

The Sabbath Recorder

Smith. There are about 20 children registered.

Four of our youth attended Camp MILES June 8-15.

Junior Choir led by Mrs. Craw and Mrs. Smith meets each week for practice and sings special music for the morning worship every Sabbath. We are planning for the first baptismal service for our church early in July.

LOS ANGELES, CALIF. — Our church has a very busy summer schedule besides making preparations for the General Conference to be held in Covina in August. The various Conference committees are very busy making plans for this annual event.

We had a very interesting service on June 14, Children's Day, and twenty-seven Sabbath School children gave the program of songs, recitations, a solo, responsive reading, and Scripture reading. Our pastor's son, Stephen Saunders, gave the sermon for the children. The pastor's sermon was on "What Children Can Do." He said it was rather paradoxical, for we had just seen what they can do. We have reason to be proud of our Sabbath School children.

This program was followed by a very impressive service when several parents presented their babies to be dedicated to the service of the Lord.

On June 21, Pastor Saunders baptized four people, three of whom were our young people. We were happy to see these people take this stand for Christ. Also on June 7, a young married couple was received into our membership, making six additions to our church.

Our choir, under the direction of Miss Lois Wells, is giving us excellent music. Recently we were favored by a duet by Dennis Lundquist and Herbert Saunders.

We ask the prayers of all our churches for our work in this large city.

— Correspondent.

Accessions

Adams Center, N. Y.

By Testimony:

Renè Mauch

Annemarie Mauch (Mrs. Renè)

Riverside, Calif.

By Baptism:

Jack Jensen

Fred Jensen

Mrs. Opal Jensen

Mrs. Minnie Farley

Births

Richards. — A daughter, Elizabeth DeAnne, to the Rev. and Mrs. Donald E. Richards of Berea, W. Va., on July 4, 1958.

Obituaries

Cockerill. — Clara Fox, daughter of Charles W. and Rosalie Ball Fox, was born November 1, 1881, at Johnstown Center, Wis., and died June 21, 1958, in the Edgerton Hospital.

She was a beloved member of the Milton Junction Seventh Day Baptist Church. Her marriage to Walter B. Cockerill took place in the year 1917. Surviving are her husband, Walter, and a sister, Mrs. Chester Herrington.

Memorial services were held in the Albrecht Funeral Home, Milton Junction, with her pastor officiating. Burial was in the Milton Cemetery.

— V. W. S.

Cooper. — Asa B., husband of Grace Cooper, was born March 18, 1898, and died May 18, 1958, in the Veterans Hospital at St. Petersburg, Fla., after a long illness. He was a member of the De Ruyter, N. Y., Church.

Besides his wife, he leaves a son, Richard, and daughters, Rita Lynch of Homer and Mrs. Virginia Weeks of Munnsville, N. Y.; also several grandchildren. Farewell services were held at Briggs Funeral Home with Pastor Charles D. Swing officiating. Interment was in the Glenwood Cemetery, Homer, N. Y.

— C. D. S.

McCarthy. — William A., son of William and Lydia McCarthy, was born August 21, 1874, and died at a Stoughton, Wis., nursing home April 10, 1958.

Mr. McCarthy was married to Jennie Bliven on May 25, 1895. She died December 31, 1898. His marriage to Hattie Webster took place June 19, 1902. He is survived by his wife, Hattie; two daughters: Mrs. Robert Gaines and Mrs. Clinton Green; a brother, Loyal; a sister, Mrs. Fred North; six grandchildren and 11 great-grandchildren.

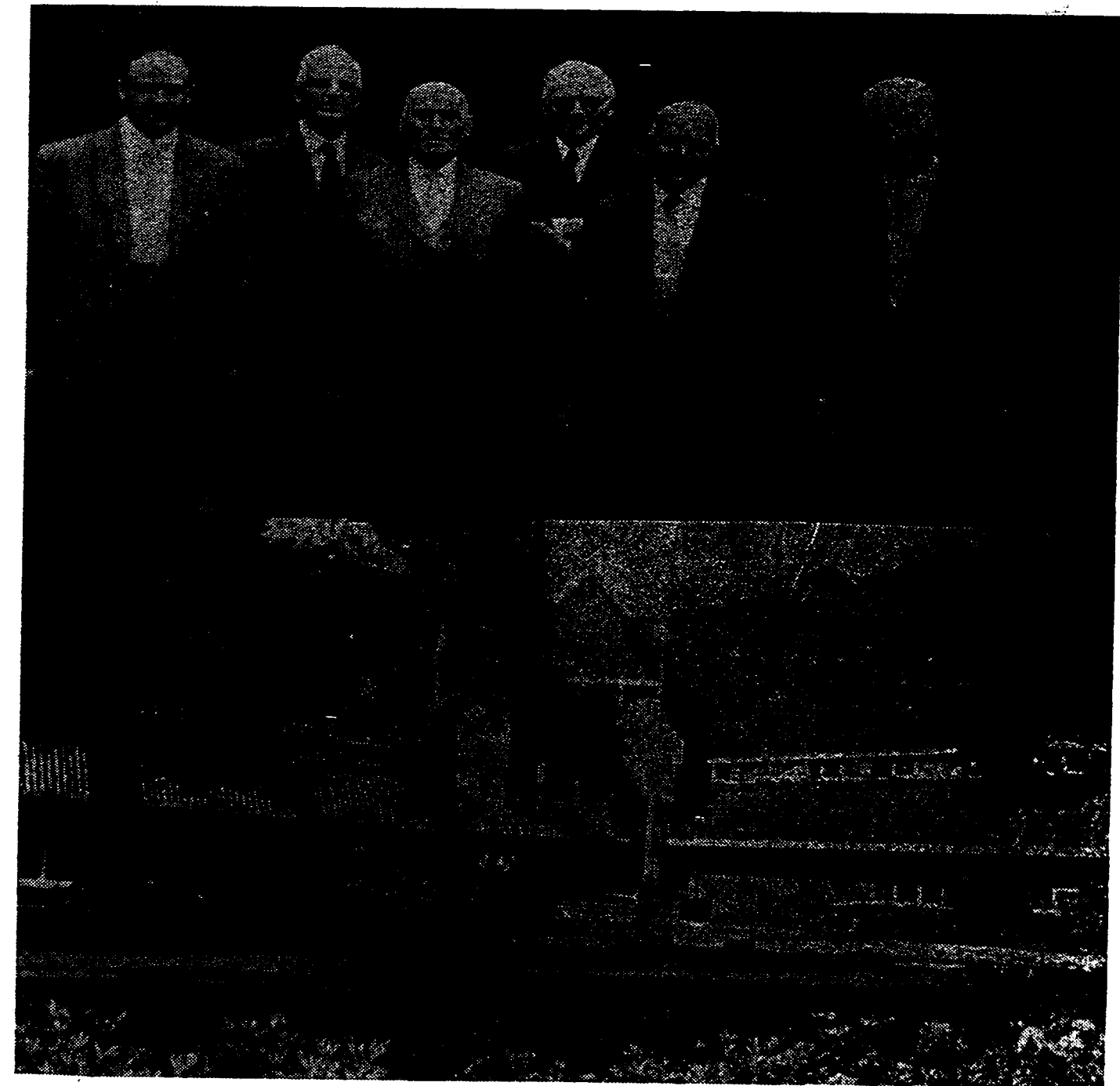
The memorial service was held in the Albion Seventh Day Baptist Church on Sunday, April 13, 1958, with the Rev. Victor W. Skaggs officiating. Burial was in the Evergreen Cemetery, Albion. — V. W. S.

McCarthy. — Hattie Webster, daughter of John and Theresa Webster, was born August 8, 1874, in Albion Township and died April 14, 1958, in the Edgerton, Wis., Hospital.

Her marriage to Mr. McCarthy took place on June 19, 1902. She was a consecrated Christian, a lifelong member of the Albion Seventh Day Baptist Church. Surviving her are two daughters, Mrs. Robert Gaines and Mrs. Clinton Green; six grandchildren and 11 great-grandchildren. Her husband preceded her in death by four days.

Memorial services were held in the Albion Seventh Day Baptist Church on April 17, 1958, the Rev. Victor W. Skaggs officiating. Burial was in the Evergreen Cemetery, Albion.

— V. W. S.



Meeting Place and Leaders of Dutch Conference Held at Zeist, Holland, June 27 - 29, 1958

Upper picture is of elders of Seventh Day Baptist churches in Holland including one from Germany. Left to right: Maarten Baars of The Hague; G. Zijlstra, secretary of the Seventh Day Baptist Union in the Netherlands; Elder Kohler of Brunswick, Germany; H. Visser of Haarlem; Cor. van Dijk of Utrecht; Cor. Bosch of Amsterdam. A report of the conference will appear in the next issue.

The Sabbath Recorder

First Issue June 13, 1844

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

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WOMEN'S WORK Mrs. LeRoy DeLand
CHRISTIAN EDUCATION Mrs. Claire Merchant
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Mirrored Churches and Denominational Reflections

Every year at our General Conference and at the pre-Conference Commission meeting there is a concerted, and somewhat costly, effort to set up a mirror large enough to see ourselves in relation to our whole work. We spend much time, money, and energy in an effort to keep our denominational program unified.

We look at ourselves from the financial angle in particular. We see so much to be done and so little to do it. Home field extension languishes and foreign work proceeds much slower than we would like.

When Commission looks into that big mirror that body almost annually makes some pronouncement about curtailing special appeals for funds to support work that is not part of Our World Mission. The secretaries of various boards and the editor of the Sabbath Recorder sometimes feel that they are watched with almost hawk eyes, lest a work which seems important to them or to some who through them seek publicity for worthy causes should be brought to the attention of more than one church. Doubtless this is as it should be. Those who represent the denomination must be most careful to abide by the actions of the General Conference and bend their efforts toward the full support of the denominational program as decided upon by the representatives voting in a democratic fashion. Truly we must have unification rather than scatteration of funds if a well-rounded work is to be successfully carried on.

We have done a pretty good job of looking at ourselves in the larger mirror. Qualified people study our resources and set some limits on our enthusiasm. We do not all agree as to how little or how much we can do. It is relatively easy to predict on the basis of past action and the level of consecration of previous years, but to predict increase in consecration on the part of the presently lukewarm people, for which we pray — that we cannot do. However, denominational reflections do serve as some guide.

What about local church mirrors? How many of our churches honestly look in a mirror of financial responsibility? On the local level one seldom finds a committee

that corresponds to the Commission of our General Conference. Our congregational type of government makes us rebel just a little against such mirror gazing at our own church projects in relation to our denominational program.

We are quite ready to insist on the strictest economy of world-wide efforts of Association or Conference, for those things are one or two steps removed when we are thinking in terms of our particular church plans. It is another matter to look at ourselves in all honesty when we have some pet project of church beautification or something of the kind. Do we hear many voices raised in our larger churches against some of the relatively unimportant projects which do not contribute much to the growth of the church and which apparently curtail the missionary giving of the people?

One must realize that every church has its own problems and that it is impossible to generalize in a way that will apply to all or be helpful to all. This editorial is prompted by a study of the comparative giving of our churches to what we call Our World Mission. There seems to be not too close a relationship between the size of the church and the amount of the contribution. The editor believes that he knows the relative financial ability of quite a few of them. Here again, mission giving does not seem to be in close relation to combined salaries or to the giving of other churches. How many irons does your church have in the fire? Are they all necessary? How about special projects in your church? Is there any supervision over the unimportant ones such as is exercised on the denominational level? Do we allow a double standard of promotion of projects, within the individual church and where more than one church is involved?

None of what we have said above is to be construed as opposing the strengthening of the local church or providing adequate ministerial support or engaging in special projects consistent with the overall work of the denomination. It is rather an appeal for careful adjustment of the delicate balance between local, denominational, and project giving. We need prayer and Spirit-guidance in these matters.

JULY 21, 1958

MEMORY TEXT

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Isaiah 60: 1.

Christian Day Schools

The Christian Day School movement appears to be growing in many parts of the United States. There are such schools available in numerous communities where there are Seventh Day Baptist churches. Not all such schools are of equal merit, much depending on local leadership and the ability to secure financial backing for the enterprise.

These schools face real problems and call forth some of the most consecrated teachers since the salaries are, of necessity, quite low. Being interdenominational rather than parochial, the trustees cannot count on support through denominational channels. On the other hand, tuition charges must be kept low because the parents who make use of such schools are seldom in the high-income bracket. There is no social climbing for the well-to-do, as is often the case in well-established, non-religious private schools. And, of course, they are not tax-supported. In spite of these handicaps many such schools flourish and provide an opportunity for education with a Christian emphasis in a somewhat sheltered environment, and at a low cost.

Our attention has been called to the rather splendid work of the Christian School of Bridgeton, N. J. Muriel Osborn, wife of our Marlboro pastor, is a teacher in that school. The children of two Shiloh families have been enrolled in it, and others watch its progress with sympathetic interest. Those who are close to this particular school feel that it provides something which meets the needs of their children better than would be possible in any other available school.

There was a time when Seventh Day Baptists in the Shiloh area and in many other places pioneered in the establishment of grade and secondary schools for the benefit of the whole community. They



**Your Part
in the 1958
OWM Program**

What kind of report would you like to hear from the OWM treasurer at the General Conference next month? For nearly a year Seventh Day Baptists have been hoping and praying that our current budget of \$90,000 would be completely raised by General Conference time. However, the treasurer's statement for the period ending June 30 shows that we still lack over \$24,000 of attaining our goal. If the budget is not fully raised by Conference, must we again curtail the work of Our World Mission instead of extending it to meet the opportunities before us?

Our denominational program cannot and does not operate on credit. We must have cash to meet our responsibilities and our commitments to God and to His people everywhere!

In 1957, nearly \$10,000 was raised for Our World Mission through our nationwide Conference collections. On August 9, in most of our churches, and on August 16 in Covina, California, Seventh Day Baptists will have an opportunity to give even more generously for our Lord's work through our denominational program by contributing to the 1958 Conference collection.

Our \$90,000 budget can be completely raised before the last session of General Conference this year if every church and every individual will give as God leads. You are responsible for the O W M report which will be given at Covina!

— Olin C. Davis, Treasurer.

made a distinct and lasting contribution during the years when they were most needed. It does not seem at all amiss in this generation for Seventh Day Baptists to take advantage of the opportunities afforded by Christian schools or to help in their support as they may feel inclined. Our people have a heritage of helpfulness which may well be expressed in this way.

**Plans for Recruiting
and Training More Ministers**

By Courtland V. Davis

Recruitment for the Seventh Day Baptist ministry was spotlighted at the month-end meeting of the committee of General Conference concerned with Ministerial Training. Four of the five members of the committee met with the dean of the School of Theology and the executive secretary of the General Conference in Battle Creek, Mich., on Monday, June 30, and Tuesday, July 1. Recruitment is to be emphasized by:

1. Asking the Vocational Committee to include a special emphasis on full-time religious service in its meetings, publications, etc.
2. Including in the budget of the committee funds to send theological students to camps and other youth groups to present the opportunities of the ministry.
3. Asking pastors to use the Sabbath after Thanksgiving each year to emphasize commitment to positions of church leadership and careful consideration of the call to the ministry.
4. Calling the attention of all to the need of ministers for service in churches now pastorless and for replacement of many pastors now nearing retirement age.

The committee expects to continue vigorous efforts in the field of recruitment, feeling that the need is urgent.

A tentative budget for the new Conference year was adopted for presentation to the Commission. It contains a proposal, recommended by the dean of our School of Theology and approved by Alfred University, for the establishment of tuition fees for School of Theology students, with fees of our Seventh Day Baptist candidates for the ministry paid by Our World Mission. This proposal would not increase the cost of the school to Our World Mission since the amount of the fees would be used for the support of the school, of course, just as other Our World Mission funds are so used. The committee felt that the institution of such tuition fees at this time would have many advantages.

President's Column

Workshops at Conference

A workshop offers a greater opportunity for group participation than many approaches to a subject. This year four workshops are being offered at Conference.

On Wednesday afternoon the Women's Board is offering one on "Forward in Growth Through Our Membership Responsibilities." This will be led by Mrs. LeRoy DeLand.

On Thursday afternoon three workshops will be offered: 1. "Planning the Church Program," under the leadership of the Rev. Kenneth Smith, Dr. Keith Davis, the Rev. Victor Skaggs, and another layman. 2. "Ecumenical Relations," under the leadership of the Rev. Clifford W. P. Hansen. 3. "Stewardship Promotion," under the leadership of Mrs. Robert T. Fetherston.

This is an opportunity to explore and to share in three important areas of Christian thought. It is hoped that each one attending Conference will attend and participate in one of these workshops.

**1959 General Conference
Invited to Salem, W. Va.**

When the members of the Salem Church held their quarterly business meeting Sunday evening, July 6, they voted to invite the Seventh Day Baptist General Conference to be held at Salem in 1959.

Among those at the meeting were Mrs. Allie Randolph, who was 88 on July 5, Mrs. Charles F. Randolph who is 92, their sister, Miss Girthea Davis, and a sister-in-law, Mrs. Okey W. Davis. The four charming ladies are known to practically everybody in Harrison County.

In thinking of her birthday, Mrs. Allie Randolph (known as "Aunt Allie" to hundreds) put 88 cents in the Birthday box. — Salem Herald.

SABBATH SCHOOL LESSON

for August 2, 1958

Guarding Our Freedoms

Lesson Scripture: Amos 7: 10-5; Gal. 5: 1, 13-18, 25.

**Another Special Issue
Nearly Ready to Go to Press**

The first two special issues of the Sabbath Recorder during the current year (February and May) met with enthusiastic approval from those who used them extensively. The print order was determined largely by the advance orders received. Another issue (dated August 11) is nearing completion. They are sold below cost in order to advance the cause of Christ. The Tract Board is glad to do this but wants to make sure that its money is not wasted by having to guess at the number wanted by the churches.

Pastors and people are busy with many things and sometimes let the time slip by without ordering, even though reminder letters have gone out to clerks, Sabbath-School leaders, and ministers. July 21 was given as the latest date for advance orders. However, if your personal or church order is sent in immediately upon receipt of this issue, it may be possible to honor it. A limited number of copies will be printed beyond the quantity ordered. Please bear in mind that some of those who forgot to order previous special issues were unable to get all they wanted after the publication date. You cannot afford to "wait and see." Order now. If you are not satisfied that this magazine is an important piece of literature which will bring blessing when wisely distributed, you may return it. The price is \$8.50 per hundred.

Keep Praying

Of course God answers prayer — but just a moment, please. Prayer is far more than petition, request, and intercession. It is first and foremost adoration, thanksgiving, and praise. Render therefore unto the Lord His due. Let your heart be filled with worship, even as you approach God's throne with your petitions. The God who answers prayer loves to hear His children pray. Let us then be about this heavenly business the first thing in the morning, the last thing at night, and often in between. Let us maintain our prayer contact with our Father who loves us and who doeth all things well.

— Charles J. Woodbridge, Tell Us, Please, Fleming H. Revell Co.

Planning Committee Will Meet at Riverside

Pictured here is the Planning Committee of the denomination as it was assembled in the Board Room of the Seventh Day



Baptist Building, Plainfield, N. J., at its spring meeting. On that occasion the president of Conference, Rev. Earl Cruzan (standing, left), met with the employed secretaries and the president of the Women's Board.

The next meeting, under the chairmanship of Mrs. Robert T. Fetherston (seated, right), executive secretary, will be held at Riverside, Calif., just prior to General Conference. This committee will also meet with the Commission in the semiannual assembling of the Co-ordinating Council, also just before Conference. Meetings are expected to be held at the Parish House next door to the church, 4415 Lemon Street. — Ed.

"Secular Baptism" in East Germany

According to the Communist press, "many citizens want to bring up their children as atheists. The new registration ceremony will make it possible for them to express their convictions."

Reports say there will be no objection to having sponsors like godparents. Representatives of the enterprises where parents work attend and bring presents.

E. P. S., Geneva.

MISSIONS — Sec. Everett T. Harris

CRANDALL HIGH SCHOOL — TEN YEARS OF SERVICE

(Taken from the June, 1958, issue of "The Harvester," a publication of the Jamaica Seventh Day Baptist Conference.)

This year Crandall High School is ten years old. When one begins and reviews what it has accomplished in the past ten years, one wonders if more could have been done. We look back with pride and see former Crandall students who are occupying and preparing further to occupy positions of responsibility. This work has not been accomplished by a few, but by a great many who see for our Seventh Day Baptist young people and many others an opportunity to prepare themselves for a broader scope of service.

Crandall's special fields are academic and commercial. Our commercial department can easily use several more who desire commercial work, but we recommend that those desiring to take commercial work take a year of academic training, emphasizing English and mathematics, especially practical arithmetic.

To our Seventh Day Baptist young people who are prepared to enter high school, we extend to you (to a limited number) the tuition (or school fee) as an incentive to help you in preparation for life's work.

Education is not something you can acquire in a day or two. It means hard study and perseverance. One has "to run with patience" the race set before him. We urge our young people to take advantage of these opportunities which are aided by the Seventh Day Baptist Missionary Board of America and many individual members of our denomination.

If you plan to enter school this September (8th) at Crandall with the above aid, talk it over with your pastor, whose recommendation you need, or contact the headmaster for forms. Scholarship tests will be given July 16, 1958, and results will be mailed to applicants as soon as completed.

Crandall has organized and nicely started a Parent-Teacher Association which meets every month except August. A special program is prepared for the first Wednes-

day night in July, with special emphasis on a quiz test participated in by the pupils of the school. Parents, guardians, teachers, and anyone especially interested in Crandall High School may be members upon meeting financial requirements (small dues).

We look forward to bigger and better things for Crandall High School. We would like to see the school accomplish the work which its sponsors desired, so that others who look back in the coming years will be glad that they had a part in this work.

Aid us by your prayers and work that we may accomplish that for which we have dedicated our lives in His service.

Grover S. Brissey, Headmaster,
Alma D. Brissey, Treasurer.

Theology Students

Small grants-in-aid (generally \$150) are made each year to Seventh Day Baptist students in Schools of Theology upon submission of statement of need and indication of intent to become and remain a Seventh Day Baptist minister. These grants are made from funds in the hands of the Board of Trustees of the Seventh Day Baptist Memorial Fund at their discretion and usually upon recommendation of the Committee on Ministerial Training of the Seventh Day Baptist General Conference. Application blanks are available from any of the following persons:

Rev. Albert N. Rogers, Dean
School of Theology
Alfred, N. Y.

Mrs. R. T. Fetherston, Executive Secretary
Seventh Day Baptist General Conference
476 N. Washington Ave.
Battle Creek, Mich.

and the following members of the Committee on Ministerial Training:

J. Leland Skaggs, Chairman
Milton, Wis.

Courtland V. Davis, Secretary
510 Watchung Ave.
Plainfield, N. J.

David T. Sheppard
Cedarville, N. J.

Rev. Paul S. Burdick
Shore Rd., R.D. 2
Waterford, Conn.

Rev. C. Rex Burdick
Verona, N. Y.

MISSIONS — Sec. Everett T. Harris

Biographical Sketch of Pastor Montie Slusher

At our request Pastor Montie Slusher of Jackson Center, Ohio, has written up a brief review of his life. Pastor Slusher began as of April 1, 1958, to receive assistance as pastor of our missionary church at Jackson Center, Ohio. He is licensed to preach "by the Salem Seventh Day Baptist Church" where he and Mrs. Slusher presently hold their church membership.

Pastor Slusher wrote on June 9, 1958, "I was born March 18, 1935, in Billings, Montana. I lived in a small town in Montana (Huntley) and was graduated from Huntley Project High School in 1953. During this time I attended the local Methodist Church. I was married in September of 1953 to Edna M. Johnson of Worden, Montana.

"I enlisted in the Air Force in March of 1954. Shortly after enlisting, I joined the Seventh-day Adventist Church of San Antonio, Texas. This was done under the guidance of an Adventist chaplain stationed at Lackland AFB, Texas. I served as a Chaplain Services Specialist (Chaplain's Assistant) for three years, 9 months. This service, and its consequent education in other beliefs, led me to leave the Adventist Church in 1957. I could not believe in the 'Remnant Church' teachings or the dietary laws or the writings of Ellen G. White. My association with other faiths has led me to believe strongly in the ecumenical movement.

"At present, we are serving as pastor of the Jackson Center Seventh Day Baptist Church. I first became acquainted with Jackson Center by way of the Rev. Leon Maltby of the Sabbath Recorder. We visited the church and they asked me to come back and conduct the services on the following Sabbath. I did so, and continued to return every Sabbath until the time of Conference. Deacon J. D. Jones and I attended the General Conference at Milton, Wisconsin. Shortly after, my wife and I placed our membership with the Salem Seventh Day Baptist Church, since we originally planned to go there to college. Later we were invited to stay on in Jackson Center, which we did.

"I am enrolled at Ohio Northern University at Ada, Ohio. Recently I was elected secretary-treasurer of the Upper Room Fellowship of O.N.U. This is an organization composed of persons planning full-time Christian service in different fields.

"Our son David was born last August shortly after General Conference."

Holding Forth the Word of Life

A Bible Study at Eastern Association,
Rockville, R. I.

By Rev. Paul L. Maxson

(Continued from last week)

Paul was looking for the end of the world in the near future and was not looking into the perplexities of the problems in a growing and complex society. The converts at Philippi were to work out with fear and trembling their salvation, for they had no way of sharing or participating in the government of Rome. They had no way of changing society politically. It was their trial to see if they could survive as a little group of new Christians in the world of paganism. They met it well, so well, in fact, that we inherit today the faith they defended.

Now we must understand what it means to be a "blameless" Christian in the midst of a modern paganism that is just as crooked and perverse as anything the early Philippian Christians had to deal with in their day. According to Paul, Christians are to avoid blame, and furnish light amid darkness by "holding forth (or fast) the word of life." The "word" is the Gospel's message to the self-centered nature of man, with its continuous need of judgment and of transformation into a new life.

History shows us that in the fight for freedom, ever since the French Revolution, earnest thinkers have tried to find answers outside our religious tradition. One of the greatest sources of error has been a widespread belief, and I might add, an almost unconscious one, that natural self-interest can be made so foresighted that it will be all that is necessary to get together a united and a smooth-running

society. . . . The fallacy of this is that they think that after self-interest, happiness will follow. . . . When our lives center around self we become very narrow, but when we let our lives center around God in Christ Jesus, they are used to relieve the pain and suffering of others. It is then that we get real pleasure, lasting pleasure, holding forth the word of life. The fact of the matter is that when we fail to use Christian principles as Jesus taught them, we become mired down with our pride, our greed, and our self-centeredness.

The error of confusion comes from too great a trust in **understanding** as a means for controlling the dangers of self-interest. When men put their trust in **reason** instead of in Christ or Christianity we must bring them to the realization that reason without Christ to guide it produces only shipwreck of the soul. Some teach that fear for self in the face of our fear of man will be cured by understanding.

This is what was written in the **Atlantic Monthly** about this kind of thought:

Many . . . serious scientists (and we are all sitting at their feet today) really believe that **greater intellectual understanding of life and living will make people better. . . . To understand means to be good.**

I don't believe such nonsense and I don't believe you do either. All we need to do is to turn to the second chapter of Romans to see how surely St. Paul recognizes the tragic gap between knowing and doing. This notion that self-interest would be good, provided it was rich enough and powerful enough, has been one of man's blind spots in much of his thinking. This kind of thought has been a growing curse in the entire world, blessed by Nietzsche and cheered and cherished by all totalitarian tyrannies. Since we were not prepared to believe that the self-interest of man, unredeemed by the Spirit of God, was capable of such ruthless and hellish brutality, the onslaught of it caught us unawares. We are not yet fully conscious that the things we hate in governing systems opposed to our own arise from the thoughts we have helped spread throughout the world today. And what's more, we are still using the sins of our opponents to

blind us to what is wrong with ourselves. It is very easy to find fault and condemn others, but do we stop and consider the things we have said or done that may have caused them to do such things?

The words of our Association theme "Holding forth the word of life" still have the same meaning for us today as they held for that little group of Christians there in Philippi. They mean that we are to work at our job of winning souls, proclaiming the mercy of God, telling the message of Christ Jesus which brings a new life and hope to those who receive it. Our whole attitude, all that we say, all that we do, should help others to see Jesus as we hold forth the word of life.

Into this appeal for conduct worthy of the Gospel, Paul throws the personal note which is the special charm of this letter. He loves the Christians at Philippi and knows their deep love and devotion for him. He realizes here he is confined in prison and probably will remain there until death, yet he knows their hearts are with him as never before. So he calls upon them to be steadfast in their faith so that in the day of Christ he may be proud that he did not run in vain or labor in vain. He is now thinking of the day of the coming of the Lord when He will make His rewards to His servants. He knows that if the Philippians remain steadfast that he will not be disgraced. He will have proof to show that he ran well, and that his hard training had not been wasted, but was bearing fruit for the Kingdom of God.



Conference Grounds at Covina, California

WOMEN'S WORK — Arabeth M. DeLand

AUGUST DEVOTIONAL SERVICE

By Edith Davis

Theme:

Pray Ye! What Prayer Meant to Individuals in the Bible

Scripture: Acts 10

Hymn: "Near to the Heart of God"

Meditation

God exhorts us in 1 Thessalonians 5: 17 to "pray without ceasing." What a glorious challenge this is, a challenge we too often neglect. Think of it, the God of the universe pleads with you and me to be in constant communion with Him. Communion is prayer, prayer to God who exhorts us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 16).

Paul wrote to his "son" in 1 Timothy 2: 4 that God wants all men to be saved, and to come to the knowledge of the truth. What is truth? Verse 5 tells us, "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all."

The Holy Spirit records for us in Acts 10 that a Roman centurion, a Gentile, was also included in the "ransom for all." Luke says in Acts 10: 2 that Cornelius was devout (religious). He was one who feared God with all his house. He gave alms to the people. And he prayed to God always. Therefore, he was fulfilling God's request that we "pray without ceasing." But did his life (verse 2) really meet all of God's requirements for eternal life? No, an exemplary and devout life was not enough for Cornelius; nor is it sufficient for us today.

God told Cornelius, in a vision, to send to Joppa for Peter who would tell him what he ought to do. Cornelius was obedient. Oh, that we, too, might pray without ceasing to know the Lord's will for us, and to do it.

God's timing is perfect. For while Cornelius was in Caesarea praying to know God, Peter in Joppa was on the housetop praying to do God's will. Peter also obeyed the call, and went to Cornelius the Gentile. He tells us in Acts 11: 12:

"And the Spirit bade me go with them, nothing doubting." Is doubting a weak link in our witnessing for Christ?

Doubting cannot stand in the face of this promise from God's Word: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24). Peter proved his prayer-full experience with God by doing an unheard-of thing. He, a Jew, entered into the home of, and fellowshiped with, a Gentile.

When Peter entered his house, Cornelius fell down and worshiped him. But Peter set him right, "For there is one God, and one mediator between God and men, the man Christ Jesus." (Do not worship me, for I also am a man.) We can praise the Lord that this "good man," unsaved as he was (Acts 11: 14), believed Peter's message, and accepted Christ as his Savior, and "The Holy Ghost fell on all them which heard the Word" that day, and they were born into God's family (John 1: 12).

Everyone of us has a neighbor, a friend, or a loved one who has never been born again. Cornelius and Peter have taught us to pray to know the Lord's will concerning the lost about us, and they have challenged us to go and do God's will in bringing these lost to our Savior for forgiveness of sin and eternal life. "Pray ye" for God's perfect timing in our lives.

Teach Me to Pray

By Albert Simpson Reitz

Teach me to pray, Lord, teach me to pray;
This is my heart cry, day unto day,
I long to know Thy will and Thy way
Teach me to pray, Lord, teach me to pray.
Power in prayer, Lord, power in prayer,
Here 'mid earth's sin and sorrow and care;
Men lost and dying; souls in despair:
O give me power, power in prayer.

— Singspiration,

Zondervan Publishing House,
Grand Rapids, Mich.

(Written by Edith Babcock Davis, Phoenix, Ariz., originally from Milton Junction, Wis. For two years she and her husband, Rev. Arlie Davis, have worked among Negroes. They have had a Bible Club in a Negro home two seasons. She has several channels for ministering to children with her flannelgraph. Membership is with the Riverside, Calif., Church.)

Young People at Conference

Through the cooperation of the Youth Work Committee and the Pacific Coast Association Young People's Planning Committee several thrilling activities are being planned for the youth who attend General Conference in Covina, Calif. Tentatively, there will be recreation and swimming on the Conference grounds at least two times, the usual two banquets with outstanding speakers, roller skating if a suitable place is available, a bus tour, sing-spirations, the fellowship breakfast, an inspirational movie, and "fun night" with the entire Conference.

Every young person who comes to Conference will want to work on the Conference committees, and attend as many of the regular sessions as possible. A further note from the Conference committee urges all who are going to Conference to get their reservations in as soon as possible since housing is a principal problem, with most tourist reservations in the area sold out a month ahead of time.

"Leaders Fit for Our Faith"

(Dr. David R. Hunter, who wrote the following, heads the Department of Christian Education of the Protestant Episcopal Church, and now is chairman of the Program Committee of the North American Committee of the World Council of Christian Education and Sunday School Association.)

The central question facing Christian education in these days is, "Will the educational program in the parishes and congregations of the Christian Church be determined by its true faith? Or will it be determined by available teachers and leaders?"

Every communion and denomination, as well as every parish minister, is constantly tempted to construct an educational program that can be used by the teachers and leaders who are already in service, or who are immediately available. This almost always involves lowering our standards, and more often than not, it results in a serious mutilation of the faith as we have received it from our forefathers.

The North American Committee of the World Council of Christian Education has

not been blind to this issue in past years. But no agency of the church has been nearly as concerned about this issue as it should have been. As the incoming chairman of the Program Committee, it is my intention to lend every effort to keeping this issue constantly before us, and before all the leaders of the member units of this world-wide body.

What the fundamental question boils down to is whether a parish church will adapt and mold the faith to a group of well-intentioned but inadequately prepared and motivated teachers, or whether it will adapt and change teachers in relation to the faith.

The faith of our fathers presents Christian education with certain imperatives which cannot be ignored, and which indeed must become or remain central in all our efforts. If this presents the Christian Church with a superhuman leadership training task, then we can do no other than accept such a task as the primary work we are called on to undertake in these times.

— WCESSA News Bulletin.

Christian Endeavor Convention

Members of the Seventh Day Baptist Youth Fellowship who are also members of the International Society of Christian Endeavor will want to consider for their next year's program the sending of a delegate to the 45th International Christian Endeavor Convention which will be held in Philadelphia, July 6-11, 1959.

Teen Talk

10,000,000,000 Cells

You are growing up. When you become an adult you may have a few more cells in your body than now. The biologists say you will have 10 trillion of them. Not all of them grow and divide at a rapid rate but we are told that millions of them do, especially those in the skin, the lungs, and the digestive tract.

When these millions of cells divide there is some chance of error. Once in a while the error is serious as when some of the new cells are cancerous. There are

a number of things which increase the rate of error and therefore increase the possibility of cancerous cells. It has been proven, for instance, that cigaret smoking interferes with the healthy dividing of cells in the lungs and is one of the causes of deadly lung cancer.

Some doctors think that cancer is caused by failure of the body to produce the proper balance between the building-up enzymes and the breaking-down enzymes. If we don't have enough of the breaking-down ones there will be abnormal growth of cells — cancer cells.

You may be a doctor sometime and will study these mysteries that are now beginning to unfold as the researchers try desperately to stop the high cancer death rate. So far they have found no real cure — just a number of ways of treatment which may help stricken people to live a little longer.

You do not have to be told that the Bible speaks of sin as being like yeast which grows abnormally, that it is a disease which no man can cure by himself. I am sure you know also that the mystery of sin is more common than cancer and that "the wages of sin is death." That, however, is only the beginning of the story. Jesus came to save us from death. He saves us by His own death on the cross. He stops this abnormal growth of bad cells and controls our growth — if we will let Him.

10,000,000,000,000 cells! Are yours under divine control or are you secretly doing things which will show in later life that you have been cheating? Christ can stop the growth of those millions of selfish cells. Let's not have cancer of the soul, but eternal, joy-filled life!

Rich or Poor

The United States public debt is approximately \$275 billion. The combined public debt of all other nations of the world amounts to only \$236 billion.

"I don't pray the church be filled,
And standing-room be priced;
I only pray that I may speak,
That they may see my Christ."

— John Conrod.

Taking a Serious Look at Protestant Colleges

The greatest need of the nation's Christian colleges is not so much dollars as a strong, revitalized, Christian program in the framework of the liberal arts.

This was the general conclusion of the five-day sessions of the second Quadrennial Convocation of Protestant Colleges on the Drake University campus, June 22-26.

(Continued from last week)

Chairman of the newly formed Council of Protestant Colleges and Universities is Dr. Fred C. Holloway, president of Drew University, Madison, N. J. Dr. Holloway declared, "The council will maintain the Protestant tradition of higher education begun in Colonial times, will expand co-operative activity, and will cooperate with denominational boards in strengthening member institutions."

The new council will carry on the work of the National Council of Churches' Department of Christian Institutions, will sponsor the annual National Christian College Day, and assist in developing a program of support for the nation's 475 church-related colleges.

Dr. George H. Williams of Harvard Divinity School said:

Our traditional liberal arts and science could be scrapped or undercut by a crash scientific program, which Christian colleges have largely resisted.

The temptation to this will, however, be continually before us and it is at this point in American higher education that the Christian college is acquiring a new charter of responsibility.

The role of denominational colleges is that of semi-autonomous centers of regional, personal, and denominational detachments, spiritually united in relationship to the larger church.

Colleges Must Understand Christian Faith

Dr. Jerald C. Brauer, dean of the Federated Theological Faculty, University of Chicago, advised the nation's Christian colleges to concentrate on the liberal arts.

"This it has done and can continue to do in distinctive fashion for higher education in America," he said.

Continuing:

If the Christian College is to play a truly creative role again in American higher educa-

tion, it can only do this through a concerted attempt to understand the Christian faith in relation to the curriculum and the totality of college life. This must be made concrete in the program of studies, in the teaching and learning process, in faculty and student life, and in that vague but important reality called ethos.

Within the context of the church, however, the Christian college is reconceiving the relationship between faith and education

Describing Christianity as the "only formidable deterrent against destructive forces now unleashed against the world" and its "best strategy" as "the winning of potential leaders," Dr. John W. Gross, Nashville, Tenn., Methodist higher education head, declared that the Christian college must deal with the Christian heritage of the nation.

Even though Communism is "sweeping away centuries of progress made by Christianity with a dynamic the like of which the world has not seen in centuries," he said that Christianity was "invincible" because it "transcends all nationalities and racial barriers.

"Christian colleges are called on to lift up the basic Christian beliefs received from previous generations and show how they may be used for the making of a Christian world," he stated.

Rev. Luther W. Crichlow

Luther Warnicke Crichlow, who was born May 7, 1910, in Yazoo City, Mississippi, departed this life on Sunday, June 29, 1958, at Washington, D. C.

He received his early training in Asbury Park, New Jersey; was graduated from Dunbar High School, Washington, D. C.; received his Bachelor of Arts degree from Howard University, Washington; and his Bachelor of Divinity degree from Alfred University, Alfred, New York.

Luther was baptized in his early youth as a Seventh Day Adventist. His parents became interested in the Seventh Day Baptists while living in New Jersey. Later, Dean Ahva J. C. Bond of Alfred School of Theology visited their home and they decided to become Seventh Day Baptists. Accordingly, when they moved to Washington in 1927, Luther was baptized by the late Elder Lewis C. Sheafe at the People's Seventh Day Baptist Church. At this

same church, he was ordained to the ministry on October 9, 1938, by a Seventh Day Baptist Council, which included Dean Bond. It was in this church that he was united in holy matrimony to Martha Archer on November 3, 1938. They sailed together to the British West Indies on the ninth, where they served as missionaries in charge of the Seventh Day Baptist work for more than five years.

Luther began to work on the Jamaica School fund and rejoiced over the first shilling collected by the Jamaican brethren toward the present work which is now fully established there. He believed in and advocated self-reliance. His motto was: "God helps those who help themselves."

He was a lover of music and presented for the first time in Jamaica "The Seven Last Words" by DuBois. He had played in the Howard University band and the U. S. Department of Agriculture orchestra.

He possessed unusual literary ability and at one time served as editor of the Young People's Page in the Sabbath Recorder.

During World War II, he was an Army chaplain at Calendonia, New Hebrides, Guadalcanal, Luzon, and Ascam City, Korea, serving with the Armed Forces Service Units. At the time of his death, he was also serving as chaplain of the 317th Infantry Regiment, U. S. Army Reserves.

He was installed as pastor of the People's Seventh Day Baptist Church, 10th and V Streets, N. W., Washington, D. C., in 1946, and labored faithfully and diligently in this post, giving of his time and talents, conscientiously and unselfishly, in spite of many difficulties and trying problems, and serving there until the time of his last illness.

On Wednesday, July 2, 1958, his body lay in state at the People's Seventh Day Baptist Church and on Thursday, July 3, the funeral services were held at the Metropolitan A. M. E. Church, because it afforded greater seating capacity. The host pastor, the Rev. G. Dewey Robinson, gave the Call to Worship and the following ministers assisted in the services, either by active participation or their presence: Elder J. Arthur Frey, acting pastor of the Seventh Day Baptist Church; Rev. Eliza-

beth F. Randolph, Seventh Day Baptist minister; Elder Donald Simons (Penna.), Adventist minister (cousin of the deceased); Father Benedict, Saint Barnabas Church, Brooklyn, N. Y. (another relative); Rev. Mr. Simms (Md.); Rev. Rebecca Glover, assistant pastor of Metropolitan A. M. E. Church; and Chaplain James T. Bard, of the United States Army Reserve, who delivered the eulogy. Chaplain Bard paid high tribute to Luther's service as a chaplain and told of his close experiences with men of all classes, creeds, races, and color. He said that in dealing with these men Luther always exhibited a fine Christian spirit in his every word, action, and deed.

He further stated that Luther felt that no man was inferior to him and that no man was his superior. The presence of persons of many races, creeds, color, and those representing various stations in life reflected his beliefs and practices.

Luther's three favorite hymns were sung during the course of the services: "I Am Thine, O Lord," "The Old Rugged Cross," and "The Lord's Prayer." He was buried at the Arlington National Cemetery with full military honors.

He was a faithful and devoted husband and son, a consecrated child of God, and a loyal and hard-working pastor of his flock. Besides his wife, Martha, a District of Columbia public school teacher, he leaves to mourn his loss his father, Cyril; his mother, Lillian; two brothers, Martin and Allwyn; four nieces, two nephews, and a host of other relatives and friends.

"O what their joy, and the glory must be, Those endless Sabbaths those blessed ones see; Crown for the valiant; for weary ones rest; God shall be all, and in all, ever blest."

"Father, in Thy gracious keeping, leave we now Thy servant sleeping."

— Martha A. Crichlow.

It is related of the great Scotch surgeon, Sir James Simpson, that he was once approached by a young man who wished to compliment him by asking what he regarded his greatest discovery, and the simple reply of this eminent scientist was, "My greatest discovery is that I am a great sinner and that Jesus is a great Savior."

THE IDEAL CHURCH

By Harlan L. Feeman

I have never seen it. But I have it in my dreams. Resorting to geometrical process, proving my negations, it would not be a church for the poor (what a popular membership that would be, now, letting us judge by our feelings) neither a church for the rich. It would not be a church for the intellectual nor a church for those without culture. It would not be a fundamentalist church neither a church for the liberals. It would not be a church for society folk nor a church for the strait-laced and ascetic temperaments.

It would not be a church for the passionless and formal minded neither for those habituated to excessive emotion. It would not be a church without any ritual propriety neither a church devoid of all spontaneity and fully given to liturgical expression. It would not be a church with a single-track method and effort in evangelism nor a church with an emotionally depleted and one-sided program of religious education. It would not be a church of cold ethical aims and standards neither a church of fanatical Christian experience, slattern in its ethical deportment, ill-shapen by its ignorance of the social implications of the Gospel of Christ.

Of what does this ideal church consist? It is a genuine cross section of human kind that has experienced the redeeming love of God in Christ, surrendered to do the Master's will, creating a spiritual community, sharing the values of personality and possessions and dedicated to the fulfillment of the Christian purpose in the individual and in human society.

Will it be a perfect church? No. But it will have the goal of perfection before it. Will it have differences in belief and in interpretation of truth and life experiences? Yes. But it will have a faith in Christ as the divine Savior, a spiritual order of loyalties, attitudes, and relationships growing out of this experience, cleansed and strengthened by the Word of God, that creates and maintains Christian unity and Christian fellowship.

Will it tend to level up and level down its various types and groups toward a

common level? Yes. But it will take this common level and lift it to new levels in Christ.

This church will be something more than organization, a successful, a very successful organization, even. It rises above mechanics to become an organism, a habitation of the Spirit of God.

I haven't seen this church as yet, but I dream about it. It may be coming and nearer to me than I think. Surely this world needs a fellowship within it that has spiritual dynamic, personal salvation, and social redemption. Surely human lives deeply crave real brotherhood today. Personally I wish I had more of the spirit and reality of the ideal church of which I dream.

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Wheeler and family will arrive in September. May the Lord bless him and his work in this and in the contiguous communities. — Correspondent.

NORTONVILLE, KAN. — Pastor Lippincott had a special recognition service for the graduates May second during the morning church service. Those honored were: Kent Wheeler, eighth grade; Judy Wells, James August, and Danny Niemann, high school. James August has entered the Air Force and is stationed at Lackland, AFB, Texas.

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Accessions

Milton, Wis.

By Baptism:

Jean Fazel Whitford

Jeanette Lee Heinig

(Miss Heinig was baptized by her uncle, the Rev. Kenneth Smith, on June 13.)

Obituaries

Randolph. — Flora Belle, daughter of Granderson C. and Elizabeth Randolph Davis, was born Nov. 5, 1875, in Doddridge County, W. Va., and died at her home in Salem, W. Va., June 10, 1958.

In 1900 she was married to J. Alexander Randolph who died in 1935.

Surviving are: two sons, Floris C. of South Charleston, W. Va., and Warren A. of Salem; one daughter, Mrs. Delmer (Rowena) Van Horn, of Little Genesee, N. Y.; one step-daughter, Mrs. Glen L. (Eula) Post, of Salem; and seven grandchildren.

Mrs. Randolph was the last survivor of a family of 24 children. She had been a member of the Salem Seventh Day Baptist Church since her early teens.

Funeral services were conducted in the Salem Church by the Rev. Donald E. Richards, a close friend, and her pastor, the Rev. Clifford W. P. Hansen. — D. E. R.

McWilliam. — Josephine, daughter of E. F. and Sarah Lippincott Davis, was born at Jackson Center, Ohio, Nov. 29, 1861, and died in Evansville, Wis., June 18, 1958.

Moving to Iowa with her parents in her childhood she was baptized in 1879 by Elder M. Babcock. In 1879 she was married to D. P. McWilliam who preceded her in death in 1941.

Mrs. McWilliam was always faithful to her Lord and His Church. In her lifetime she was a member of the Carlton, Garwin, and Grand Junction Seventh Day Baptist Churches of Iowa, and then belonged to the Milton Church.

Nine children were born to Mr. and Mrs. McWilliam, seven of whom survive: Ella Crandall, Palto Alto, Calif.; Belva Dunwell, Boy River, Minn.; Ervin, Milton, Wis.; Arthur, Bend, Oregon; Clara Breikreutz, Evansville, Wis.; Bertha Tift, Plainfield, N. J.; and Darwin of Milton. Other descendants surviving are: eighteen living grandchildren, forty-two great-grandchildren, and three great, great-grandchildren.

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OUR WORLD MISSION
Statement of the Treasurer, June 30, 1958

	Treasurer's		Budget Receipts		
	June	9 mos.	Boards' 9 mos.	Treasurer's June 9 mos.	
Balance, June 1	\$ 94.95				
Adams Center	78.19	927.63		Los Angeles	235.00 1,684.00 25.00
Albion	90.63	483.00		Los Angeles, Christ's	90.00
Alfred, 1st	225.75	4,010.22	100.00	Lost Creek	983.94 40.00
Alfred, 2nd	315.20	1,567.18	11.85	Marlboro	265.30 2,416.22 80.00
Associations & groups	529.48	700.35	544.41	Middle Island	18.00 170.25
Battle Creek	553.62	5,124.73	131.40	Milton	421.21 4,668.88 190.00
Bay Area		27.00		Milton Jct.	102.65 1,037.95 40.00
Berlin	39.90	741.70	83.95	New Auburn	73.79
Boulder	50.00	763.81	35.00	New Orleans	233.91
Brookfield, 1st		609.62	20.50	North Loup	208.61 639.20
Brookfield, 2nd	74.75	287.86	30.50	Nortonville	106.47 1,104.64 85.00
Buffalo	22.00	122.00		Old Stone Fort ..	80.00
Chicago	49.00	1,293.00	120.00	Paint Rock	100.00
Daytona Beach ..	62.75	594.00	30.48	Pawcatuck	339.18 3,318.92 86.00
Denver	73.05	550.51	50.00	Plainfield	137.60 3,827.68
De Ruyter		704.00	14.13	Richburg	34.00 557.00
Dodge Center	226.53	1,018.71	10.00	Ritchie	166.00
Edinburg	58.50	269.50		Riverside	1,846.58
Farina	65.50	213.50		Roanoke	10.00 259.00
Fouke	11.00	118.75		Rockville	28.41 287.16
Friendship		178.00		Salem	90.90 1,687.90
Hammond	50.00	60.00		Salemville	142.77 12.00
Hebron	21.66	282.10	2.00	Schenectady	19.00 163.00
Hopkinton, 1st ..		1,088.70	100.00	Shiloh	555.68 3,723.34 90.00
Hopkinton, 2nd ..		252.00		Texarkana	15.00 20.50
Independence	149.00	890.00	75.00	Tract Society	3,893.67
Individuals	12.50	2,586.50	651.50	Twin Cities	25.00 185.00
Irvington	75.00	730.00		Verona	160.40 1,202.81
Jackson Center ..		20.00		Walworth	20.00 220.00
Kansas City		140.00		Washington	267.00 50.00
Little Genesee ...		366.12	26.00	Waterford	70.26 755.00
Little Rock	30.10	55.10		White Cloud	418.49 80.50
					\$5,821.73 \$63,007.08 \$2,815.22

Treasurer's Disbursements

	Budget (Designated & Undesignated)
Missionary Society	\$2,666.08
Board of Christian Education	560.60
Ministerial Training	501.20
Historical Society	101.20
Ministerial Retirement	563.96
Women's Society	90.40
World Fellowship and Service	27.60
General Conference	575.00
Tract Society	594.40

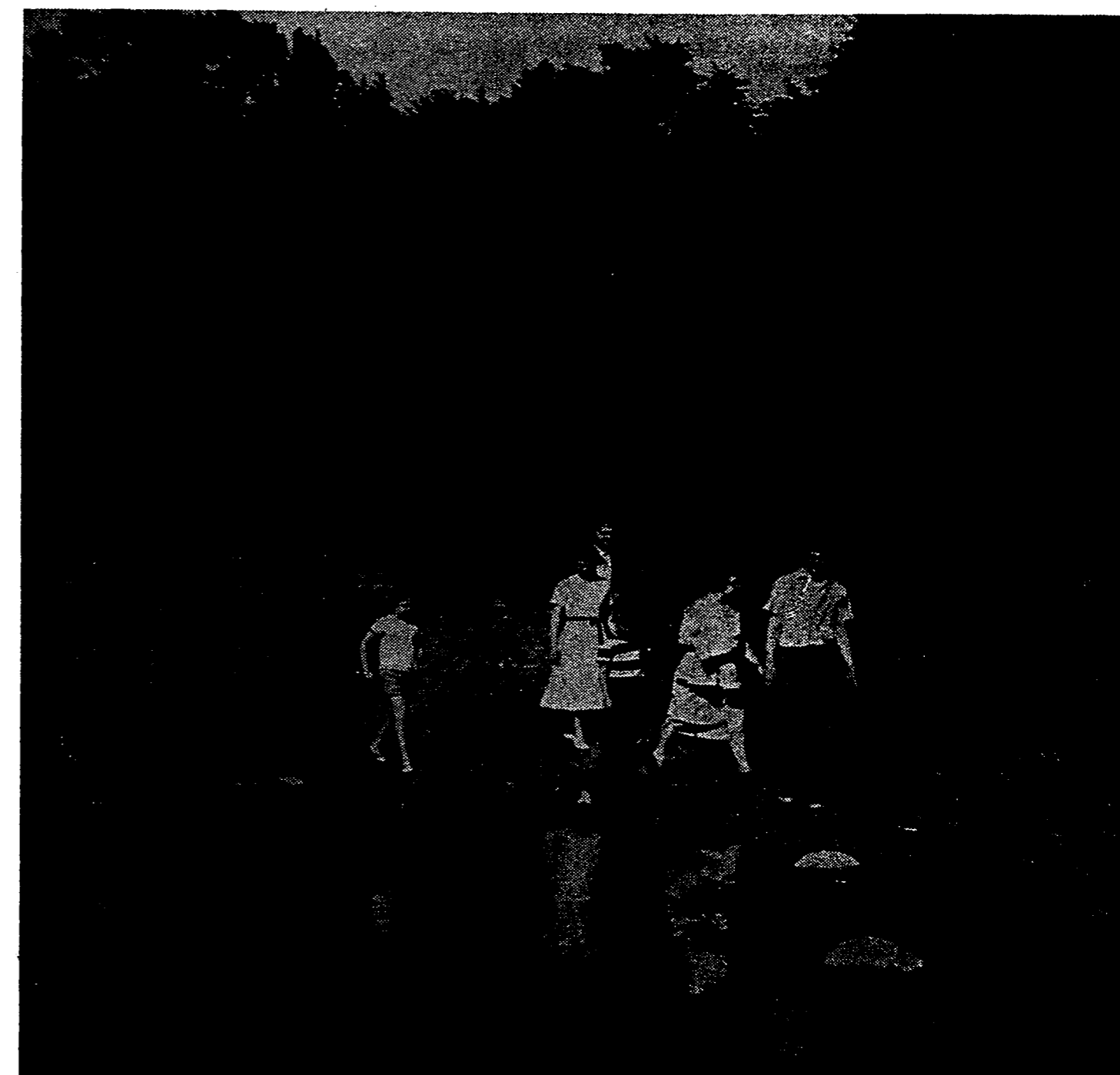
Trustees of General Conference	50.60
Balance, June 30.....	\$5,731.04 90.69

SUMMARY

Current annual budget	\$90,000.00
Treas.' budget receipts 9 months	63,007.08
Boards' budget receipts 9 months	2,815.22
	\$65,822.30
Remainder required by Conference	\$24,177.70
Percentage of budget yr. elapsed	75.00%
Percentage of budget raised	73.14%
Percentage of time before Conference	90.00%
Verona, N. Y.	Olin C. Davis.

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

The Sabbath Recorder



A SABBATH AFTERNOON STROLL

Forest paths and mirroring stream make peaceful settings for a picnic lunch and a family stroll when church services are over for the day. Such occasional get-togethers of widely separated members of a family can strengthen Sabbath and family ties and turn one's thoughts to the Creator as in an isolated park in New York State.