

The Sabbath Recorder

The annual birthday party, engineered by the Fellowship Class and accomplished by cooperative effort, was held Sunday evening, May 17, with good attendance. The twelve birthday cakes were the proud achievement of junior girls. It was the occasion also for making up a purse for the soon-to-married missionaries in Nyasaland, Dr. Victor Burdick and Miss Beth Severe.

LOS ANGELES, CALIF. — On Sabbath day, May 9, our church had a dedication service for babies at which time two couples dedicated their children to the service of the Lord. Pastor Saunders gave an impressive sermon on the subject, "Dedication," explaining the meaning of the term and giving the thought that we should dedicate our all to the service of the Lord.

In the evening of May 9 our Family Night program was a concert by the choir, directed by Miss Lois Wells. They sang the entire church service, even the sermon, under the following heads:

1. Let us worship and praise the Lord.
2. Let us lift our voices in prayer to the Lord.
3. Let us read the Word of the Lord.
4. Let us listen to a message from the Lord.
5. Let us, as we part, ask the blessing of the Lord.

The choir was assisted by three guest singers: Paul Mayo, tenor; Judy Smallman, alto; Robert Carl, bass. Mrs. Stella Maxson Carpenter is our very talented organist. This was truly a very inspirational program. Much credit is due to Miss Wells for her excellent work.

— Correspondent.

SABBATH SCHOOL LESSON

for June 20, 1959

The Importance of Sharing Responsibility
Lesson Scripture: 2 Chronicles 19: 4-11.

Obituaries

Mason — Marion C., daughter of Cyrenius F. and Harriett Botsford Mason, was born in Rushford, N. Y., November 17, 1879, and died at the Foote Nursing Home, Canisteo, N. Y., January 28, 1959.

She was graduated as a nurse from Jackson Sanitarium, Dansville, N. Y., in 1907. After a year of private nursing, she went out as a missionary to China under the Presbyterian Board of Foreign Missions, returning to the United States in 1913. She was head nurse at Cleveland General and German Hospitals, Cleveland, Ohio, until 1928. She was superintendent of nurses at Deaconess Hospital, Cincinnati, Ohio, 1928-1937, when she retired because of ill health.

Miss Mason became a member of the Alfred Seventh Day Baptist Church by letter from the Rushford Baptist Church on January 31, 1942. Two cousins, Mrs. Maude Botsford Baker and Elbert Severance, survive.

Memorial services were held Sabbath afternoon, January 31, at the Mulholland Funeral Home, Andover, N. Y., the Rev. Willard Ashley, Andover Baptist Church, officiating. Interment was in Rushford. — H.S.W.

Richmond — Alice Stull, daughter of Joseph C. and Henrietta Beckwith Stull, was born in Farmers Valley, Pa., August 27, 1884, and died at Bethesda Hospital, North Hornell, N. Y., March 24, 1959.

She was a grade school teacher in McKean County, Pa., for many years. She was married to Bert W. Richmond on June 5, 1912. To this union were born two sons: Joseph C. of Washington, D. C., and Bert W., Jr., of Alfred, N. Y., both of whom survive. Other survivors, besides her husband, include one sister, Mrs. Frances Nuber, Cincinnati, Ohio; four grandchildren, and several nieces and nephews.

Mrs. Richmond became an associate member of the Alfred Church in 1943 and was active in its organizations.

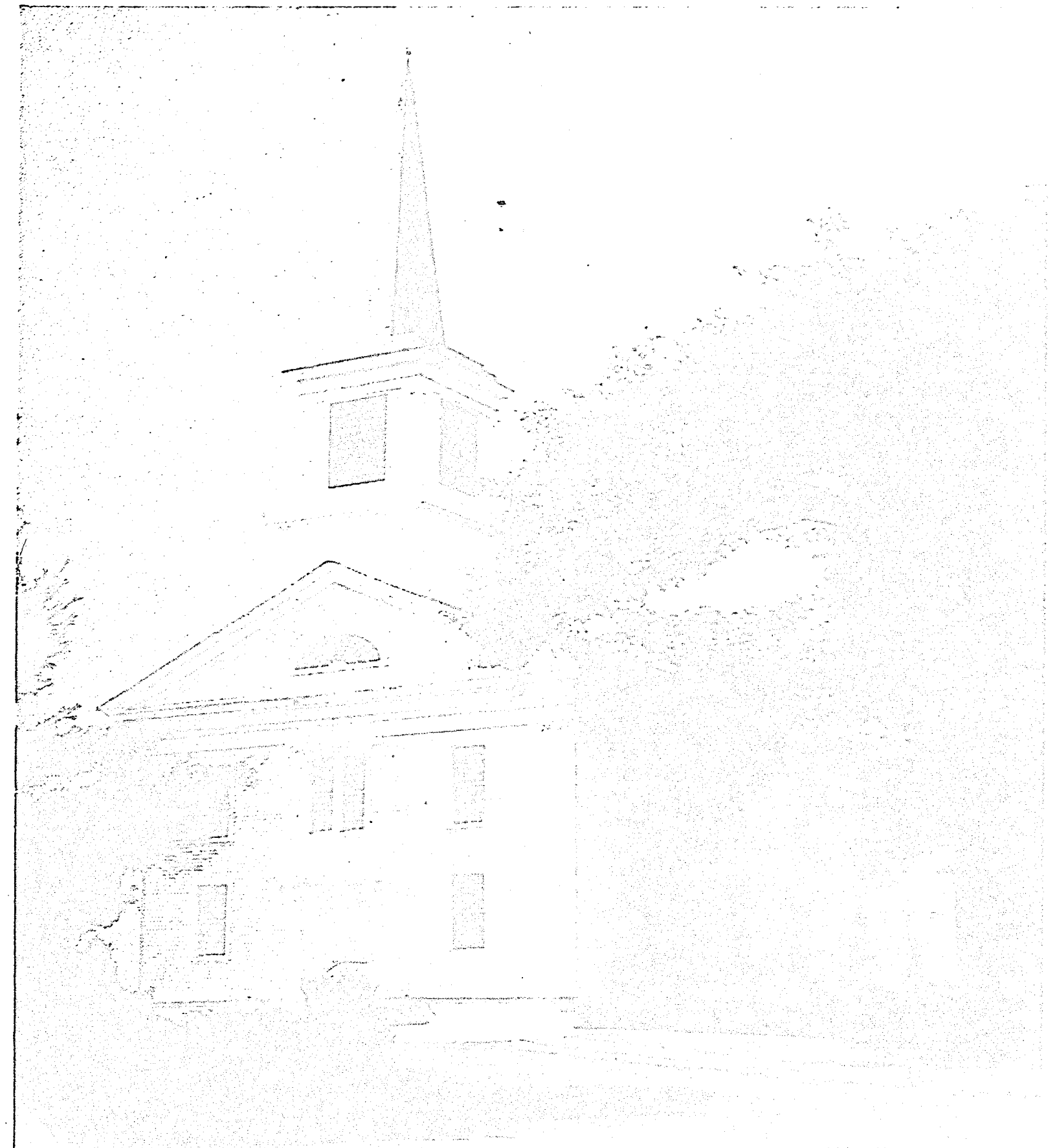
Memorial services were held at the Alfred Church with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H.S.W.

Saunders — Clara Viola Barber, daughter of Byron and Clarinda Barber, was born in Scott, Cortland County, N. Y., May 2, 1880, and died at the Harris Nursing Home, Hornell, April 12, 1959.

She united with the Scott, N. Y., Seventh Day Baptist Church when quite young, which church she served as organist for a number of years. When her family moved to Adams Center, N. Y., she took her letter to the Seventh Day Baptist Church there. In 1956, Mrs. Saunders brought her letter to the Alfred Church.

She was married to Clark E. Saunders on October 9, 1900. To this union were born one daughter and four sons, all of whom survive, namely: Edith (Mrs. Howard Gould), Alfred; Harry B. and Clyde A. of Hornell; Earl C. of Alfred Station; Olin P. of Niagara Falls. Other survivors include one granddaughter and several nieces and nephews.

Memorial services were held at the Landon Funeral Home, Hornell, with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Woodlawn Cemetery, Alfred Station. — H.S.W.



ASHAWAY, R. I., CHURCH. See story inside.

The Sabbath Recorder

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A Nation of Complainers

How must we look to people of other lands who read our papers and listen to our news? Are we not a nation of complainers? Do we not give the impression — with our labor disputes, our racial struggles, our political battles, and our juvenile problems — that we have nothing to be thankful for? Do we not by our complaints and our claims of injustice feed the very fires with which our potential enemies seek to destroy us?

We would do well to read again the many Psalms of thanksgiving and especially the last five. For example, we could learn a little appreciation and composure from Psalm 147: 20: "He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord."

The Rev. Daniel Jenkins recently told a group of international civil servants who were facing problems and difficulties in Europe that things were not as bad as they seemed. "And," he added, "for goodness' sake let's remember that the Lord expects people with privileges at least to enjoy them and not always to be harping on their difficulties." If such words could be spoken in the United Kingdom or France, how much more do they apply here in our country!

In lands of dire want and cruel oppression it often appears that most of the people suffer in relative silence. Here in a land of privilege and plenty we magnify our inconveniences and in screaming head-

OUR COVER

The First Hopkinton Church at Ashaway, R. I., constituted in 1708, is now the oldest Seventh Day Baptist Church in America as listed in the 1958 Year Book. Some years ago the building pictured here was beautifully restored and improved. We publish this unusually attractive example of colonial architecture, not for its gleaming windows and lofty steeple but because this oldest of all churches shows evidence of taking on new life. At a recent series of evangelistic services conducted by the pastor himself the evening attendance exceeded the Sabbath morning attendance. Old churches can become new churches by reaching out with stronger arms to enfold the people needing their ministry.

lines demand our rights, often with acts of violence. Should we not ask ourselves how much of this world's goods the Apostle Paul had when he wrote (from prison): "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4: 11)?

The Christian should, indeed, be watchful at all times and should stand boldly against any encroachment of the civil, religious, and social rights of his fellow men. He is no better than the proverbial publican, however, if he fights in anger for his own rights or fails to take into consideration the manifold blessings of God that have come to him in his nation, his community, his church, and his home.

"Praise ye the Lord!"

Our Prayer Vocabulary

Most of us are familiar with and somewhat intrigued by that page in Reader's Digest entitled "Increase Your Word Power." We feel that we owe it to ourselves and to society to add a few new words to our vocabulary of usable words. Only as we know their meaning and can clearly distinguish them from other words of similar sound can we truly call them our own.

How much attention do we give to enlarging our prayer vocabulary? It is not a question of learning theological terms, although Christian prayer in its highest form, intercession, is impossible without some knowledge of theology, regardless of the words used. Although the mediatorial work of Christ, the omniscience, and the omnipresence of God are in the background of such praying, these terms (so easily learned) are not a large part of the prayer vocabulary we need. What we need more is a vocabulary of geographical terms and foreign names in far-off places.

Just a few years ago a certain tribe of Indians in Ecuador was seldom mentioned in public prayer meetings. Now "Auca" has well-known connotations because of the story of the five young missionaries who died trying to reach these savage Indians with the Gospel. The Far East Broadcaster for June calls to mind the Philippine names and radio terms that have been learned by countless thousands

in America who have prayed intelligently. Now this little paper calls for people to learn a whole new list of names associated with the 100,000-watt transmitter on Okinawa.

A prayer vocabulary must grow if the Christian is to grow. Seventh Day Baptists long ago learned a number of Chinese names. More recently they have added Nyasaland and Makapwa to their prayer vocabulary. Not too many of us know the names of native leaders for whom we should pray. Chinyanga is not on our tongues in prayer. It is the language of that part of Nyasaland where our missionaries are located. We should enlarge our vocabulary enough to pray for all the people who speak this language who cannot read or write. Pray that many of them may receive Bible lessons soon by way of the Finger-Fono.

On other mission fields there are now or soon will be new workers of European background. Are the names Mauch and Cazziol in our prayer vocabulary? How about the names of native leaders in British Guiana and Jamaica? Have we added them? What of the large number of isolated Sabbathkeepers in this country and throughout the world who write to us for spiritual help and literature? If there were more prayer for new leaders in this country, would not their adjustment be quicker and their success greater?

Intercession is the type of prayer that requires an atlas and periodicals like the Sabbath Recorder to make unfamiliar names part of our daily meditation.

A man should never be ashamed to own that he has been in the wrong, which is but saying he is wiser today than he was yesterday. — Alexander Pope.

BALANCE OWM BUDGET
and
Pray for OWM Program
July 11, 1959

EDITORIAL NOTES

What's Behind the Names?

The American Association for the United Nations is a good-sounding name. Almost everyone puts a measure of faith in the UN. However, this organization with its \$300,000 annual budget is dedicated primarily to the admission of Red China to the United Nations. The name is a misnomer.

The Committee of One Million has a name that arouses a little suspicion when spoken without its descriptive qualification. It is the Committee of One Million Against the Admission of Communist China to the United Nations. With a budget of only \$66,000, it succeeded in accomplishing much by way of publications during 1958. It circulated 26,000 copies of one book. It did much to discourage a trade agreement between Japan and China and, late in the year, successfully aroused Christian opinion to repudiate the China resolution of the World Order Study Conference — a resolution which proved quite embarrassing to the National Council of Churches.

Seen In Church

The morning offering was announced. Four young ushers, well trained in the decorum of passing the plates, marched to the front. With one hand neatly behind the back each did his duty and all stood again before the pulpit with well-filled plates as the congregation rose to sing the doxology and bow for the dedicatory prayer.

The ushers had been careful, but an observer noticed that when the wooden offering plates inherited from previous generations were placed on the communion table at least one or two envelopes spilled off onto the table. Quite an interesting observation. Would that it might happen in more churches! But the offering plates in that church are relatively small and shallow. Nothing was lost. The ushers were able to avoid the embarrassing situation of scattering slippery envelopes down the center aisle. They must have breathed a sigh of relief when they returned to their seats.

That Sabbath Day was "an high day" —

Rally Day. Attendance was good, chairs had to be carried to the balcony. The offering was unusually large: \$200 for local expense, \$206 for Our World Mission, besides \$27 for the Camp Building Fund (the loose offering).

There is something quite satisfying about full churches and full offering plates. Sometimes we find that neither is quite large enough. That particular church faces a problem when it tries to entertain delegates from other churches. It will be hard to find room enough. To be sure, arrangements can be made for visitors to hear the sermon and participate in the offering. This congregation, like some other Seventh Day Baptist churches, needs a larger building and larger offering plates. It would seem that the latter should come first. It might be a good investment, speeding the day when the other could become possible.

On Being a Lady

At what point in life does a girl become a lady, or is it a quality of character, a standard of behavior? Parents would say that a girl is never too young to learn to be ladylike. But at Shiloh, N. J., the term lady has a special meaning and age requirements somewhat difficult to reach. The Ladies' Bible Class of the Sabbath School has no members younger than 80 years.

In the children's division of a Sabbath School there is sometimes discussion of whether to follow a closely graded or a group-graded system of classes. Seldom does one find adherence to a closely graded system among the octogenarian women. This group of ladies has been together for many years. They are faithful in attendance and enjoy a bit of social fellowship. Recently they met for a covered-dish supper at one of the homes. The class is taught by one of the daughters. Until her recent death the mother of one of the two assistant teachers was also in the class. The teachers, reportedly, like their class. All three were at the social gathering.

Mature Christians are Christians who act more and more every day like Jesus Christ.

Executive Secretary

OWM SABBATH, JULY 11

Let's plan to honor our returning missionaries, the Rev. and Mrs. David Pearson and daughter Debbie, who will be arriving from Nyasaland very close to the July 11 date, not with ticker-tape streamers and a parade on the streets of New York City, but with an outflow of love tangibly expressed by extra dollars given to OWM Budget. They have given several years of service and on their furlough will be not only giving of themselves in telling of the work in Nyasaland but will spend time in study and preparation for further service.

A total program of education and outreach on the home field is a necessity in order to make possible the required undergirding of prayer, interest, and money to carry forward our overseas work. Are you really anxious that our work in Nyasaland, Jamaica, and British Guiana move forward? Plan now to make your generous contribution to OWM on July 11.

"RED NIGHT"

A New Christian Film

Out of the red night of Russia comes a fresh and vivid portrayal of a cause that will not die, though harassed, restricted, and despised. "Red Night" portrays authentically the apostolic courage with which the believing remnant in Russia confronts the atheistic pressures that have relegated Christians to second-class citizenship.

The tension and heartache between Igor, dedicated and ambitious young Communist party official, and his sister Anya, wholly committed to the service of Christ, form the dramatic core of a colorful and heart-stirring story of what it means to be a follower of Christ in Russia today.

"Red Night" is presented by Paul E. Freed, president of the Voice of Tangier, radio broadcasting station of Tangier, Morocco. The film is 16mm, in full color, running time 30 minutes. It is available for rental from Iversen-Ford Associates, 175 Fifth Avenue, New York 10, N. Y.

MEMORY TEXT

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

— Ephesians 4: 31, 32.

A PRAYER FROM JAMAICA

By Jossett V. Duckett

(A young teacher at Crandall High School)

Our dear kind Father who art in Heaven, again Thy children approach the mercy seat where Jesus answers prayer: Thou thyself hast bid us come, therefore wilt not say we nay.

Dear Father, as I come to Thee, I realize that I am unworthy of Thy manifold blessings, but I want to thank Thee for Thy loving favour extended toward me and Thy children everywhere. I am asking Thee, O Father, to bless and strengthen Thy ministering servants throughout the world; help them to work faithfully to the one end of exalting the name of Christ and establishing His Kingdom in the hearts of men.

Heavenly Father, I pray that Thou wouldst help those of us who have put our faith in Thee, that we may walk as Thou wouldst have us walk. Bind us together with the cord of love and anoint us with the anointing of Thy Holy Spirit. Cast out completely hate and fear from our lives — help us to love each other with a love divine; mould our human strivings into lives like Thine.

Hear my prayer, O Lord, forgive us of our many sins. And finally when Thou shalt come, save us in Thine eternal Kingdom, through Christ Jesus our Saviour. Amen.

The Soul of Sacrifice

Christianity is a flower. The seeds which produced it were scattered from the Garden of Eden, and watered under the rainbow of God's promises. It could not spring up until its appointed time and from the blood-dyed ground at the foot of a cross. What sacrifices are we making to keep it blooming?

"A Great Woman"

It was not by the standards of the world that the Shunammite woman of 2 Kings 4: 8 was called a great woman but by the standards of religious history in the Bible. Perhaps Elizabeth Fisher Davis of Shiloh, New Jersey, has not achieved greatness in the eyes of the general public, for she has not gained world renown. But to those who have known her in relation to her faith and good works during her 73 years of active membership in the Marlboro Seventh Day Baptist Church she is "a great woman" like the woman at Shunem or like Dorcas, Lois, and Eunice of New Testament fame.

Mrs. Davis was written up on the Women's Page of the Sabbath Recorder of June 17, 1957, when she was approaching her 85th birthday. We cannot again at this time retell the dramatic story of her humble life of faith and service. We do want to add a few words hoping we will not fail to impress those who have not had opportunity to observe the qualities in her life that are so stimulating.

On a recent visit to South Jersey your editor saw Mrs. Davis again at an evening missionary meeting in her home church. She requested time to talk over important items of denominational and local concern. A time was arranged. We found her apparently as keen as when we used to spend profitable hours in her home 25 years ago. Her interests are as wide as the world and as concentrated as the problems of any individual of her acquaintance.

She continues to pour her amazing spiritual energy into the work of the church, teaching, entertaining special mid-week prayer meetings, and otherwise upholding the hands of the pastor. Foreign and home missionary work and Sabbath tract work are her meditation day and night. She contributes faithfully also to Bible-centered work outside her own denomination and is particularly interested in helping the Bible Sabbath Association to achieve its aims.

Through the years Mrs. Davis has trained and directed many quartets, choruses, and other groups and has written

numerous songs for children and young people. The most widely used of her compositions is the "Young People's Rally Song" which begins, "We young folks are Seventh Day Baptists and proud we are of the name." It is a song that rings in nearly every young people's gathering in the United States. With certain variations to make it fit the situation it is sung by the youth in all of the Seventh Day Baptist Churches of Jamaica.

At 87, Elizabeth Fisher Davis is still young in spirit. She is still writing for youth. An additional verse for the Rally Song has been mentioned previously. The words may well be copied and learned in the form quoted here:

We young folks believe in the Sabbath,
The seventh day God sanctified;
His Word is settled in heaven
And will forever abide.

Something new has been added to this popular song to bring the older folks into it:

We parents and friends of the young folks
Are happy to join in their song;
We trust them and pray for them daily
As time in its flight moves along.

What makes a person great in the eyes of the Lord and in the eyes of those who see spiritual values? One thing is the ability even in old age to see each day as a new day, not just a repetition of the previous one, to find new experiences while being thankful for a treasury of past blessings. In the hour spent with this old friend we learned of several new projects dear to her heart. In addition to her desire to help in any way possible in the spreading of Bible truths held dear she quietly mentioned another. For several months she has been taking organ lessons and has a desire for a second-hand, two-manual electric organ in her home so that she can prepare herself to serve her church upon occasion in a new way.

Thank God for some of these "Shunammite women" who are still with us, women great in faith, strong in works, ready for further service, willing to be called to that prepared place of which Jesus spoke.

— L.M.M.

MISSIONS — Sec. Everett T. Harris

Mission Stories By Beth and Joan

A happy surprise is coming your way. A series of twenty (20) missionary stories has been prepared by missionary nurses Beth Severe and Joan Clement at the request of the Missionary Board. These are very interesting, informative, and inspiring stories.

All church school teachers and leaders of youth will want to have a copy as it comes to you from the Publications Committee of the Board of Christian Education. We understand it is to be made available early in June so that Vacation Bible School teachers may make use of this material. Those who are planning mission courses will find now the opportunity to add our own Seventh Day Baptist emphasis.

There is an interesting story that goes with this publication of the nurses' varied experiences at Makapwa Mission, Nyasaland. It seems that the stories were dictated to Miss Jacqueline Wells as the three mission workers rode along together visiting the churches last summer, a trip that covered approximately 10,000 miles.

Miss Wells has now typed up the stories as they were told to her. We owe her a hearty vote of thanks. But most of all our praise goes to God who called these faithful Seventh Day Baptist young people into His service.

Telephone Evangelism And Counseling

By Wilfred H. Bourne, Great Britain
(From a publication of the Department of Evangelism, World Council of Churches.)

One day it occurred to me that there was room for a different service of evangelism which could be individual and private. The minister's telephone, it seemed to me, could be used effectively in such a way. Something much shorter than a five minutes' talk, and rather longer than the wayside pulpit sentence, could be prepared by any minister led to do so, and be available for any troubled person who knew where to seek it.

After a short period of experimentation I consulted the editor of the local news-

paper in Bradford, Yorkshire, where I was then at work as a Methodist minister, and he very willingly gave excellent notice of the existence of my "new look in evangelism." As a result a stream of telephone callers began to ring me up at all hours of the day to hear what I termed a "Tonic Thought," and thousands of times either my wife or I have read the prepared daily thought to them.

A method of personal evangelism thus began which has always had the invaluable asset of being entirely private to the person dialing my telephone number. It was impressed upon all who contemplated asking for the daily message that they would never be asked to supply any information about themselves, or their difficulty. The service was to be anonymous so far as the seeker was concerned. This provision undoubtedly led large numbers of men and women, from all parts of the British Isles, first to ask for the prepared Tonic Thought, and then, in numerous instances, to tell their story and ask for counsel. Later on Messrs. Arthur James, Ltd., the well-known British religious publishers, invited me to write a book about this witness. I did so and the book entitled, *God Gave Me a Telephone!* was the result.

The adventure in evangelism of a new kind was an immediate success and so it has remained after several years.

As an example of these daily changes of message, often read to scores of inquirers on each day of their availability, here is a selection of those given in the first months.

"Just let go of all tension and strife. Think of yourself as a responsible person, one who refuses to be disturbed by the events of life, however unexpected, and however calamitous they may seem to be. Affirm the goodwill of God! Know this, that all whose minds are stayed on God are kept in perfect peace."

"Follow the true pattern of your life! If you do not know what this is, God will tell you. His perfect will for us is made known for the asking. Simply become quiet in His Presence, and affirm, 'God now sends out His light and His truth, and they lead men.'"

Some very interesting facts have shown themselves to me throughout the whole period of my telephone evangelism. One

very significant fact will not be a surprise to preachers! It is this, that so very often the Tonic Thoughts I myself would consider to be trite, and even meaningless, on due reflection after they had been "thown off" the anvil of their first inspiration, have proved to be the very messages that anonymous seekers have prayed to God to receive! Again and again, when the reading of such a prepared message in the hearing of a caller has seemed tame and without life to me, it has been seized by the listener with most affecting gratitude. In fact, I have often been asked weeks later to go back to certain daily messages and read them over again, as well as the current Tonic Thought, yet I would have dismissed even my own creation as unworthy of a single reading, let alone a repeated one!

Behind these thousands of anonymous calls there are stories of heartache and heartbreak, desertion, betrayal, illness, fear, anxiety, failure, sin, and many a sorrow. Often they are told to me, or to my wife. To them the freshly minted affirmation offers an introduction to their confession, or their unfolding.

I do not believe this is a ministry for everyone. Some men, splendidly extended for God in other ways, will feel no call to it, but they rejoice, as I do, that there are those eager to do this work. I wish that every town and city had such a service. We cannot, in our extremities, ring up heaven, but it is good to have in the community someone who listens to God with the troubled most in mind, and who is ready to relay the message as they call.

College President Honored Again

Another doctor's degree was conferred upon K. Duane Hurley, president of Salem College, at Washington, D.C., on June 10, by the Board of Trustees of Southeastern University at the Commencement Convocation. The degree received is Doctor of Laws (LL.D.). In 1956, Milton College honored President Hurley with a Pd.D. degree. The same year Alderson-Broadus College gave him his first LL.D. honorary degree. Dr. Hurley has done outstanding work in pleading the cause of the small Christian colleges of America.

WHY A CHURCH CAMP?

Not very often, but once in a while, objections come our way in regard to the camping program of our churches and Associations, such as:

"Let them go to secular camps. They are better prepared for camping."

"Our camp program costs too much."

The main reason that Seventh Day Baptists have camp programs is that here is one setting where we can teach and review the beliefs and philosophy of Christian living as interpreted by Seventh Day Baptists in an unhurried, natural fashion.

While any youngster of any faith, or none, is welcome to attend our camps, it should be understood that study emphasis is going to be of a nature kindred to our understanding of God's will as expressed through and by Jesus Christ.

Initial revelation of God came to men in the out-of-doors. Many of the settings for Jesus' teachings came "by the sea" or "on the hillside."

Experience has proved that all of us, regardless of age, naturally respond to the call of God when it is ushered in through quiet meditation in harmony with the songs of birds, the sunshine through the leaves, the gentle blowing of the wind, the quiet pond or dashing waters of a stream. In a comparatively secular camp all this may be enjoyed, but God is often left out.

Evangelism is our goal in our camps. Camps present one of our best opportunities to confront boys and girls with the Gospel message. Along with this opportunity comes the temptation to take undue advantage of the pliable emotions of our youngsters. No pressure of any sort should be placed upon them, especially Juniors — only gentle leading, through examples of Christian love, toward the high calling of God in Christ Jesus.

Through sharing of chores, worship periods, attractive and sincere study presentations, counseling, and recreation, the camper discovers the "Way of Life."

In our camps the boys and girls are taught to get along as a community. The spirit of fellowship should carry over into living back home. The relating of all prob-

lems, discussions, and decisions to the standards of Christ presents a challenge that is not found in a secular camp.

Adults who do not have children of their own are urged to finance the sending of a child to the nearest Association or Seventh Day Baptist church camp, or make a gift to help along the camping program. Believe me, camping is worth while.

WOMEN'S WORK — Mrs. A. Russell Maxson

WORSHIP SERVICE FOR JULY

This I Believe —

"In the Beginning God"

Call to Worship: Unison: "We believe in God, the one personal, perfect, and eternal Spirit, Creator and Sustainer of the universe; our Father, who manifests a holy, redeeming love toward all men."

Hymn: "Great Is Thy Faithfulness"

Scripture: Gen. 1: 1; John 1: 1; Psalm 19

Prayer (the leader):

O Thou who hast prepared such good things for us who love Thee and who obey Thy will, give to us all the needed grace to walk loyally in the light of Thy truth, and to bear the cross for Thy glory and for the helping of our fellow men.

Help us to heed the inner voice of Thy Spirit, in order to be prepared for the work to which Thou hast called us. May we feel Thee near to give peace in times of quiet, and to give strength in the day of conflict. Fit us, we pray Thee, for the special work whereunto Thou hast called us as a people. Make us so true to Thy holy law that in the very deed we may glory in the cross and be the light of the world. We ask it in the name of Christ our Lord. Amen.

Meditation:

"In the beginning God" — yes, we have faith to believe that He caused "Absolute Creation" to take place. Countless ages may have passed between the "beginning" and the "first day." The creation story refers to the preparation of the earth's surface for "man's abode."

In His infinite wisdom He has a plan for each individual that is created. His thoughts are higher than our thoughts and His ways are higher than our ways.

In Romans 12 Paul tells that God's mercies must move us to please Him.

Mankind has always recognized the fact that there is a Higher Being even though He has never been seen by anyone. His presence is evident at all times. The first book of the Bible declares that God created the heavens and the earth, man, the home, and the Sabbath. It declares God made man in His own image, and that man is superior to all life on earth. In John's Gospel we are given an interpretation of God as infinite and eternal, the Creator of all things, "I am that I am" before whom there is no other God (John 1: 1-14).

God is a Spirit. "We believe in God, the one personal, perfect, and eternal Spirit" and that He dwells in our hearts. His infinite greatness dwells in all His beauties.

God is a God of love and He desires fellowship with us. He expects us to be good stewards of our time, talents, and material possessions. He speaks through men, not only by word, but by deed; therefore we are witnesses for Him in the utterances of our lips and in our conduct.

Let us seek to find His way for our lives that we may glorify our Father which is in Heaven.

Hymn: "O God, in Whom We Live and Move."

\$5,000 More to Aid In Brazil Famine

An additional \$5,000 to aid famine victims in northwestern Brazil has been forwarded by Church World Service to aid relief centers in drought-afflicted areas. This brings to \$20,000 relief funds contributed by Protestant churches in the United States.

More than two million persons in the famine area are reported as existing at near-starvation levels, with little hope of natural relief expected before the seasonal rains due next spring. It is the worst famine in the country's history.

SABBATH SCHOOL LESSON

for June 27, 1959

Religious Leaders and the Nation
Lesson Scripture: 2 Kings 11: 4, 9-12, 17-19, 21.

THE SABBATH REFORM MOVEMENT AMONG SEVENTH DAY BAPTISTS

(Prepared for the Seventh Day Baptist Ministers Conference by
Evalois St. John, Librarian, Seventh Day Baptist Historical Society.)

(Continued from last issue)

1876

In the spring of 1876 Nathan Wardner set up headquarters in Glasgow, Scotland, and began an intensive program of Sabbath tract distribution. Through this effort Gerard Velthuysen, Sr., and 31 members of a Baptist Church in Haarlem, Holland, were brought to the Sabbath. The Hollanders, in turn, have been active in spreading the Sabbath truth in many parts of the world.

In 1876, Elder Johnson labored in Illinois and Arkansas. Elder Bailey labored in northern Wisconsin. He reported that he had been able to get 40 articles discussing the Sabbath published in the Sunday issue of the Chicago Herald Tribune.

In this same year Elder Bailey visited Dakota Territory and established a church among the converts — three of them ministers. Later he reported three Sabbath-keeping churches in that territory — one Danish, in Moody County, one Swedish and one American, in Union County. You note for the first time the names of the Rev. Peter Ring and Martin Olson, and so on.

Also in 1876 it was reported that some Swedes in Minnesota had been reached by our tracts. Among them we find the name of Mr. A. North, near St. Peter, Minn.

Elder Kelley reported more converts in Southern Illinois and L. C. Rogers reported that he had spent 12 days in Pennsylvania working for the passage of a bill to amend the Sunday law. That year he also held meetings in Franklin County, Vt.

1879

Elder Bailey reported the organization of a church in Cartwright Mills, Wis., and another in Chippewa, Wis., 15 of whom were converts. That same year the Women's Auxiliary Tract Society of the Western Association employed a colporteur — a woman — to distribute tracts in Hornell and vicinity.

Nathan Wardner having returned from

Scotland, engaged in Sabbath reform work in Wisconsin, Minnesota, and Kentucky. In 1880 he organized a Seventh Day Baptist Church in Shepherdsville, Ky. The following year A. B. Prentice, pastor of the Adams Center Church, labored three months here and in Pattiesville and Fordville.

1881

In the summer of 1881 A. H. Lewis delivered an address before the Summer Assembly at Chautauqua, N. Y., on "Sunday Laws, Past and Present." He was heard by hundreds of clergymen. The attendance that year at Chautauqua was estimated as somewhere between six and eight thousand.

1882

The young people of the Piscataway Church took over the mailing of hundreds of tracts to the Baptist ministers of Virginia; and H. C. Rolf, of Norway, started distributing tracts in Norway and Germany. In Hamburg his work centered chiefly among the sailors, for through them tracts could be scattered all over the world.

Sabbath Reform Publications

1882 — The Outlook

At this time it was felt by the Tract Board that if Seventh Day Baptists were to be successful in Sabbath reform work they must reach the church leaders and opinion makers of the country. In April, 1882, the society began the publication of *The Outlook*, a paper designed to carry the truth into the highways of Christian thought. It was announced as undenominational in character. The plan was to reach its real object — Sabbath Reform — by careful approaches along lines of religious thought, including a better Sabbath observance, etc., and thus prepare the minds of the readers for a more unprejudiced consideration of the Bible doctrine of the Sabbath. As time went on it became more direct in its approach to the

Sabbath question. It was sent to clergymen, to Sunday School workers, to theological students, to public reading rooms in the United States and Canada. The circulation was never less than 45,000. Dr. Lewis was the editor. He always contended that the suspension of *The Outlook* in 1894 and the substitution of a magazine more evangelistic in its mission was a grave mistake; that Sabbath reform work as represented by the American Sabbath Tract Society had declined from that date. (In 1897, the second magazine was suspended.)

The Light of Home

In 1885, the Tract Society began the publication of an 8-page paper especially for the laity — called *The Light of Home*. A. H. Lewis and C. D. Potter were the editors. The first issue was mailed to 100,000 selected names. The newly formed Women's Board had a part in securing the list of names.

Sabbath Reform Edition of the Sabbath Recorder 1898

Because Seventh Day Baptists lost ground by not being before the world in some tangible and impressive manner, the *Sabbath Recorder* began to issue a Sabbath Reform Edition once a month, hoping to gain the attention of those who controlled public opinion. The edition began in 1898 with 4000 and was gradually increased to 14,000 monthly in 1901.

Then finding that a special monthly could be published for about the same cost, in 1902, *The Sabbath of Christ* was substituted for the special edition.

Gospel Messenger 1885-1889

Previously I mentioned the work of Elder James Bailey and others among the Danes and Swedes. In 1885 the Tract Society began the publication of an Evangelical-Sabbath Reform paper in the Swedish language, especially for the Swedish population of the West and Northwest. The editor was O. W. Pearson, an educated Swede, and practical printer and book binder. Later on the Rev. L. A. Platts, with the help of a translator, assumed the editorship. It had a circulation of about

1600 copies a month. Later on the name was changed to *Gospel Message*, the editing done by a committee, and the printing done in a Swedish print shop in Chicago, under the direction of Mr. Pearson.

Other Sabbath Reform Labor

Other labor and publications of a Sabbath reform and evangelistic nature have appeared from time to time. I am purposely omitting any mention of the work among the Jews and the publications which were directly connected with that work.

Much More To Tell

My time is up and there is still much to tell.

I have not mentioned specifically the great drive in 1888 to get Congress to enact a Sunday Rest Bill — and the part Seventh Day Baptists played in defeating this.

I have not mentioned the many books of A. H. Lewis.

I have not mentioned the effort made by the Tract Board to have study classes in Sabbath reform set up in every church, and the tracts — some old, some new — which were published particularly for this purpose, called "Studies in Sabbath Reform."

I have not mentioned the effective work of A. E. Main, or the leadership of Edwin Shaw, A. J. C. Bond, and others.

I have not mentioned the work of the Rev. George Seeley in Canada or the establishment of a southern office for the Tract Board in Columbus, Ga., under the leadership of the Rev. A. P. Ashurst.

I have not mentioned the work for Hungarians under the leadership of A. J. Kovats, which was fostered by the Chicago Church, assisted by the Tract and Missionary Boards, a work which spread to Milwaukee, Wis., to Cleveland, Ohio, until Mr. Kovats was distributing literature all over the United States, Canada, and Europe.

Neither have I mentioned the work among the Italians which was fostered in much the same way by the New York City Church, and with which the Tract Society became closely associated when a group of Sabbathkeeping Italians started a settlement in New Era, N. J.

I have not mentioned the Sabbath

Evangelizing and Industrial Association in Africa in 1899, or of our interest in what was then called The Gold Coast, West Africa, 1898.

Methods in Sabbath reform work have changed. Emphasis on particular points has changed. One thing has not changed, and that is — the importance of the individual Sabbathkeeper in this effort.

Great responsibility was laid on the individual Seventh Day Baptist in the early days to spread the Sabbath truth by his daily consistent Christian conduct among his neighbors. The importance of such an individual has never changed.

Vocation Information

There is a Vocational Committee on the denominational level with Clarence Rogers of Salem, W. Va., as chairman. If this committee is to function well in matching job opportunities with position applicants, information must flow in and out of the office regularly. The cooperation of many people is required.

It was brought to the attention of the Vocational Committee of the Central N.Y. Association that there is a good opening for a maternity home in De Ruyter, N. Y. The community has had such a home and needs one. Write to Charles Swing.

This is the time of year that college graduates are looking for teaching positions in areas where they can attend Seventh Day Baptist churches and help in the church work. One such graduate is Re Rogers Baker with a B.S. from Cornell University. He is prepared to teach agriculture in high school. He and his wife have been active in the De Ruyter Church although the distance from their residence at RD 1, Freeville, N. Y., is considerable. They have declined position vacancies at places which would not afford church privileges.

CORRECTION

In the Alfred news on the back page of the June 1 issue an error was made in reporting the new deaconesses of the church. It should have read Mrs. Gordon Ogden, Mrs. Leah Crofoot, Mrs. Paul Saunders.

LET'S THINK IT OVER

Ancient Crimes Become Modern

From the middle of the first century to the middle of the second (or longer), to be a Christian was quite generally counted as a criminal offense against the state and was punishable with death. It was the age of the martyrs. There are few places today where loyalty to Christ is considered a crime. Communist China appears to be one of those few. According to the papers, 1200 people were executed in China recently in one day. The charge against 700 of these, according to reports, was that they were Christians. It is no wonder that those who have escaped, weep when telling about conditions faced by their brethren.

Dispense with Paid Ministry?

When church representatives of 14 East Asia countries assembled to ratify the constitution of the East Asia Christian Conference, one of the speakers, the well-known Bishop Lesslie Newbigin, made a proposal that would quickly solve the problem of the high cost of training and maintaining the ministry (though that was not his purpose).

Bishop Newbigin of the Church of South India, general secretary-elect of the International Missionary Council, called for bold experiments in new forms of the Christian ministry, using non-professional and non-paid ministers in local congregations. He emphasized that the basic Christian witness depends not on the ordained ministry but on the laity witnessing in the daily round of secular activities.

Southwestern Association News

The Southwestern Association will be held this year at the Paint Rock, Alabama, Church. Brother A. T. Bottoms, of Long Island, Alabama, is the president.

Camp Miles — The youth camp of the Southwestern Association will be held June 15 to 21. The theme this year is "Fishers of Men." The leaders will be Pastor and Mrs. Van Horn, Mrs. Austa Coalwell and Floyd, Mrs. Ruth Griffith and Keith, Janet Van Horn, and Helena Knox. The camp will be held at the Chemin-A-Haut State Park, Bastrop, La.

The Psychological and Spiritual Values of Sabbath Observance

By Jerome Malino, D.D.*

(To give an adequate resume of Rabbi Dr. Jerome Malino's addresses, it seems best to use his culminating message in its entirety. In this way you will feel something of his enthusiasm and be better able to trace his logic. After giving a bibliography for Sabbath study and an explanation of the Mishna, Dr. Malino proceeded with the following lecture.)

Yesterday when I was referring to the ceremony that takes place when the Sabbath is being concluded, I said that we smell the flavor of the spices from the spice box because we are weakened by the departure of the "added soul" which is ours during the Sabbath. For me, this is really the theme of the psychological and spiritual meaning of the Sabbath — the added soul that is ours. But I would like to spell this out a little bit, because by itself it is merely a poetic conception.

Man is really made of two worlds. We read this in the eighth Psalm. "What is man that thou art mindful of him, or the son of man that thou visitest him, yet thou hast made him but a little lower than the angels." By the way, the Hebrew means just a little lower than God. So here is this creature, of little consequence, made up of the dust of the earth and yet he is but a little lower than God himself.

Here we do not have poetic hyperbole and exaggeration. We have a very real recognition of the complex character of man. He resembles the beasts of the field in many ways. He must eat as they do. He must rest as they do. He will procreate in their fashion. He will fall heir to the same mortality to which they succumb. But, in addition to that, he is capable of love and

*Rabbi Malino, who has a congregation in Connecticut, is well known on the Alfred Campus. Invited by the Committee on Higher Education of the Seventh Day Baptist Board of Christian Education to give three Sabbath lectures to the Ministers Conference, he also spoke at two university chapel assemblies while in Alfred. Dr. Melvin Nida, who was asked to report on this phase of the Ministers Conference, took this message from a tape recording to share with our readers.

compassion. He is capable of recognizing that there is a creative force in the universe. He is capable of struggling on behalf of justice. He is sensitive to beauty. These are things that mark him distinctly from the beasts of the field.

Avoiding Extremes

Now, these two elements which are found in man actually reside together within a single body. There have been religions which have gone to one extreme or the other. Some have said that the solution lies in the denial of the flesh; they have been ascetic religions which have tried to nourish the soul of man at the expense of his physical body or his physical needs. And so there have been religions that elevate the mortification of the flesh. The more one can deny the appetite the more one can fulfill the spiritual potential of man.

There have been other religions that have veered to the other direction, and have devoted themselves to hedonistic pleasure-seeking. "Eat, drink, and be merry for tomorrow we die — the flesh is all that we have, why bother to contemplate anything of the spirit." Our religious tradition — the religious tradition of both Judaism and Christianity — has for the most part, sought not to emphasize one extreme at the expense of the other, but rather to reconcile the two. And the way in which this is done is through the imposition of the discipline of the spirit upon the activity of the body — not by denying the flesh. This was recognized a long time ago by the rabbis of the Talmud.

The story is that men of a certain town decided to set a trap for the evil inclination. They believed that if this evil inclination could be caught and put in jail, immediately the level of life would jump to the level of the spiritually sublime. They caught the evil inclination and kept it in jail for three days. And then the Talmud with sublime nonchalance says, "Someone

went looking for a day-old egg, and lo, through all the land one could not be found." The implication being that if the so-called evil inclination were locked up, even the chickens would stop laying. And the Talmud goes on to say that were it not for this evil inclination (and we now have to realize that it is not evil in the sense that we might have thought before), were it not for this elemental drive, men would not marry, they would not build houses, nor would they engage in business, nor would society as we know it be possible.

What I am trying to suggest is that the answer of the extremist is a meaningless answer, that the only answer valid for human experience is the answer which says we must impose the discipline of the spirit upon the flesh so that we do not deny the flesh, but rather redirect it.

What we do is not to deny the fact that we must take food, but through the recitation of a grace or a blessing before we take food, recognize that we are the recipients of God's bounty. We convert the dining table to an altar table, and this is the way in which we impose the spirit's potential upon the flesh's need. We don't deny the reality and the meaning of sex, but we see to it that sexual relation is elevated above the level of a biological adventure and becomes instead an expression of human love.

This is the thing of which I feel that so many of our time have lost sight, largely, I suppose, through the glorification of sex for sex's sake and for the so-called avant garde modernism which suggests that the most important part of marriage is the sex relationship and the honeymoon is supposed to be the test of marriage itself. This is an absurdity, one which denies the fact that there is a spiritual potential in marriage which is served not through the extermination of the flesh's desire but rather through the consecration and the direction of the body's biological needs. We have to be reminded that marriage in our time is neither an economic partnership nor a biological adventure, but rather a sanctified union of two complete human beings.

I could multiply examples, examples

which might convey to us the idea that we must not deny our bodily selves but must elevate ourselves. This is the meaning of that added soul on the Sabbath, for when on the Sabbath we abstain from labor, we are encouraging and strengthening the spiritual facet of the human personality and enabling it to control and to direct and to quicken the body of clay in which that spirit resides.

Sabbath Observance Communicated

With regard to Sabbath observance itself, I would like to say that man cannot live in the rarefied atmosphere of a spiritual abstraction. Any idea which is meaningful has to be translated into some three-dimensional form in which it can be communicated to others. The artist may have a glorious vision in his eye, but until he translates that vision into marble or stone, until he puts it on canvas, the vision dies a-borning with him. No matter what thoughts are in my mind this morning, good or bad, until I translate those thoughts into words which in turn can attract your senses, then there is no communication, at least not until we develop a little more skill in telepathic communication.

So, it is necessary for us to translate every idea, every concept, every abstraction into communicable form.

I remember some time ago I saw a cartoon in which a man was saying to his wife, "I love you, I love you, I love you — now that ought to hold you till Wednesday." Of course, it wouldn't hold her till Wednesday because human beings can't live in the rarefied atmosphere of an abstraction. Love is a noble concept and ideal, a beautiful emotion, but it has to be translated into reality. In the cartoon of which I was speaking it must be translated into kisses and embraces, and flowers and candy, and polite manners and solicitude. We know these things.

This is as true of the Sabbath as it is true of everything else. We cannot say we want to be elevated by the Sabbath unless we proceed to the doing of those things which will enable us to elevate the Sabbath.

(To be continued)

NEWS FROM THE CHURCHES

NORTH LOUP, NEB. — At the last regular church meeting plans for the re-organization of the church were presented. After much discussion it was decided to hold a special meeting to give the members more time to consider the plan. On May 3 the plans were accepted and a nominating committee was appointed. It is expected that following our next regular business meeting the re-organization plan will get under way.

For the past several weeks church services have been held in the basement while the work of repair and redecorating have been progressing. A new lighting system is also being installed. It is hoped the sanctuary will be ready for use by June 13.

A Community Vacation Bible School, with Mrs. Menzo Fuller as supervisor, was held from May 25 to June 5. All classes (except pre-school age at the basement of our church) were held at the school building. The demonstration program was Friday evening, June 5, at the Methodist Church. Total enrollment was 132.

Plans are under way for the summer camp, which will be held again this year near the river on the Elery King farm.

We are proud of our young people, five of whom were graduated from North Loup High School in May. Kenneth Williams was valedictorian; Verna Mae Williams was salutatorian and "all 'round girl"; and others were Jerrolin Scott Williams, Betty Williams, and Sharolyn King. The ones who were graduated from the 8th grade were: Martha Babcock with high honors, Rolland Davis, and Leonard Williams.

A group of young people is meeting with Pastor Soper to begin special study on "How to Become a Soul Winner" and for special Bible study and prayer.

A Baby Consecration service was recently conducted by Pastor Soper for five little ones.

The people in our congregation would wish to join others of the denomination in sending congratulations and best wishes to Dr. and Mrs. Victor Burdick of Makapwa Mission, Nyasaland, Africa. We wish them God's blessing in their chosen work.

— Correspondent.

FOUKE, ARK. — The annual communion service of the church was held on Thursday night, April 23, with good attendance. A significant feature of the program was the reading of messages from eleven non-resident members and friends.

All the groups of our church are busy. The Ladies' Aid meets regularly each month, carrying on some benevolent projects, and recently has prepared a month's prayer calendar for the Women's Board. The Juniors meet on Wednesday evenings along with the prayer meeting, and the Junior Choir has special music each week in our Sabbath worship.

In our Wednesday night prayer meetings for some weeks we have been preparing for evangelistic meetings which are to begin June 24. Brother Ralph Soper is to be our speaker. Our Vacation Bible School was held June 1 through 13. The teachers were Janet Van Horn, Juanita Mitchell, and Emerald Monroe. The helpers were Pastor Van Horn, Erma Van Horn, Margie Davis, and Melba Attaway.

TEXARKANA, ARK. — A few weeks ago we had in our church an old-fashioned hymn-sing. The evening was most enjoyable and the fellowship was in the old-fashioned spirit. The program was made up of trios, duets, choruses, and lots of singing of just the old songs and hymns of the faith. The attendance was good and our little house of worship was filled completely. We hope soon to have another evening of such fellowship. Refreshments after the singing were enjoyed, especially by children, and the visiting was a strong feature for the adults.

We are looking forward to the time in a few months when we shall be having such meetings in our proposed new building with plenty of space to welcome much larger groups. We have welcomed into our services in the last few weeks a number of new friends. Some are converts to the Sabbath. We pray that our God may use us more effectively in His Kingdom's work.

Can we rid ourselves sufficiently of hate, fear, and greed to permit the process of thinking to begin? — Helen Gahagan Douglas.

The Sabbath Recorder

Marriages

Babcock-Monroe — Calvin Babcock of Galesburg, Ill., and Little Rock Air Force Base, and Meleta Monroe of Fouke, Ark., were united in marriage on Sabbath night, May 9, 1959, in the Fouke Seventh Day Baptist Church by their pastor, the Rev. Marion C. Van Horn.

Bee-Hutson — Ernest Kay Bee, Jr., son of Mr. and Mrs. Ernest Kay Bee, Sr., of Reform, Alabama, and Marie JoEllen Hutson, daughter of Mrs. Floyd Goodson, of Salem, W. Va., were united in marriage at the Salem Seventh Day Baptist Church by Pastor Doyle K. Zwiebel, of Richburg, N. Y., on Sabbath afternoon, May 30, 1959.

Lange-Tucker. — At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath afternoon, April 18, 1959, James J. Lange, 215 Oxford Street, Rochester, N. Y., son of Edward O. and Clara Devosa Lange, and Marjorie J. Tucker, Alfred, N. Y., daughter of Nathan F. and Mary Pierce Tucker, were united in marriage, the bride's pastor, the Rev. Hurley S. Warren, officiating.

Births

Babcock — A son, Barry James, on October 6, 1958, to Dr. and Mrs. Wayne Babcock, of North Loup, Neb.

Cox — A son, Jeffrey Mark, on July 17, 1958, to Mr. and Mrs. George H. Cox, of North Loup, Neb.

Monk — A daughter, Tami Kay, on March 14, 1958, to Mr. and Mrs. Wayne Monk, of North Loup, Neb.

Goodrich — A daughter, Joan Alece, on February 26, 1959, to Mr. and Mrs. Ronald Goodrich, of North Loup, Neb.

Soper — A son, Mynor George II, on April 27, 1959, to Pastor and Mrs. Mynor G. Soper, of North Loup, Neb.

Jensen — A son, Richard Fred, to Donna (Oswalt) and Fred Jensen of Riverside, Calif., on April 28, 1959.

Lewis — A daughter, Kathy Lynn, to Capt. Alfred and Betty Lewis, in Germany, on May 19, 1959.

Doll — A son, Randy Dale, to Elaine (Boatman) and Art Doll of Riverside, Calif., May 20, 1959.

Murray — A daughter, Sandra Gail, on May 21, 1959, to Varnell and Merline Mitchell Murray of Fouke, Ark.

Obituaries

Davis — Calvin Edgar, son of A. Judson and Jennie Hurley Davis, was born at Humbolt, Neb., February 28, 1884, and died in the hospital at Ord, Neb., May 26, 1959.

As a young man he joined the Seventh Day Baptist Church at Farnam, Neb. On June 16, 1907, he was united in marriage with Mary A. DeLand at Farnam. In 1914 they moved to

North Loup. To them were born two sons, Bert who died in infancy and Donald, who lives at Scotia, Neb. Besides his wife and son, he leaves three brothers and a sister, two grandsons, and many other relatives. Farewell services were conducted by a neighbor, the Rev. Ralph Sawyer, at the M.E. Church in North Loup, and burial was in Hillside Cemetery. M.G.S.

Foster — Arthur C., son of Septimus and Elizabeth Stevens Foster, was born Nov. 3, 1877, at Wells Tannery, Fulton County, Pa., and died May 27, 1959, at the home of his daughter, Mrs. Kenneth Ebersole of Bedford, Pa.

Mr. Foster taught a Sabbath School class in the Salemville Seventh Day Baptist Church for 25 years after moving from Altoona, Pa., to Salemville. He also rendered faithful service as church janitor for many years until failing health made it necessary for him to relinquish this duty.

Surviving are his wife, Beda Berkheimer Foster; a son, Marvin L. of Williamsburg, Pa.; and two daughters: Mrs. Kenneth Ebersole of Bedford, Pa., and Mrs. Thelma Replogle of Camp Hill, Pa.; and eight grandchildren.

Funeral services were conducted at the Salemville Seventh Day Baptist Church by a former pastor, the Rev. Edgar Wheeler of Ashaway, R. I. Interment was in the Salemville Cemetery. — E.F.W.

Thompson — Lammehiena B., daughter of Jacob and Geessina Schuur Bakker, was born in Rotterdam, Holland, May 26, 1910, and died May 20, 1959, after a long illness, at her home in Bound Brook, N. J.

Lammehiena was brought to this country by her parents only a few weeks after the Titanic disaster in 1912. She was graduated from Alfred University in 1934, and taught art for several years prior to her marriage to C. Harold Thompson on December 15, 1945.

She joined the Seventh Day Baptist Church of Christ, Plainfield, N. J., December 22, 1923, and remained a loyal member throughout the years. She was deeply interested in the cause of Christ and the well-being of others.

Surviving are her husband and two children, Nancy Jean and Robert Harold, and a brother, Frederik J. Bakker, of Plainfield.

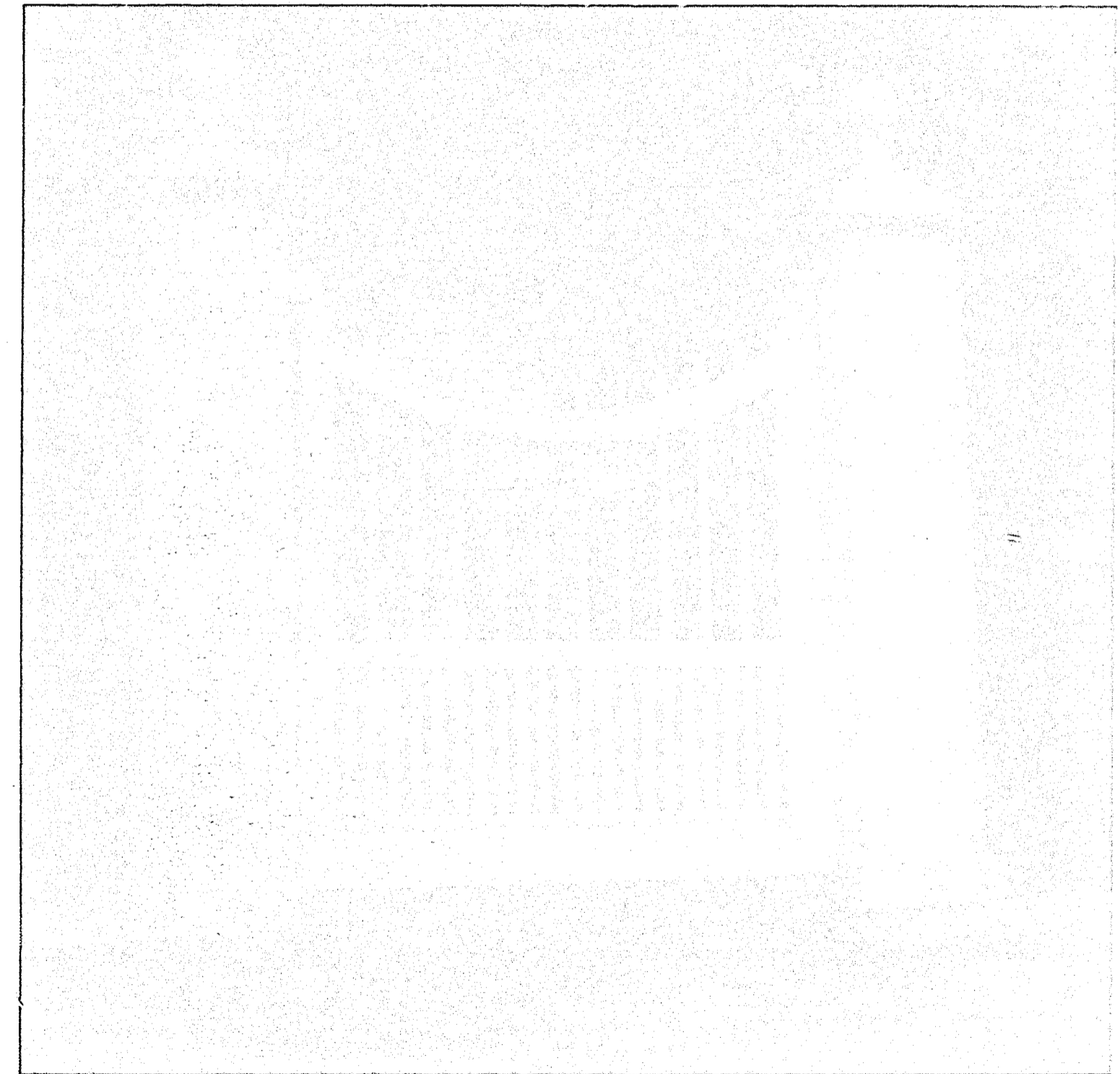
The funeral service was held in Plainfield, by her pastor, the Rev. C. Harmon Dickinson. Interment was at Lake Nelson Memorial Cemetery, New Market, N. J. C.H.D.

Wheelock — John, one of six children of George and Mary Wheelock, was born January 15, 1883, in Mt. Sterling, Illinois, and died May 31, 1959, in San Bernardino, Calif.

He was baptized in 1925 upon his acceptance of the Lord, and in 1959 he rededicated his life to the Lord, uniting in fellowship with the Riverside Seventh Day Baptist Church.

He is survived by two daughters, Helen May Zumwalt of Big Creek, Calif., and Gladys Irene Berard of El Monte, Calif.; one son, Wallace E. of San Bernardino; two brothers, Ross of San Bernardino, and Charles of Muscoy, Calif.; three grandchildren and three great-grandchildren.

Funeral services were conducted by his pastor the Rev. Alton L. Wheeler, with interment at the Mt. View Cemetery in San Bernardino. A.L.W.



GATES OF HOME AND OF HEAVEN

Beyond every gate is something of value reserved for those who have permission to enter. Pictured here is an unlocked gate to a large home and is symbolic only. Thankful are we to live in a land where gates are not necessary. The Bible tells us of a new Jerusalem descending out of heaven from God. It will have 12 gates but they, too, are only symbolic. They will not be shut at all by day and ". . . there is no night there." Only faithful believers will dwell therein.