loose ends flailing about! Our minds are pressured and pulled by a thousand things. No wonder Peter exhorts us "to gird up the loins" of our minds! Paul said, "This one thing I do." A blunt nail is hard to drive. Let us be pointed! Let us, at the cross, get the true perspective. As Jesus had this one event ever before Him, so His own people need to spend time contemplating the cross. Like Martha, we are cumbered with many things. We need to choose — as Mary did — the better part, which shall not be taken away from us. "Planned neglect" is the need of the hour! We ought to neglect the secondary for the primary! Let us cease "majoring in minors"!

A missionary was told of orders to evacuate all American citizens from Seoul, Korea. It was to be done within an hour! The Communists were "at the gates"! American planes landed. People were rushing to the airport. Men drove up in Cadillacs and Packards, jumped out, and threw the keys to coolies standing by, escaping with only a suitcase. Earthly possessions meant little for life was at stake! Later, even the suitcases had to be thrown in a pile and left because of no room. The minds of these men were girded with one word — escape. Here at the foot of the cross, let our minds be focused on true values and our task of "carrying this Gospel" by lip and life "while it is day"! The cross is a challenge to have a girded, purposeful, mind!

### A Challenge to Love

It is a challenge to love. This may seem a trite and common saying, but too often is this verb love confined to the Bible! John 3: 16 is much quoted with emphasis on the words "so loved." Let us not forget John's Epistles! Let us hear

the words exhorting to love not merely "in word, but in deed and truth." Again, we are afraid of "nail prints" — love that costs. The 13th chapter of First Corinthians needs to get out of the Bible! It needs to get into the actual experience of individual Christians and the church! Stand at the "foot of the cross" and read this 13th chapter. The cross is only the beginning — we are to be living channels. In the light of the cross, and under the gaze of the crucified Christ, let us be ashamed of our un-Christlikeness and here take up the challenge to be a channel of love to a love-hungry world. Many hard hearts would melt, with love touching them. There would be marked victories which arguments and cold, keen logic fail to achieve.

Let us remain at the foot of the cross till "Calvary love" permeates, equips, and challenges us! Love will melt off many of the rough spots which clash, irritate, and cause friction in church life. A weary world will then better see Christ at work!

### A Challenge to Give

It is a challenge to give. Paul pointed to the cross when he said that he wanted to see the same grace in the Corinthian Christians as was in the Lord Jesus. "For your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9). This was that "grace." Spending time in the "cross atmosphere" has a way of touching the heartstrings and loosening the purse strings! As a Christian, one cannot stay very long in the vicinity of the cross without being challenged to give liberally, and more liberally. Give till it hurts! Yes, and after it hurts, and while it hurts — that is the Jesus way! That is the challenge of the cross!

### A Challenge to Go

It is a challenge to go. One cannot remain long at the cross in his thinking without considering the distance from heaven to the "hill" outside Jerusalem. Distance, not only to be measured in miles, but "distance" measured in depths of humility! "He humbled himself and became obedient unto death . . . even the death of the cross." What majestic hymns have been written concerning this! What

gems of Scripture glow with this truth of Christ's humiliation! One does not remain long at the foot of the cross thinking of "the Word that was made flesh, and dwelt among us," until he feels the stir of the missionary impulse. Unless we "go" the Gospel stops and it is for naught that Christ died. The mission call may be across the table, across the street, across town, or across the ocean!

The cross is the promise of His guidance, protection, help, and blessing. The cross proves His concern, and that He will be with us to "finish the work" begun! He is waiting to carry on the work through His ambassadors. Missionary praying is "going." Missionary giving is "going." Spend time at the cross. Lay your heart there till it absorbs Calvary love — missionary love!

### A Challenge to Pray

It is a challenge to pray. Prayer is an integral part of God's redemptive plan. It is interwoven throughout the Book of Acts and the Epistles. Certainly He that sent His Son to die will with Him freely give us all things if we will but ask. He that did not withhold His Son from dying for us while we were "yet sinners"; will He withhold the lesser things for which we ask — things vitally connected with the plan of redemptive love? God depends on our prayers. He has ordained it so. Contemplate Calvary. Christ alone can save, but Christ cannot save alone. He has ordained witnessing. He has ordained prayer. We are laborers together with God! Pause at the cross. Surely we shall not allow Him to have died in vain, because we fail to pray! The cross challenges!

### A Challenge to Holy Living

It is a challenge to holy living. "You are bought with a price!" "You are not your own!" thunders forth the apostle. Paul, in his writings, gives principles and then exhorts to practice. Doctrine and then duty is his pattern of inspired writing. Christ came that He might "deliver us from this present evil world." He came to destroy the works of the devil! Those acquainted with Scripture know such verses as, "God forbid. How shall we that

are dead to sin live any longer therein?" (Rom. 6: 2.) He goes on to speak of "dying with Christ" and the subsequent "burial." Romans 6 gives no quarter to sinful living!

Let me ask, at the foot of the cross, why did He do this for me? "Christ died for our sins according to the Scriptures." What line of depraved thinking seeks to countenance and condone sin that caused (or cost) that "crimson flow"? How dare we have light thoughts regarding "holiness" as though God were not concerned? Stay at the cross until the "weights" and "besetting sins" begin to loosen and fall off! The cross is truly a challenge to holy living!

### The Challenge to Expectancy

Finally, it is a challenge to expect the return of Christ. Such a price paid for a possession would seem to demand a completing of the work, a coming for the "purchased possession"! It would seem that the One, the Lord Jesus Christ, who began the work should finish it also. A church, bought with such a great price, will certainly be "called for" in due time. Christ's redemption is not only the payment but also the act of taking or possessing the thing purchased. "Unto them that look for him shall he appear the second time without sin (He dealt with that the first time) unto salvation" — the final phase of the salvation begun on the cross. Anything with such an important beginning as the cross will certainly have the proper ending! The "Lamb of God" has come. "The Lion of the Tribe of Judah" is yet to appear! The Christ who died, arose, ascended, will return! Wait! Stay at the cross till fully challenged!

[The above message came to the Sabbath Recorder unsolicited. The author asks no credit or recognition. It is apparent that he loves the Lord and wants to present to God's people his thoughts on the Cross and its challenge.]

A translation of the New Testament into Arundú, the language of the Australia aborigine, has just been published by the British and Foreign Bible Society. Eighteen years in preparation, the new edition is the work of T. G. Strehlow, reader in linguistics at Adelaide University, North Adelaide, Australia.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

## Youth in the Community

By Connie Reed

(One of the talks given on Youth Sabbath in the Adams Center, N. Y., Church)

There are many ways in which we young people can serve in our own community. A few weeks ago the Girl Scouts collected discarded Christmas trees and burned them. They have also furnished a babysitting service on election days so that mothers of small children could vote. They learn the principles of self-government in their individual troops and can put them into use when they go to the National Girl Scout Roundup.

The Boy Scouts learn and practice conservation. In 1954 President Eisenhower needed someone to carry out a national soil conservation program. He chose the Boy Scouts. Grasses were planted, shrubs placed along banks of streams, and dams were built to improve fishing. These are only a few of the things which they did, and their assistance was very useful to many communities. Many of the boys try for the God and Country Award. They earn this through service in both the church and community.

In school we learn about self-government through the Student Council. By taking part in sports we learn good sportsmanship. The school band and chorus give us a good musical background which is very useful in the church and in our future.

In the rural communities we can join 4-H Clubs where we are instructed in agriculture, sewing, cooking, and shop-work. Each year two boys and two girls are selected from each state to represent America's two million 4-H Clubs at the National 4-H Camp in Washington, D. C. The representatives have to be between 16 and 21 years of age and outstanding in their clubwork. Here they visit the President, various officers of the executive, judicial, and legislative branches of the government. Through such visits they learn more about the responsibility of citizenship.

Some communities have a group of Campfire Girls. In 1955 in Wichita, Kansas, drought and disease threatened

to kill thousands of elm trees. The Campfire Girls launched a program that will provide the city with 50,000 golden rain trees before its completion in 1965. The Campfire Girls also co-operate with the Needlework Guild, prepare "friendship boxes" for Korean children, sponsor holiday parties at hospitals, orphanages, and old people's homes, serve as library aids, help "get out the vote" and serve in many other ways for the public good. Whether it is homemaking, partying, camping, or service, they know that they can count on fun and friendship when they "work and play the Campfire way."

In many of the cities one day each year is set aside for the youth to take over the office of the mayor, chief of police, and others. By doing this they learn the responsibilities of these jobs.

Another organization of service is the Junior Red Cross. The members pack friendship boxes for overseas children, make favors for the nursing homes, and sing Christmas carols to shut-ins.

I think that all of these are fine organizations but the best one of all is the church, doing God's work. We should join in the many church activities such as band, choir, Sabbath School, and youth groups where we can learn the principles of God's teachings and put them into use. We should practice the conservation of God's laws. We should join in the hymns of praise to God. If possible we should try to go to church camp in the summer, for we can have a lot of fun together in fellowship and other activities. We can witness for Christ in our daily lives by each doing his own common task and setting an example for others.

Oliver Wendell Holmes expressed his views "On Living" as follows:

"The riders in a race do not stop short when they reach the goal. There is a little finishing canter before coming to a standstill. There is time to hear the kind voice of friends and to say to one's self: 'The race is over, but the work never is done while the power to work remains.'"

Most people follow their conscience as a man follows a wheelbarrow, pushing it ahead of him the way he wants it to go.

## Summertime Activities

"Summertime Activities" is a 77 frame color filmstrip with reading script and guide. It tells of a policeman, member of a small town church Committee on Christian Education, relating how over a three-year period his church launched a growing summertime activities program of Christian education for children and leadership training for adults.

The filmstrip includes ideas on how to get started with Vacation Church School, day camp, resident junior camp, family workshop, and community co-operation. The guide provides additional ideas and helps. It is for use with parents and all church and church school leaders. The Seventh Day Baptist Board of Christian Education has this filmstrip on order, and it will be available to loan to any interested church. We recommend that it be purchased by an Association or group of churches. It is available from your audio-visual dealer or bookstore.

Thirteen young people participated in the Youth Sabbath programs in the Fouke and Texarkana Seventh Day Baptist Churches, February 1, 1958. Those who took part in both services were Chris, Josephine, and Janet Van Horn. Youth from the Fouke Church who helped were Bobby Slaton, Russell Davis, Glenn Davis, Merline Murray, Elizabeth Taylor, Juanita Mitchell, and Chris Van Horn. Other youth who participated in the Texarkana service were Eddie Wagner, Gaye Mitchell, Keith Griffity, and Charla Relthford.

The theme of both programs was faith. Special music was furnished at Fouke by the Junior Choir and the Van Horn Family orchestra.

We are happy to see the initials SDBYF appearing on church bulletin announcements. They stand for Seventh Day Baptist Youth Fellowship, and indicate a willingness of our young people and their leaders to co-operate with the Youth Work Committee program. The advancement of plans is being delayed by a few societies who have not answered the questionnaire sent out three months ago. Indications from those returned show favor toward the over-all plan submitted.

### News of Nigerian Work

The present status and the future prospect of Seventh Day Baptist work in Nigeria has been a matter of keen interest for several years. The willingness of the Rev. Roger Cazziol, a young Italian missionary, to go to that country without denominational support gave rise to high hopes that the unstable native churches could be strengthened and bound together through his part-time ministry.

The story of Mr. Cazziol's efforts to help those people if fully told would make a most interesting book. Up to the present the correspondence reveals severe trials, many disappointments, personal danger, and the sustaining grace of God through it all. Some of the difficulties encountered were due to the fact that he was not sponsored by a recognized missionary agency; others were due to the unsettled condition of the province to which he went, which could not be foreseen. Added to this was the unhappy situation in regard to the college which was supposedly ready to open as soon as he arrived to become its principal.

He arrived at Kano in northern Nigeria on January 16 where he was detained for about 10 days due to an immigration misunderstanding and financial complications. When he arrived at Obizi, he found over 60 unaccredited teachers from far and wide waiting for the college to open. The buildings were not completed and full permission to open the institution had not been granted. The founder of the college had made promises which he was unable to fulfill and had knowingly misrepresented Seventh Day Baptists to the governmental agencies and to other mission groups.

Although without funds Mr. Cazziol did all he could by prayer and counsel for the disappointed students. He contacted by mail the missions from which they had come to persuade them to receive back some of the young men. He explained the situation to the educational authorities and in every way possible upheld the good name of Seventh Day Baptists.

On February 28 when it was finally learned that the college would not be per-

mitted to open this year he left Obizi upon the advice of the police. In that town mob violence had broken out in protest against the increase of school fees in the government-supported grade schools. A policeman was killed and all the people fled into the forest, leaving our friend alone. Other towns had similar mob gatherings but without such serious consequences.

In spite of the difficulties this highly populated area seems to be ripe for sound Gospel work, and the need is great. Mr. Cazziol has to leave Nigeria temporarily by the twenty-third of March when his visitor's visa expires. It is his present hope to go to nearby Ghana or the French Cameroon until a permanent visa can be obtained to teach in Nigeria. Two secondary or college positions have been offered to him. If this plan materializes he will then have freedom to do some of the constructive religious work in line with Seventh Day Baptist beliefs for which cause he went to Nigeria. As yet there has been little opportunity to personally investigate what may remain of the churches under the leadership of Mr. Imegi in the Ahoada district — the region visited by Dr. Wayne Rood. It is known that this leader has been seeking financial help during the past months from several other American Sabbathkeeping groups.

It is the firm conviction of the corresponding secretary of the Tract Society that Mr. Cazziol has represented Seventh Day Baptist belief and procedure very well indeed in a difficult situation. Our name has become favorably known. What will develop in the future cannot be intelligently predicted at this time. In the latest report (March 4) Brother Cazziol was much encouraged by his contact with an old Sabbathkeeping pastor who was found to be very sincere and rather interested in the stability of our denomination.

It has been largely assumed that saved individuals will save society. This is only a half truth. It is well known that there are ethical blind spots among the best of Christians. — H. H. Barnette, Southern Baptist Theological Seminary.

### Conference Publicity

Hear ye! Hear ye! Conference is six short months away and with it, Pre-Con Retreat. Anyone who has attended Pre-Con before or anyone having attended beautiful Pacific Pines Camp in the San Bernadino Mountains of California, can tell you why you shouldn't miss it.

When you are among the tall pines so near to God, an inspiration from Him is inevitable. After living so close to God, the prospect of leaving is saddening. Your spiritual life will be much richer for the experience.

But Pre-Con will be fun as well as inspiring. You will meet new people and renew old friendships. Besides study, there will be recreation to balance the day. So if you are between the ages of 15 and 21, plan on Pre-Con.

— Mary Lea Van Noty.

### Another Pastorless Church

At the end of this month the Shiloh, N. J., Church will be, at least temporarily, without pastoral leadership. At the annual meeting of the church in January a ballot was taken which indicated that a considerable number of those voting desired a change in leadership. Although nearly everyone present indicated in a later vote a willingness to have the pastor remain for another year during which adjustments could be made, the pastor, Rev. Robert Lippincott, announced the following week that he would plan to leave on the 31st of March. Thus this church, which during his ministry has been at its highest level of attendance and active membership, is now seeking a new pastor. Mr. Lippincott has not announced his plans for the immediate future.

### Patience Please

Some of the church news printed this week was received several weeks ago. The first of the year many local correspondents sent in fairly long articles, some of which had to be held back. The editor regrets the delay. Space is now available for short up-to-date items of interest and encouragement.

### New Filmstrips Available

Eight new filmstrips in sharp color which illustrate and explain some of the basic doctrines of the Christian Church are now available free of charge from the American Sabbath Tract Society at Plainfield, N. J. They are suitable for young people and adults and would be especially useful in churches where pastors and teachers are studying the doctrines of our own church. Note the description below of the first two in the series.

Two of the new filmstrips in the series of eight on "What the Bible Says" were described in the February 24 issue. Others in the series follow:

#### Sin and Its Consequences

What is sin? What is the underlying cause of sin? Can we keep God's law? These questions are answered in pictures showing God's promise to send a Savior and God's law as expressed in the Ten Commandments. The conclusion is drawn that God's law convinces man of his need for a Savior. Suggested discussion questions included.

#### The Redemption of Man

Man's need for redemption finds its answer in Jesus, as God and man. Through His sinless life He fulfilled the law for us; through His death, He made peace between God and man; after His ascension, He became our intercessor. This presentation leads the viewer to say, "I believe in Jesus Christ, my Lord and only Savior." Discussion questions included.

The remaining titles are:

The Christian Church  
Our Christian Responsibilities  
Death and Eternity  
Growing As a Christian  
Our Christian Privileges

It is suggested that these might be appreciated more if they are presented as individual topics rather than in close succession as a series. It would also have the advantage of spreading them out among the churches.

Ben Franklin retired at 46 to devote his life to the good of humanity by studying science.

## Teen Talk

### What Am I?

I am a pretty big fellow. I am like a giant water bird for I can ride the ocean waves with ease, but I am not a bird. Whoever heard of a bird with three legs? I can pull my legs up something like a duck but I can't fold them under me because they are too long. In fact they are about 200 feet long. I am very, very heavy; my weight is nine million pounds.

I am not really at home floating on the water. I prefer to keep dry. I am not a bird, for I cannot fly. Like a shore bird with long legs and a long neck I stand in the water not too far from the shore. When I put my legs down in 100 feet of water my feet may sink 30 feet into the soft bottom. I raise my 9,000,000 pounds about 40 feet above the water and there I stand while I stick my neck down. With my "bill" I can bore down 4 miles below the bottom of the ocean. What am I looking for? I am looking for oil. By this time you may have guessed my name. I am an off-shore oil drilling platform built by R. G. LeTourneau for work in the Gulf of Mexico.

Mr. LeTourneau gives God the credit for all his inventions of great machines — and he has built many different kinds. Recently, he has designed a new type of locomotive to pull ships through the locks of the Panama Canal. In Africa and in South America his tree-smashing equipment rolls through forests of big trees trampling them underfoot as it goes.

For years Mr. LeTourneau has been flying from state to state and country to country speaking in churches and witnessing before heads of governments. He tells people that God is his partner. Not only is God a sort of senior member of the firm, but Mr. LeTourneau shows his gratitude by sharing the profits of the business, giving large sums to religious work.

We cannot do things on as big a scale as this great inventor but certainly we can determine early in life that whatever ability, whatever money God gives us will be used unselfishly to the glory of God.

It is Christ in our hearts that makes us want to do great things. The Bible says we are heirs of God, joint heirs with Christ. That is not true unless we really join ourselves to Him and seek to unite with Him in His soul-saving work.

### Our World Mission

The Nortonville, Kan., Church has, among other committees, one called "Our World Mission Committee," the purpose of which is to foster interest in and giving toward the total work of our denomination. A short summary of the recent activities of the committee is published in the February issue of "The Messenger," a four-page mimeographed bulletin, and is signed by the committee.

"At the October business meeting, the 'Our World Mission' Committee announced that because of the feeling of concern of a good many persons after Conference over our failure as a denomination to fulfill our promise to send a missionary to British Guiana, it had received donations of \$500 toward this cause. After discussion of this matter, the church voted to give a like amount to make a total of \$1,000 to be given toward this worth-while project, with the hope that other churches in the denomination will also rise to the challenge and raise the full amount by Conference time, in addition to putting the 'Our World Mission' Budget over the top."

### Parable of the Seven Coins

It came to pass that a man went to market with a string of seven coins. Seeing a beggar asking for alms, he gave the poor man six of the coins, and kept one for himself.

The beggar, however, instead of being thankful, followed the good man and stole the seventh coin also. "What an ungrateful fellow!" one may exclaim. Yes, but there are those to whom God has given six days and who steal the seventh also. Are you stealing the seventh day for your own purposes, or do you use it for worship and serving God? — The Inspirer (Richburg and Nile).

## NEWS FROM THE CHURCHES

WESTERLY, R. I. — The Rev. Luther W. Crichlow, pastor of the People's Seventh Day Baptist Church of Washington, D. C., was guest preacher for a series of three meetings, termed "A Quickening Faith Mission," held in the Pawcatuck Seventh Day Baptist Church on Thursday and Friday evenings, February 27 and 28, and Sabbath morning, March 1.

The topics for the evening preaching discourses were "The Big Lie" and "The Big Operation." His Sabbath day message was entitled, "The Big Homecoming."

This mission series, originally planned for February 20, 21, and 22, was carried over a week, due to the heavy snowstorm that crippled transportation all along the Atlantic coastal states. A rainstorm had moved in to replace the snow when the series finally got started, and the wet weather tended to interfere with the attendance at both evening meetings. Nevertheless, over fifty came out to the Thursday night meeting and eighty to the Sabbath eve gathering. Sabbath morning the worst of the storm had abated and attendance was above average.

In the opening remarks prior to his Sabbath day sermon, Pastor Crichlow voiced his appreciation for the friendly hospitality he had received here and expressed the hope that his series of discourses might in some way prove beneficial in supplementing the pastor's work.

He told the congregation that while serving as a missionary in Jamaica he had been expected to preach for two hours and had found himself equal to the requirement, then hastened to say that he would have regard to the shorter speaking time he knew was preferred here in Rhode Island.

Pastor Crichlow also brought the children's message to the Sabbath School's opening program, telling the story of Shadrach, Meshach, and Abed-nego in a manner that alerted the youngsters and gave the grownups a new insight to the lives of the three resolute captive Hebrews of long ago. — Correspondent.

NORTONVILLE, KANS. — The choir, under the leadership of Mrs. Ira Bond, presented the Christmas story in song,

Scripture, and narration on December 21. Danny Nieman was narrator and sang a solo. It was a fine presentation.

The children and the young people of the church, under the direction of Eva Wheeler, Kathryn Nieman, and Reba Wheeler, quietly presented on Christmas Eve, "The Light of the World." Costumes, lighting, scenery, and antiphonal singing added greatly to the program. The Christmas story was read in Scripture form while from the back of the church came the shepherds, wise men, and the many different nations of the world. Each paused at the manger scene to express in Scripture what Christ's birth had meant to them. The program closed with the nations of the world forming a cross above the nativity scene, each holding a lighted candle.

The New Year's dinner was held December 29. Due to much illness the attendance was small. The Quarterly Business Meeting was held immediately following the dinner.

On January 4 the church welcomed Rev. David Clarke from Boulder, Colo. He brought a fine message on "Making God Real to Us" after which he officiated at the Lord's Supper. Fifty-two members enjoyed a fellowship dinner at noon in the church basement. In the afternoon Pastor Clarke gave a report on the Commission's activities and showed slides of camp and church activities in Boulder.

The Ladies' Missionary Society prepared Christmas baskets for the ill, shut-ins and bereaved. On January 2 they met at the home of Lenna Babcock. Margaret LaMont presented the lesson on "Light." Following the meeting the ladies went next door to Mrs. Lee Stephan's for a private auction of articles donated by Mrs. Maude Burdick. The money from the auction will be given to the Lord's Acre Fund.

January 18, the World's Mission Committee had charge of the morning service. Ed Johnson assisted by James August presented the needs of the mission field.

The church has received word from a minister who is interested in our pastorate. Once again we are hopeful that the Lord



# The Sabbath Recorder

has chosen a pastor for us. Our prayer remains "Not my will, but thine be done." — Correspondent.

BERLIN, N. Y. — On December 21, our annual Christmas party was held with the children and young people giving the program under the direction of Eunice Maxson. It has been the custom for the Sabbath School to give presents to the primary department and the teen-age group. This year the teen-agers voted to give to the Jamaica Mission Car Fund the money that would have been spent for their gifts.

When the gifts were distributed, we each received an interesting letter from our pastor. He thanked us for the hot-water heat recently installed in the parsonage and for the fine new floor in the dining room. He reported an increase in the church membership of eleven by baptism and three by letter. We learned that he is enjoying a course in Pastoral Clinical Training taught by the Andover-Newton Theological Seminary at Albany Hospital ever Monday night.

On January 5, our annual church dinner and business meeting were held with a good attendance in spite of bad weather. In the election of officers, a few changes were necessary due to the fact that two of the young people will be going to college in the fall.

On February 1, the service was largely in charge of the young people in observance of Youth Week. Althea Greene gave a talk on "What Kind of Faith Does Christ Want of Me?" and Hillar Ilves spoke on, "Overemphasizing of Our Difficulties as Christians."

We have been happy to welcome to our congregation the Cushman family of eight from Pittsfield as well as several young people from Berlin, two of whom sing in the new junior choir directed by Eunice Maxson.

William Flanagan of Poughkeepsie, who joined our church in November, drives to Berlin and attends service about once a month. We miss Mrs. Wing from church service, as failing health prevents her attendance. — Correspondent.

PRAYER is the breath of heaven upon the written and spoken Word which makes it live in the hearts of the hearers.

— Five Continent Committee.

## HARBINGER OF SPRING

(Sabbath morning thoughts penned on March 1, 1958, the first mild, sunny day for weeks.)

Lois F. Powell

Oh, it is a welcome sight,  
The dawning of this morning's light!  
Rare is the glory spreading there —  
That myst'ry of spring morning air!  
It is indeed a welcome gift  
When spring hands out its early lift.  
A very little can we do  
To spread cheer faster neath the blue.  
God does His part so very well,  
The wonders coming we can tell.  
Truth now released has extra cheer,  
Because our summer hovers near!  
Just widows' mites will blessing bring,  
By joining when the robins sing!

## Obituaries

**Bakker.** — Mary Pamela, daughter of Frederik J. and Shirley Reinhart Bakker of Plainfield, was born February 8, and died Feb. 17, 1958.

Surviving besides the parents is a baby sister who has been in the home for one year.

Private services were conducted by the Rev. Gerald T. Krohn (Presbyterian) and the Rev. C. Harmon Dickinson. Interment was at Hillside Cemetery. — C. H. D.

**Bonham.** — Winchester, son of Belford M. and Ammorilla Ayars Bonham, was born July 19, 1871, in Shiloh, N. J., and passed away March 2, 1958, at the Masonic Home in Burlington, N. J.

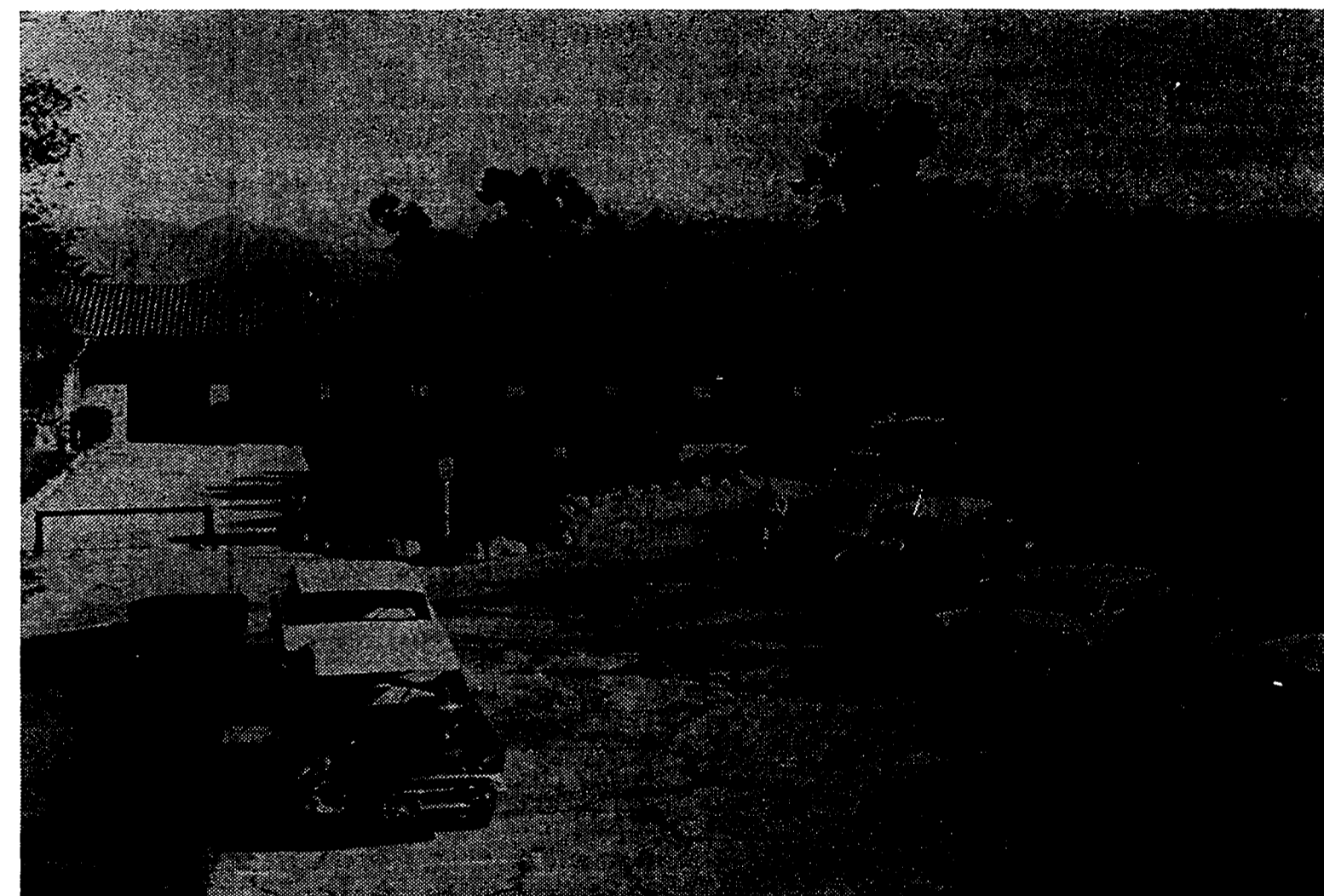
Mr. Bonham has no immediate family living. A graveside service was conducted by the Rev. Robert Lippincott in the Shiloh Cemetery. — R. L.

**Davis.** — Elizabeth, daughter of Robert and Johanna Davis, was born near Shiloh, Feb. 15, 1877, and passed away March 4, 1958, at the home of her daughter in Brielle, N. J.

Mrs. Davis joined the Marlboro Church and later transferred her membership to the Shiloh Seventh Day Baptist Church where she was a faithful member until her illness.

Surviving are 8 children: Wesley of Trenton, Jonathan of Shiloh, Mrs. Mary Green of Brielle, Mrs. Bessie VanMeter of Bridgeton, Mrs. Julia Rainear of Penns Grove, Mrs. Ida Green of Fortescue, all in New Jersey, Mrs. Lucy Rainear of Oreland, Pa., and Mrs. Mabel Cruzan of Adams Center, N. Y.; 3 sisters: Mrs. William Wolf of Bridgeton, Mrs. Allen Parker of Altmor, Mrs. Ella Mounts, Linwood, all of N. J.; 25 grandchildren and 27 great-grandchildren.

The funeral service was conducted at the Robert Garrison Funeral Home by her pastor the Rev. Robert Lippincott. Burial was in the Shiloh Cemetery. — R. L.



PARTIAL VIEW OF CONFERENCE GROUNDS

When the Seventh Day Baptist General Conference meets at Covina in Southern California, August 11-18, 1958, some of the committee work will be done in the classrooms pictured above. Then the beauty and grace of the whole campus will become a treasured memory for all who attend. Gymnasium, swimming pool, chapel, dining room, library, dormitories, and camp ground will help to make the program long to be remembered. The now snow-capped mountains rising high to the east will still be inspiring, though not snow covered. See story inside.