

# The Sabbath Recorder

Pastor Paul Maxson was given a standing, unanimous call for another year. In July he will have served our church for 20 years.

Our Lay Development Program, which started workshop meetings on February 13 after the fellowship supper, has been enthusiastically received by young and old alike. Along with the new year there is new hope for making our church grow physically and spiritually, reaching out into our community, bringing in the unchurched, and making our influence felt — although we are handicapped by scattered membership. Everywhere we look we see much to be done, and in doing it we show our love to the Lord.

— Correspondent.

## Marriages

**Babcock - Jones.** — Joe Babcock, son of Mr. and Mrs. Ted Babcock of Santa Ana, Calif., and Carol Jones, daughter of Mr. and Mrs. Simmie Caruthers, were united in marriage at 10 o'clock on Sabbath morning, March 5, 1960, at the Fatherland Street Baptist Church in Nashville, Tenn. Mynor G. Soper, pastor of the North Loup Seventh Day Baptist Church, of which Joe is a member, performed the ceremony.

## Births

**Ashcraft.** — A son, Steven Kenneth, to Harold and Barbara (Smith) Ashcraft of Industrial, W. Va., on February 6, 1960.

**Bellefleur.** — A son, Richard Harris, to Mr. and Mrs. Arthur Bellefleur, of New London, Conn., on October 26, 1959.

**Fetrow.** — A daughter, Jean Florence, to Mr. and Mrs. Francis Fetrow of New London, Conn., on July 2, 1959.

**Monk.** — A son, Scott Allen, to Wayne and Delores (Cox) Monk, of North Loup, Neb., on February 7, 1960.

**Mosena.** — A son, George W., to Mr. and Mrs. George Mosena, Jr., of Westerly, R. I., on January 9, 1960.

**Pettit.** — A daughter, Melissa Jane, to George and Jane (Haaf) Pettit of Shiloh, N. J., on March 20, 1960.

**Probacco.** — A daughter, Cynthia Louise, to Owen and Ruth (Ayars) Probacco of Shiloh, N. J., on February 4, 1960.

**Stillman.** — A son, Andrew Ervin, to George S. and Joyce (McWilliam) Stillman of Houston, Texas, on March 10, 1960.

## Obituaries

**Hoxie.** — Lida Bellamy, daughter of Mr. and Mrs. John Bellamy, and widow of Henry Howard Hoxie, was born in Ashaway, R. I., Dec. 19, 1873, and passed away at her home in Ashaway on March 11, 1960.

Mrs. Hoxie had been a member of the First Hopkinton Seventh Day Baptist Church for 73 years, having become a member in 1887 at the age of 14 years.

She is survived by a daughter-in-law with whom she made her home, Mrs. Leora Hoxie, two grandsons, two granddaughters, and eight great-grandchildren.

Funeral services were conducted at the Buckler Funeral Home, Westerly, R. I., with her pastor, Rev. Edgar Wheeler, officiating.  
— E.F.W.

**Loofboro** — Rev. Eli F. son of John W. and Susan Forsythe Loofboro, was born in Welton, Iowa, Dec. 2, 1870, and died at the Westerly hospital on Feb. 26, 1960, after a short illness.

Funeral services were held from the Buckler Funeral Home in Westerly on Feb. 28, 1960, with his pastor, the Rev. Earl Cruzan, officiating, and the Rev. Albert N. Rogers assisting. (An extended obituary appears elsewhere in this issue.)  
— E.C.

**Rogers.** — Ethel Clare, daughter of Charles E. and Alice Satterlee Rogers, was born at Brookfield, N. Y., October 9, 1883, and died in the Schneider Nursing Home, Dunellen, N. J., January 29, 1960.

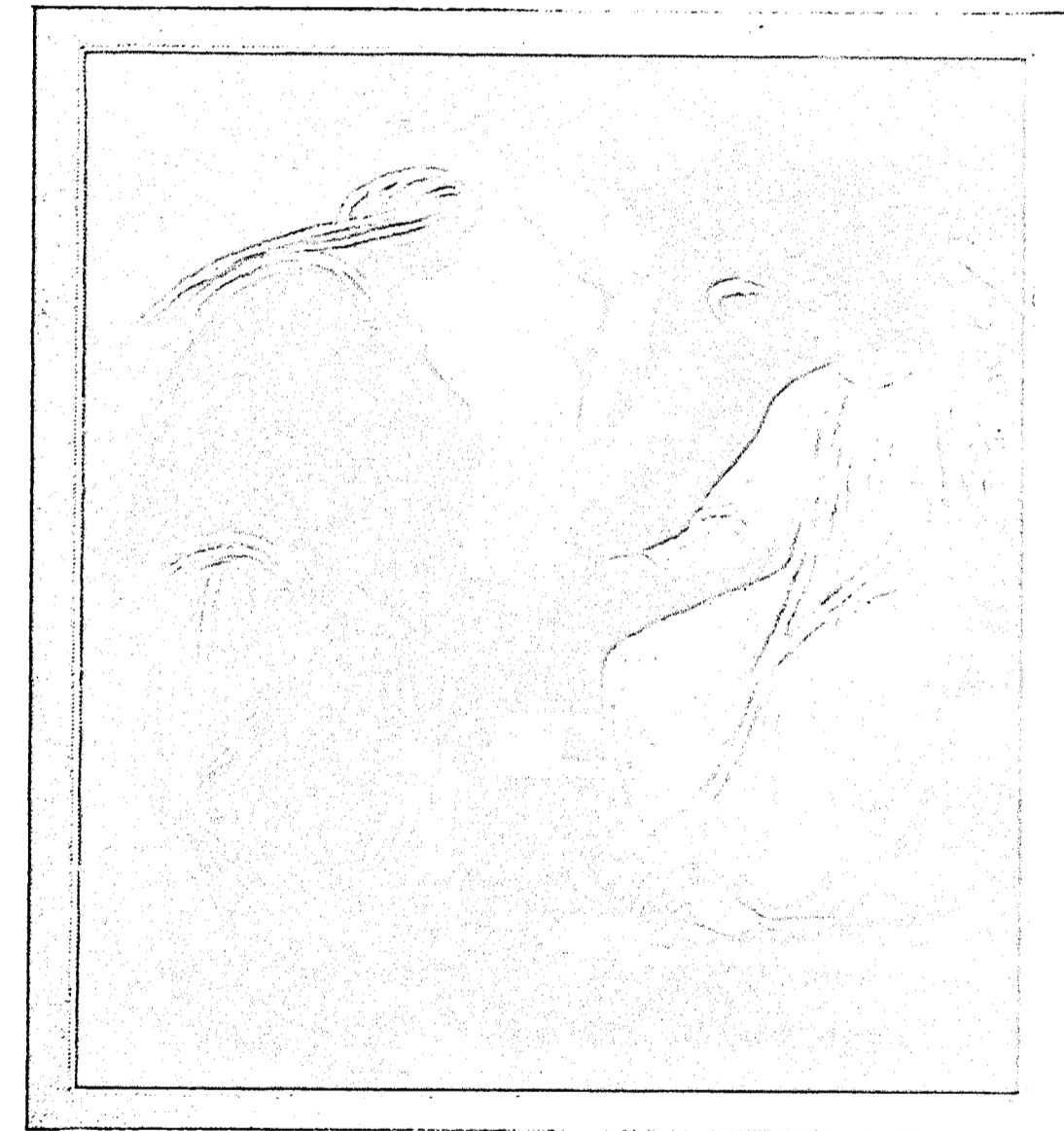
At an early age Miss Rogers moved with her parents to New Market, N. J., where she spent the rest of her life. She was a teacher by profession, retiring in 1941 to care for her aging parents.

She was baptized by the Rev. F. E. Peterson during the Rev. John Huffman revival and joined the Piscataway Seventh Day Baptist Church, New Market, N. J., February 22, 1896. For over forty years, she was organist and much of the time chorister in the church. For fourteen years she also served as church clerk. In 1956, she joined the Plainfield Seventh Day Baptist Church where she served as Sabbath School superintendent. She contributed much to the life of her church.

The funeral service was conducted by her pastor, the Rev. C. Harmon Dickinson, February 2, 1960, with burial in Hillside Cemetery, Plainfield.  
— C.H.D.

**Saunders.** — Mabel, daughter of the late Elisha C. and Mary (Stillman) Saunders, was born June 13, 1873, at Westerly, R. I., and died at the Shelter Cove Nursing Home on March 19, 1960.

Funeral services were held from the Schilke Funeral Home on March 22, 1960, by the Rev. Earl Cruzan, assisted by the Rev. Harold R. Crandall. Interment was in River Bend Cemetery.  
— E.C.



### HE IS NOT HERE: FOR HE IS RISEN

The women visiting the tomb of the crucified Lord found an open sepulchre and an angel from heaven whose mission was to tell them of the miracle. He reminded them that Jesus had said that He would rise from the dead and added, "Come see the place where the Lord lay" (Matt. 28: 6). It was hard for them to believe but the evidence compelled them to do so. All doubts were removed when the disciples saw not only the empty tomb but the risen Lord. Through the years wavering faith has been strengthened by the certainty and significance of that resurrection. From it sprang the Christian Church. From it springs the experience of Christ living within our hearts.

# The Sabbath Recorder

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Member of the Associated Church Press

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## The Smoking Hazard

As research continues, two facts are becoming more clear, that cigaret smoke contains a cancer-producing substance and that the average American will not give up cigaret smoking for health reasons. It is a sad commentary on the lack of moral principle in a giant industry and in the smokers who have allowed themselves to become slaves to a habit.

Dr. Ernest L. Wynder, noted cancer scientist, is quoted by United Press as finding in cigaret smoke trace amounts of benzo-a-pyrene, a substance that will cause cancer in animals. This doctor, who is associate professor of preventive medicine at Cornell University Medical College and head of the epidemiology section of the Sloan-Kettering Institute, New York, thinks that doctors ought to push anti-smoking education. Fearing that it will take time to persuade public health agencies to do a good job of such education he proposes practical ways of reducing the hazard. He advocates cutting down as far as possible the number of cigarets, smoking very slowly, and buying only those that have been proven to be low in tar and nicotine, and never smoking more than half a cigaret. He lists the brands in the order of their safety. We will not do so here.

In spite of the loud protestations by manufacturers that there is no relation between cigarets and cancer it is significant to note that they are fully aware of the hazard. Some of them have recently introduced new brands with a lower smoke-concentrate content. Dr. Wynder could not predict that the public would accept a cigaret that would be mild enough to be practically without cancer hazard.

It appears that manufacturers are quietly trying to change smoking habits enough so that health authorities will not campaign for outlawing the sale of their products. These programs include some fairly effective filters and "king-size" cigarets. Science has proved that the second half of a cigaret has much more tar and nicotine than the first half, which would seem to prove that nothing so far discovered can really make smoking safe.

We are not interested editorially in how to smoke safely or in the relative disease-

producing qualities of various brands. Our concern is that professing Christians guide their lives by different principles from those of their non-Christian fellow men. The Christian cannot rightly claim that it is his own business if he wants to cut short his service for Christ by remaining addicted to a personal pleasure-seeking habit. To say that what I want to do is more important than what God wants me to do certainly borders on behavior that is characterized throughout the Bible by a three-letter word, sin.

## Latin American Missions

In recent years Protestants have found a great spiritual hunger in many Latin American countries that are nominally Roman Catholic. Bible translators have been challenged to reduce tribal languages to writing and to bring the Bible to those Indian tribes for the first time. Internationally known evangelists have felt the call to minister in the larger centers to thousands upon thousands of those who seem eager to listen and to respond to the Gospel invitation.

Recently your editor scanned a large display of Catholic literature in a Mid-western airport and read with interest the April 1 edition of the newspaper *The Catholic Universe*. The largest headline on the front page was "Pope Starts Drive to Aid Latin American Church." The article states in its opening paragraph that Latin America has one third of the world's Catholics but only a tenth of its priests. Therefore, the call of the Pope is for the heads of all religious communities to send priests and lay workers — sisters and brothers to these nations to strengthen the church and to educate the people of those lands for the priesthood and for the lay positions.

The assumption seems to be that there is a great future for the Catholic Church in Latin America if only there were more priests. A glance at rather recent history might show the unbiased observer that in the past a higher quality of leadership, showing as much concern for the welfare of the people as for the richly appointed

## MEMORY TEXT

Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.  
Psalm 51: 12, 13.

buildings, would have saved that religious body from the widespread revolt that has been in evidence in many places. Now the Catholic Church under the impact of just such a concern by the Protestants for the temporal and spiritual welfare of the people may be trying either to correct its past mistakes or to recover some of its losses.

A second short article on the front page of the freely distributed newspaper gives "Latin America's Situation in a Nutshell." Swift action is needed, it says, because Moscow is working hard to communize it. Here are the other statements:

More than a third of the people are illiterate. Religious illiteracy is rampant. There is no parish school system as in the U.S. Latin Americans are poor. Average per person income is \$280 a year. The shortage of priests is acute.

Wealth is concentrated in a few hands.

Many couples are unmarried.

Tens of thousands have never received First Communion.

We would call special attention to that revealing statement that only 3.5 percent of the men and 9.5 percent of the women practice their Catholic faith. The percent is so low that it is no wonder that Protestants find this a challenging field for evangelism. It raises the question as to whether that church has a right to claim those countries as Catholic.

If well over 90 percent of the people practice no religion even though they are nominally in the church, there is a desperate need for bringing them a religion that they will practice. History should teach us that only a relatively small number could be reclaimed for Rome regardless of the number of priests sent there. The people will respond more readily to a faith that transforms lives and does not



exact large sums of money for pretentious cathedrals and foreign institutions.

When Protestant evangelists and missionaries make converts in Latin America they seem to be converts indeed and go about witnessing to their new-found joy in Christ. They form indigenous churches that strongly influence their communities for better living. In the very nature of things there is a bright future for Protestant churches in nearly all Latin American countries. That future will not be bright if, as in some of the countries, clerical pressure on local police is increased by a general influx of priests committed to the stamping out of local Protestant institutions.

#### EDITORIAL NOTES

##### Recreation Sabbath

Recreation executives and leaders have voted in a wide-ranging poll to continue the observance of National Recreation Month and have selected June as the month. The theme this year will be "Find New Worlds Through Recreation." The first Sabbath is designated by them as Recreation Sabbath and the first Sunday as Recreation Sunday.

The stated purpose is to draw attention to the importance of making wise use of leisure time, and it is a good purpose. If church leaders were to announce in their bulletins a Recreation Sabbath without preceding it with the aim in view the results might not be quite as desired. All too many are tempted to follow the example of nominal Sunday-keepers and to take a major portion of the Sabbath for recreation rather than for worship. To our readers we commend the reading of one of our good tracts, "My Holy Day," which is based largely on Isaiah 58: 13, "If thou turn away . . . from doing thy pleasure on my holy day. . . ."

"The first thing I do in the morning," said a well-balanced Christian with a face that betokened a radiant spirit, "is to sort out my thinking and begin doing business with the biggest thoughts I have in stock."

— Christian Advocate.

#### The Gospel of Thomas

By Melvin G. Nida, Th.D.

(Dr. Nida has introduced a course [elective] on the Gospel of Thomas at the School of Theology at Alfred, N. Y.)

The Gospel of Thomas has been the subject of much discussion since its public appearance. As usual with such finds, it has been both unfairly maligned and overly praised. Often when such material appears, as was the case with the Dead Sea Scrolls, some emphasized what might possibly be the radical implications of the material. With the Dead Sea Scrolls it was the implication that this material destroyed the uniqueness of Jesus Christ. On the other hand there were those who shrugged off the Dead Sea Scrolls as completely unimportant, or who even went so far as to suggest that this was all a hoax.

Sane scholarship, however, provides needed correctives for these extremes. We have come now to generally agree that the Dead Sea Scrolls are exceedingly important to our knowledge of the period immediately preceding the beginning of the Christian era and thus help us to better understand the way Christianity arose and how it grew.

Sane scholarship also recognizes that the Christian faith is far above and beyond any discovery of scrolls or gospels. Jesus Christ, as the great Center of our faith cannot be destroyed by anything physical: height nor depth, principalities nor powers, scrolls nor gospels.

The same thing is true of the Gospel of Thomas. Quite clearly this important new find gives us further insights into the nature of early Christianity, how it grew, and how Christians differed. It helps us to understand some of the divergent ideas that developed within Christianity and how these could develop (as, in another case, how the early Church came to accept the first day of the week as the Sabbath).

It is also quite clear that the Gospel of Thomas as we now have it is the product of one of the strange Gnostic groups of early Christianity. This does not mean,

however, that we must immediately throw it out as useless. This would be just as bad as suggesting that Christianity is wrong because Christians keep the first day instead of the seventh day of the week as the Sabbath.

To fasten upon the strange and unorthodox verses of this gospel and forget the rest is to miss what may be a very great value of this "strange new gospel." The gospel is made up of sayings of Jesus and while it is clear that some of these sayings are not genuine, the majority of the sayings are identical or very closely akin to sayings of Jesus in our canonical Gospels and they may reflect a genuine and very early source of the sayings of Jesus, perhaps earlier than our canonical Gospels. The pristine nature of some of the sayings in the Gospel of Thomas is beyond question.

If by good judgment based upon what we know about Jesus, we can trace out what are genuine words of Jesus, the Gospel of Thomas may well help us in our Christian experience and truly be a gospel: the "good news of Jesus."

Rather than decrying its existence, perhaps we should thank God that He has seen fit to reveal this new material to us. The test of any material is not in what someone else believes about it, but what it does to help us in our search to trace out the real Jesus who lives in the hearts of men.

We need more gospels — according to us!

(Another article on this subject was printed in the March 28 issue, page 3.)

"The gravest danger facing the United States is not a military lag but a slump in personal and public integrity," says the Rev. Dr. Robert J. McCracken, minister of Riverside Church, New York City. "Moral fibre is as necessary to national security as military might." There are international observers who contend that communists believe it won't be necessary to attack this country because its people are crumbling from within, he said.

— W. W. Reid.

#### So Great the Light

Those without sight are without that kind of light by which the rest of us read and move about with safety. So great, however, is the light of God's Word that it reaches into the hearts of sightless Koreans such as the two young people pictured here. It reaches them when there are sufficient funds in the hands of the American Bible Society to provide embossed Scriptures that can be read with the fingers.

For 125 years this Bible Society has been serving the blind in ever-increasing numbers with Braille, Moon, and Talking Book. The list now totals 50 languages and systems. During 1959 a total of 65,134 embossed Braille volumes and Talking Book records was sent out to 2,948 individuals and 112 institutions for the blind, an increase of 3,738 over the previous year.

The picture is taken from a new 16 mm motion picture, "So Great the Light," available from the American Bible Society, 450 Park Ave., New York 22, N. Y.

### Further Plans for Missionary Pastors' Institute

It is expected that eight missionary pastors will be coming to Westerly for a Missionary Pastors' Institute May 2-5. Those being asked to attend and take part are: Leroy C. Bass of Paint Rock, Ala.; Theodore J. Hibbard of Walker, La.; Lester G. Osborn of Schenectady, N.Y.; Herbert L. Polan of Daytona Beach, Fla.; Elizabeth F. Randolph of Washington, D.C.; Donald E. Richards of Berea, W. Va.; Kenneth B. Van Horn of New Auburn, Wis.; and Marion C. Van Horn of Fouke, Ark.

The missionary pastors will lead out in a discussion of the following subjects: "How to Motivate the Local Church for Evangelism"; "How to Conduct a Week of Intensive Evangelism in the Local Church"; "How to Evangelize a Rural Community"; "How to Conduct Lay Visitation Evangelism in the Local Church"; "How to Evangelize Through the Church School"; "How to Use the Bible in Evangelism"; "How to Develop Family Life Evangelism"; "How to Develop Churchmanship in a Small Church."

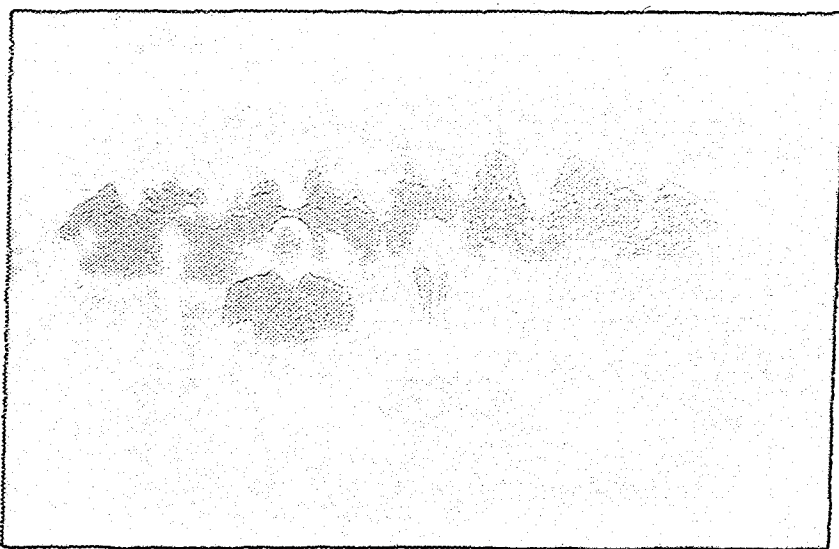
The New England pastors are being asked to lead a half-hour devotional service and Bible study at the beginning of each day's service. Question-and-answer periods are being led by the treasurer and the secretary of the board at hour-long sessions on Tuesday and Wednesday.

The chairman of the Home Field Committee will preside at the three evening meetings when the missionary pastors will meet with the Home Field Committee and officers of the board and together it is hoped that a forward-looking program of evangelism for Seventh Day Baptists may be formulated.

It is expected that the neighboring New England Seventh Day Baptist churches will help to entertain the visiting pastors. The Tuesday evening meal is being planned by the ladies of the Rockville Seventh Day Baptist Church and the Wednesday evening meal is being provided by the ladies of the Ashaway Seventh Day Baptist Church.

Churches served by the missionary pastors are urgently requested to release their pastors from conducting the regular Sabbath morning service immediately following the Institute (on Sabbath, May 7). As a part of the Lay Development Plan, it is urged that lay leadership be provided to fill the pulpit, allowing your pastor to recover from what is anticipated will be a busy, strenuous week.

### New Headmaster at Maiden Hall By Rev. Leon R. Lawton



The picture shows the students and staff, as taken immediately following the special service.

The Rev. Socrates A. Thompson was appointed as the new headmaster of the Maiden Hall Secondary School by the Jamaica Seventh Day Baptist Conference Board of Christian Education in special session on Wednesday, February 17, 1960. He assumed his duties on the following Wednesday when a special introductory and installation service was held at the hour of the daily school chapel service. Taking part in this service was the Rev. N. H. Grant, Conference president and chairman of the Education Committee; Rev. Grover S. Brisse, headmaster of Crandall High School and acting-supervisor at Maiden Hall until the appointment of the new headmaster; the Rev. Leon R. Lawton; and Mr. Thompson. Miss Gloria Shakespeare welcomed the new headmaster as did one of the students.

Headmaster S. A. Thompson was on the staff at Crandall High School for five years and has served at other educational

institutions. He received his A.B. degree from Milton College and took work at the School of Theology, Alfred University, and at Tuskegee Institute. His wife, Clara (Brown), is from Luna where Mr. Thompson has pastored the Seventh Day Baptist Church for many years. They have a daughter, Pat. Mr. Thompson also serves the Tydixon, Cottage, and Higgen-town Seventh Day Baptist Churches in St. Catherine and St. Ann.

### Medical Work During Furlough at Makapwa

It is expected that Dr. and Mrs. Victor Burdick will return to this country on furlough in the summer of 1961. They will probably come by air, arriving in time for Conference which presumably will be held in the East.

Plans have been made for Dr. and Mrs. Philip Thorngate to replace the Burdicks at Makapwa Mission, Nyasaland, during their year of furlough. Mrs. Thorngate is a registered nurse and may greatly assist her husband.

The medical phase of the work of the mission will be maintained under this plan. No expense to the denomination is entailed. We are grateful to Dr. and Mrs. George Thorngate, Sr., as well as to their son and his wife for their willingness to assist in these matters.

### Writing a Good Hymn Tune?

Then you are originating a clear melody of natural and simple progressions, which does not depend entirely on its harmony for its effects. The melodic range will be moderate with no difficult intervals and will remain fresh to the singer even after singing through several stanzas. The over-all effect will not suggest a march, a dance, a lullaby, or secular pastimes or words. It will be spiritual in quality, directing the worshiper's thoughts toward God or toward God's purposes in human life. The mood of your music will complement the mood of your chosen text.

Remember the contest deadline is set for June 1.

### The Place of Music In the Church

By Mrs. LeRoy DeLand  
Battle Creek, Michigan

Of course, the purpose of music in the church service is to aid us in our worship experience. So, if we take time to think about this function, we can make the worship hour more meaningful. There is music for every occasion in life. Music in the church provides a very satisfying method of expression in our worship of God. Worship is more than thinking or feeling reverent to God. It is a personal approach to God to seek His presence and bring our lives into harmony with His will. Music is a universal language that has the power to quiet or stir the emotions. When we stop to think, as we have already mentioned, that the only purpose of music in church is to aid in worship, we certainly won't look upon the special musical numbers, either instrumental or vocal, as entertainment. I think too often the organ prelude is used as a pleasing background to cover up our conversations with our neighbors. It should create a reverent atmosphere which is conducive to the proper attitude for worship.

### Creating a Sense of Oneness

Inspiring words of poetry calling men to faith and action can become more inspiring when sung to good music. Music creates a sense of oneness and good fellowship with all who participate. As each person fits into the group pattern of harmony, tempo, and singing the same words, the group is united in purpose. This helps to strengthen our resolutions to follow Christ in our daily living. By joining in common expressions of praise, aspiration, and dedication, one's own experience is identified with the experiences of others. Music helps to develop right concepts of God, as well as to awaken the desire for increased work for God.

Unconsciously our hymns weave a bond of unity among different faiths. We sing "Faith of Our Fathers" and "Lead Kindly Light," written by men who left the Church of England to return to the Roman Catholic Church. "In the Cross of Christ I



Glory," was written by a Unitarian; "Jesus, Lover of My Soul," by the Methodist, Charles Wesley; "O Master, Let Me Walk with Thee," by Washington Gladden, a Congregationalist; not to mention "Majestic Sweetness Sits Enthroned," by Samuel Stennett, a Seventh Day Baptist. In this small way through Christian fellowship, a beginning toward brotherhood is made. The Quaker poet, John Greenleaf Whittier, expressed this idea in "We May Not Climb the Heavenly Steeps," when he said,

"O Lord and Master of us all,  
Whate'er our name or sign,  
We own Thy sway, we hear Thy call  
We test our lives by Thine."

### Choosing the Right Music

Music is a means of Christian education; it helps people to grow in Christian character. So care should be taken in the choice of music. The instrumental music should have associations with religious thoughts and feelings, as cheap or jazzy music is sacrilegious. The singing of trivial, sentimental verses set to a "catchy" tune, deprives people of the spiritual enrichment found in the best hymns. Some questions to test a good hymn are:

1. Does it contain great Christian truths (not partisan or sectional in nature)?
2. Does it have permanent value, which will make it live on after the conditions which produced it are gone?
3. Is it addressed to God or Jesus (not a self-centered "I or me" song)?
4. Does the music fit the mood of the poetry, inducing a spirit of worship?
5. Has it stood the test of time and been accepted by a recognized Christian organization?

I have read this differentiation between a hymn and a song: A hymn is addressed to God or Jesus, or is in praise of God; while a song is addressed to man, sometimes in the nature of an exhortation to others, or relating a personal experience. A song usually has a refrain or chorus.

In selecting hymns we choose the ones most suitable for the occasion. We want the words to express the Christian ideals

that fit the theme under consideration. We should be sure that the words and ideas expressed are within the range and experience of the group doing the singing, whether it is for children, youth, or adults. We should consider whether the singers can mean what they are saying; are the ideas true to life? Is the imagery wholesome? Whatever figures of speech are used may be interesting and vivid, but are they helpful? Does the tune fall within the normal voice range?

We know that different types of music are more suitable to different kinds of church functions, such as: prayer meeting, youth fellowship, Sabbath School, morning church service, evening vespers, evangelistic meetings, or at camp or social and recreational times.

### The Choir

The choir performs a threefold service:

1. They sing with the people, leading the congregational singing.
2. They sing for the people, acting as the people's representative in the choral responses.
3. They sing to the people, leading them in new understanding in Christian faith. It is important for all its members to realize that they occupy this special position, which is common with the pastor, as leader, and with the congregation, as a member of a worshiping group.

May we each grow in our experience of worship through better participation in good music in our church program. We can follow Paul's advice in Colossians 3: 16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord."

The Word of God is like a lion. A lion does not need to be protected. A lion simply needs to be let loose and he will take care of himself.

### SABBATH SCHOOL LESSON for April 23, 1960

Lesson IV — The Holy Spirit  
(Taken from Statement of Belief)

THE SABBATH RECORDER

## Watchmen on the Walls of Zion

Ezekiel 33: 1-19.

By Leroy C. Bass

(Pastor of the Seventh Day Baptist Church of Paint Rock, Ala.)

In the Scripture we read that Ezekiel was set as a watchman unto the house of Israel. The divine call to prophetic service is extremely important. No other man in the Bible received more outstanding divine credentials than did Ezekiel.

The call of Moses, or Paul, was unusual, but the call of Ezekiel was in some ways even more so. He was, to be sure, a prophet, but in a larger sense he became a watchman for those dark days of crisis. Ezekiel is the only one in the Bible who in his call was specifically named a watchman. He entered upon his work to speak the messages of God, and not the words of man.

His one supreme purpose and passion was to lead men and women back to God. His message is not only for the church in exile, but for the church in every generation. In a very striking sense the prophecies of Ezekiel find their fulfillment in our own day. The experience of apostate Israel is a type of that of modern world Christianity. Ezekiel was warned that if as a watchman he should fail to blow the trumpet, and souls should be lost, their blood would be required at his hand.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. — Eze. 33: 6, 7.  
(See also vs. 8 and 9.)

I want to submit that the Lord also declares these words to every minister. Christ's ministers are the spiritual guardians of the people entrusted to their care. Their work has been likened to that of a watchman.

In ancient times sentinels were often stationed on the walls of cities. They could overlook important posts to be guarded and give warning of the approach of an enemy. The safety of all inside depended on the faithfulness of the sentinels. So ministers are to stand on the walls of spiritual Zion, to sound the note of alarm at the approach of the enemy. Their voices are to be lifted in trumpet tones, and never are they to sound one wavering, uncertain note.

### Our Present Need for Watchmen

May I say also that I believe that you want your minister to be a true and faithful watchman on the walls of Zion. I believe you want your pastor to declare to you true messages from the Word of God; not merely messages to tickle the ears. I believe that never before has mankind needed messages with light from heaven as much as we need them today. The greatest cause of the present weak, defeated state of the churches of Christendom is the uncertain, flabby preaching of our day. Christ spoke "as one having authority, and not as the scribes." Paul did not shun to declare all the counsel of God. Our times need preachers with strong convictions and courage to make them known. Such a man was Ezekiel in old Babylon. Like the modern churches the Jews then in exile had become worldly. They didn't sense the moral crisis they were in. They loved money, ease, and luxury. They ran after the idols of popular amusements. Ezekiel didn't fear to protest, nor hesitate to warn. He called them to repentance, and he tenderly set forth the love of God, but he also rebuked them for their apostasy. His message and manner of preaching show us the way. If we fail to give the message in the power of God's Spirit, great loss will come to the church, and we will perish. In the call to watchmen and shepherds

one sacred truth is made especially prominent — the duty of God's servants to be faithful in giving a clear message. The people are to hear the "sound of a trumpet," that is, a definite call to repentance and to prepare to meet the Lord.

#### Salvation Depends Upon Our Choice

The question is sometimes raised, "Is it fair for God to permit the salvation of a soul to be dependent upon whether or not another individual discharges his responsibility of warning?" The answer is that God is fair, but that sin is exceedingly unfair. God works for the salvation of men in a manner consistent with His character. He does not use coercion. This places a limit on what He can do directly for the salvation of a soul. Yet when others cooperate with God in His effort to save that soul, immediately there is an increase of influences now operating upon the individual, and a greater likelihood that he will accept the divine plan for him.

Those who are warned are left free to choose whether they will hear or whether they will forbear. Every soul who shall be finally lost will be in such a state through his own choice. No blame can rest upon God. Men have eternal life or death according to their own personal choice. This is God's doctrine of individual responsibility. See Ezekiel 33: 9, 11, 13-19.

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. — Eze. 33: 13.

There is no support here for the widespread belief that the man or woman who is really and truly righteous cannot fall away so as to be eventually lost. It does not teach "Once saved — always saved."

Who are those who will be saved in the end? "But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby" (v. 19).

Jesus said those who endure unto the end shall be saved (Matt. 24: 13).

#### The Watchman Sees Profanation of Holy Things

One of the saddest religious tendencies of our time is the trend to make holy things profane. We live in an irreverent age. With many people, holy things have become common, and this is seen in many ways. These popular religious ditties about God (such as the one about the man upstairs), show lack of reverence for God. There is also much lack of respect for the house and worship of God. God's holy Sabbath is desecrated. Baptism is made ordinary and common, as is also the holy communion. The inspiration of the Bible is rejected. It is looked upon as just another Scripture similar to the scriptures of the Eastern religions: Hinduism, Buddhism, etc. It is the duty of the watchman to see these dangers, and give the straight and true message of God. A definite, positive preaching of Christ and His truth is the need of this hour of history.

Modern thinking is drowning in an ocean of conflicting theories and religious teaching has become vague and weak. The great message that needs to be clearly proclaimed today is the everlasting Gospel of Jesus Christ, including obedience to the great Ten Commandment moral law, and with no watering down of the Fourth, or Sabbath commandment. The message will also include the preparation for the great day of God, the return of Christ, and the final judgment.

#### The Watchman Tells of Christ's Return

The end of the age is near. The teaching of the Bible on the return of our Lord is so clear. Yet many do not want Him to return. Many will not believe in the second coming of Christ because they do not believe in Christ as God. The two concepts belong together. If Christ is God, the second advent becomes a certainty. If Christ is not God, the second advent of Christ naturally will never occur. In apostolic times the test of faith was in the advent of the Messiah — that Christ had come. In these latter days the test of faith in Christ is faith in His return in a personal, visible appearance. For Christians

today to deny the second advent is as much a denial of Christ as was the rejection of Christ by the Jews at His first advent. The prophecies of many of the prophets are focused upon our day. The true pastor must sound the warning, and must give the cry, "Behold, the Bridegroom cometh!" But His return is not a terror, except to the wicked. To the righteous, His coming will be the grand consummation of the ages, and with great joy they will love His appearing.

#### New Interest In Tract Distribution

Pastors and church committees are calling attention to the new posters illustrating the slogan, "There's a Need, Sow a Seed." One bulletin from a church that has recently ordered 2,000 tracts urges people to enclose this type of Christian literature when paying bills by mail. In another city a lady tells of some fine responses to a Sabbath tract enclosed with gifts to worthy causes. She inserts currency in the tract and thus gives in two ways.

In still another city a blind woman keeps her pastor busy following up with Bible studies the tract distribution and witnessing that she carries on with her neighbors. She does it the hard way with her blind friends, transcribing some of our denominational tracts into braille with her special typewriter recently procured for that purpose.

In areas where there are many Spanish-speaking people the call for Sabbath tracts in that language is voiced by those who have a burden for helping these neighbors to achieve a more satisfying experience and understanding of the will of God.

— Tract Secretary.

#### Recorder Comment

BATTLE CREEK, MICH. — I cannot tell you how much I enjoy receiving the Recorder each week, and reading almost every article written. It helps me in my daily life. Thank you.

WOMEN'S WORK — Mrs. A. Russell Maxson

#### Christian Citizenship By Mrs. Charles Aurand Battle Creek, Michigan

This is an election year. We will hear so many different opinions from so many various sources that most of us will feel like taking the easy way out and let "George" do our thinking for us.

We are citizens by birth and by adoption. Citizens enjoy political rights and privileges of the nation but also have duties to uphold and to further that nation. Our system of living together has been achieved after generations of struggle against the doctrine that some men have the inherent right to rule others. It has been preserved through great idealism and great human sacrifice. Many think today that our way of life may be taken for granted. This way of life is being challenged and it behooves us to be alert, not weakened by indifference, neglect, or cynicism. The time has come to rededicate ourselves to our Christian responsibilities.

What are the keys of good citizenship?

1. Laws of God and Country:
  - a. The Ten Commandments and "Love thy neighbor."
  - b. The Constitution of the United States.
2. Education and moral training:
  - a. In church, home, and community.
  - b. In schools provided by the state.
3. Ouch! Things that hurt:
  - a. Taxes and the burdens necessary to build a better world.
4. Fruits of Christian Citizenship:
  - a. Moral concept of our ancient heritage translated into humane and democratic leadership.
5. Rights and duties of Christian citizenship:

Wake up —  
Speak up — for a Christian World.  
Stand up —

Are we using all of our keys?

Will we be able to leave the four great symbols of freedom to our children?

1. The Holy Bible — the symbol of



our right to worship as we wish, given to us in the First Amendment of our Constitution.

2. A door key — our right to lock our door against illegal government force and prying, given in the Fourth Amendment.

3. A pencil — the freedom to speak or write what we think, again from the First Amendment.

4. A free ballot — our right to choose the people who represent us in government, also from the First Amendment.

Four great freedoms, and many others, are to be held sacred and carefully protected by our words and actions for ourselves and our children. May God help us.

Jay W. Crofoot

An Appreciation

By C. Harmon Dickinson

"How beautiful are the feet of those who preach good works!" This passage fits so beautifully the life of the Rev. Jay W. Crofoot.

He was born 85 years ago in Nile, N. Y., the son of a Seventh Day Baptist minister. The environment of his home made a lasting impression upon his life. He early learned of the One who walked about Galilee and Judea doing good; of the Master who left His footprints on the shore of the Sea of Galilee as He called to the disciples, "Follow me."

Our brother's feet took him through the halls of learning and into the classroom. His life was a quest for truth, a truth to share with his fellow men. He chose teaching as the means of imparting knowledge and truth.

He received his teacher's degree from Alfred University in Alfred, N. Y., and then taught only a few years in public schools before receiving a call to go as a missionary to China. On his return from missionary service he was president of Milton College, Milton, Wis., for eight years.

Dr. Crofoot was always a teacher at heart, whether in the classroom, on the mission field, or in the pulpit. Many have been instructed by his words of logic and

wisdom. He sought to express Jesus' words, "You will know the truth, and the truth will make you free."

Dr. Crofoot responded to the call of God to speak the good news in China, serving in the Seventh Day Baptist Mission in Shanghai for thirty years, nearly a third of his days. He labored with sacrifice and devotion to advance the cause he loved. In China he was instrumental in helping to establish a language school which later brought an improved translation of the Bible in the Chinese tongue.

This interest is also seen in his love for the modern versions and translations of the Bible into English. He desired that the Living Word of God be expressed in living language that could be more clearly understood. Instead of "Suffer the little children to come unto me, and forbid them not," he preferred, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God" (Mark 10: 14).

He served as pastor of the Battle Creek, Michigan, Seventh Day Baptist Church, 1927 - 1929, on one of his interim visits from China. He guided in the construction of the beautiful new Battle Creek Church at that time.

Another time he traveled from church to church promoting united giving for the total support of the home and foreign mission work of Seventh Day Baptists.

He served lovingly as pastor of the Brookfield, N. Y., and Daytona Beach, Fla., Seventh Day Baptist Churches.

Since retiring in Plainfield he has contributed to the spiritual life of this church. To me as pastor his thoughts and ideas were welcomed and I valued highly his wise words of counsel. His radiant Christian testimony will be missed among us.

Continued agitation in the 86th Congress of the United States for formal U.S. diplomatic relations with the Vatican is evidenced in a memorial from the legislature of the State of Rhode Island. The memorial described the Vatican as "the central information agency of the world." Interestingly enough, Rhode Island was the birthplace of religious freedom in Colonial America.

— Baptist Folks and Facts.

THE SABBATH RECORDER

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

May Fellowship Day

May 6, 1960

Theme: Citizenship - Free and Responsible

### THE CALL

Do you know that every part of our daily lives involves political action? The kind of home we live in, the water we drink; our transportation facilities and roads; schools; even the food we eat and the protection of our families from bodily harm; all these necessities and many more are in the hands of our elected representatives!

Citizenship, freedom, and responsibility go hand in hand. Peter said, "Live as a free man but live as the servant of God." Is not every Christian called, if not required, to be an active participant in the affairs of government? The only condition for the triumph of evil is that responsible citizens do nothing.

Let us learn more about what it means to accept political responsibility and what we can do right where we live.

### Youth Workers Conference

The Youth Work Committee sent Secretary Rex Zwiebel as its delegate to a Youth Workers Conference sponsored by the New York State Council of Churches at Lisle, N.Y., March 24-26. The National Council of Churches furnished a team of three leaders: Harold DeRoo, executive director of the youth of the Reformed Church; Mrs. Louis Hatch, youth worker for the Episcopalian Church; and Philip Potter, executive secretary of the Youth Division of the World Council of Churches. The workshops which they led were loaded with information, inspiration, and challenge.

They dealt with the dilemma of our youth, the task of Christian education for the senior high youth, and the characteristics of good youth leaders.

Some of the statements that were forthcoming that we feel bear repeating are:

"Youth workers must make youth understand that we are not perfect. There is but One who is perfect."

"The 'fact' of our life is God. . . . We will never know ourselves unless we are in conversation with 'Fact.' . . . I and thou mean little unless it is I and thou and 'Fact.'"

A youth leader must use the Bible, the literature of our faith; must be a part of the Christian community, the church at worship and fellowship; must really be a person of strong discipline, high ethical and moral conduct; and full of hope, the goal of existence.

Truth comes through communication (the root word for communication is the same as for communion). Truth is related to persons. Real truth deals with more than knowledge, it is concerned with faithfulness; as, two persons are true to each other.

The last question to challenge our thinking was "Where will my young people, my family, be in 1975?"

### Field Worker Selected

The Youth Work Committee has secured the services of Miss Luan Sutton to succeed Miss Helena Knox as Youth Field Worker for the summer of 1960. Miss Sutton is the youngest of the children of Mrs. Madge Sutton and the late Rev. Harley Sutton. She has been a member of the Youth Work Committee of the Board of Christian Education for two years and is finishing her freshman year at Alfred University. Her services are offered to Seventh Day Baptist camps and Associations as far as schedule time permits. Youth Work Committee chairman, J. Paul Green, Alfred Station, N. Y., is in charge of setting up the schedule.

### Youth Pre-Con Rules

The time that our young people spend together at Pre-Con is so limited that there is little time for "horseplay." In order that the highest value come from the camping experience, and so that the property is left intact, the following rules were set up last year:

1. All campers will participate in the camp program as it is planned.

2. Reparation must be made for any damaged equipment, plant life, or equipment.

3. No smoking.

In regard to Conference itself, all youth 17 years of age or younger must be responsible to their parents, if they are present, or to some adult designated by their parents.

These rules will be in force this year at Pre-Con for Youth at John Brown University, Siloam Springs, August 10-14.

### Christian Witnessing at Work

By C. Robert Stohr

Richburg, N. Y.

Since I was asked to speak on "Christian Witnessing at Work," I believe it would be a good idea, first of all, to decide on what true Christian witnessing actually consists of. Everyone witnesses each day of his life by the words he speaks and by his actions, whether he realizes it or not. The important fact that we must keep in mind is whether our witnessing is truly Christian witnessing. The only way this can be accomplished is by putting Christ first in our lives. If we love Him enough to do that, we will follow the command of John 14:15, "If ye love me, keep my commandments." This does not mean just part of the commandments, but all ten of them as found in Exodus 20: 3 through 17.

Now since we have established the meaning of Christian witnessing, let us see how we can apply it to the question of working in the business world. To begin with, one must choose the field in which he is most capable of doing his best. After choosing the field of endeavor, he must then select a company or a business which is respectable, and one where he can retain his Christian principles.

When one starts to work, his chances for witnessing increase rapidly. As a result of this, I would like to touch briefly on four important areas which, namely, are: the Sabbath, Honesty and Integrity, Dependability, and Love.

#### Sabbath

I believe that we can witness for the Sab-

bath in our association with others, as instructed in Isaiah 58:13, by not doing our own ways, nor finding our own pleasures, nor speaking our own words. By so doing, we are upholding and reverencing the sign that is spoken of in Ezekiel 20: 12, where God tells us, that He gave His Sabbaths to be a sign between Him and His people. Another way in which our actions can help us witness for Christ is by not working on the Sabbath, even though it may mean turning down the chance of earning time and a half, or even double time. Or it can mean turning down a promotion, but we should not worry about that, because God always provides for His own. The Sabbath should not be hard for us to keep, as He tells us in Mark 2:27 that the Sabbath was made for man, not man for the Sabbath. Likewise, we can further our witnessing by following the example set by Jesus when He went into the synagogue on the Sabbath as His custom was "and stood up for to read" or took part in the worship service.

#### Honesty and Integrity

We also find many opportunities in which we can witness through honesty and integrity. The desire we have to do our work right, and for the greatest benefit for our employer, will show our character. As Christians, we must always be on our guard for the examples that we set. There are many ways in which temptations confront the average worker, such as time stolen through extended coffee breaks or being a clock watcher; taking home raw materials or finished products of small value; or careless use of material furnished by the employer, without regard to the cost. Many people would not think of taking money from their employer's cash drawer, but wouldn't hesitate to take parts or tools that have an equal value. If we are Christians, these temptations do not entice us to the point that we would think of lowering ourselves to taking part in such dishonesty.

#### Dependability

Every business has a deep respect for its employees who are capable of getting to work on time, and for those to whom a

job can be given and management can feel the work will be done as it should be. Striving to fulfill these qualifications is another area in which we can witness for Christ. The individual, who is capable and dependable, is always in demand.

#### Love

Last, but not least, we come to the topic of love. Here, we find an extensive field where we may show our willingness to co-operate, both with our fellow employees and management. There is always a need to help someone improve the quality of his work. If we have the love of Christ in our hearts, then we are ready and willing to offer a helping hand. We are also looking for ways in which better employee relationships may be established. Likewise, in witnessing for Christ, we are looking for ways in which we can better satisfy management with greater efficiency.

It is my belief that when the above conditions are met, we are showing the "fruits of the Spirit" (Gal. 5: 22-23) at work in our lives. Without the fruits of the Spirit, it would be impossible, for anyone, to truly witness for Christ, anywhere.

### NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — The final series of meetings relative to the Lay Development Program was completed early in February. Everyone, I'm sure, felt it was well worth while and tentative plans are for another series of meetings to begin late in the year.

Weekly church bulletins are printed now on the "new" duplicator recently purchased by the church. In recent years we have been without a printed calendar. Volunteers are taking care of getting it ready each week, but a Communications Committee will soon have charge of its printing and distribution to lone Sabbathkeepers in the Florida area. Revisions to the church constitution and by-laws, to fit our present-day needs, have been prepared and will be voted upon at the quarterly meeting in April. Both this and the bulletins are due directly to the Lay Development meetings in which we felt a need to improve ourselves in the Lord's work.

Forty-one attended a house-warming for Mr. and Mrs. (Geraldine Thorngate) Leonard at their home on Sabbath night, March 5. A song fest was enjoyed and the party ended with refreshments served by the Social Committee. When new folk become a part of our church or purchase a home in the area, this is our way of saying, "Welcome."

March 9, the monthly meeting of the Church Aid was held. The devotional program, prepared by the Women's Board, was led by Prof. Nelson Inglis. Following the business meeting, colorful slides and an interesting itinerary of their Caribbean Cruise were presented by Mr. and Mrs. Winfield Randolph. Included in their cruise was a week's stopover in Jamaica. Several sewing meetings by the ladies have been held to complete several girls' dresses and boys' sport shirts for Nyasaland.

Sabbath day, March 19, we were delighted to have a visit from David and Bettie Pearson and Debbie. Mr. Pearson brought the morning sermon, basing his sermon on the thought that if our Gospel be hid, it is hid to those that are lost. Our lives must be in accord to what we know is the truth. As the moon reflects light from the sun, we do not have light, but can reflect God's light. During the Sabbath School hour, Mrs. Pearson spoke about their organization of Sabbath Schools and of the problems of getting Sabbath School helps for the African children — how very simple they must be for their primitive background to comprehend.

A fellowship dinner was served at noon. The afternoon program began with musical selections on the accordion, sliding trombone, and flute by Mr. and Mrs. Pearson and Dr. Ruth Rogers, respectively. The missionaries showed their colored slides and briefed us on their work in Nyasaland. Questions were answered as they were brought up. We were most happy to have the Pearsons with us and to get a better insight into the joys and hardships of a missionary family.

— Correspondent.



## Accessions

Metairie, La.

### By Baptism:

Clay Upton  
Mrs. Clay Upton  
Nancy Upton  
Shirley Upton  
Walter Upton  
Norma Sue Upton  
Clarence Hudson  
Mrs. Clarence Hudson  
Ann Hudson  
Charles Hudson  
Arthur Lee Hudson  
Mrs. Georgie Gibson  
Edgar Brogdan  
Verdie Mae Meyers  
Shirley Meyers  
Ollie Rodgers  
Mrs. Ollie Rodgers  
Jan Rodgers  
Mrs. Jannie Stilley  
Dalton Stilley  
William Earl Stilley  
George Stilley  
Bateman Stilley  
Henry Fowler  
Mrs. Henry Fowler  
Mrs. Mary Beth Miller  
Bertie Mae Cressie  
Mrs. Claude Chartin

### By Letter or Profession of Faith:

Harvey E. DeLand  
Mrs. Harvey E. DeLand  
Harold DeLand  
Ned DeLand  
James DeLand  
John Levkulich  
Mrs. John Levkulich  
Jonathan Levkulich  
Hedy Levkulich  
Mary Ann Levkulich  
Mrs. Lela Coalwell  
Gerald E. Coalwell  
Mrs. Gerald E. Coalwell  
Floyd Coalwell  
Judith Coalwell  
Frances (Joan) Peterson  
Clarence Hudson, Jr.  
Brenda Upton  
Rosalind Margaret Coalwell

## Obituaries

**Brannon.** — James A., was born December 18, 1868, near Fairfield, Iowa, and died March 8, 1960, at a rest home in Boise, Idaho.

Mr. Brannon was reared by foster parents. In 1885 they moved to a farm near North Loup, Neb. He married Sylvia E. Green on April 19, 1893. To them was born one son, Riley U., of North Loup. They adopted a daughter, Elsie (Mrs. Ira Cruzan), of Fremont, Mich. Mrs. Brannon preceded him in death several years ago. Since 1935 he has made his home at Star, Idaho. Besides his son and daughter he

is survived by several grandchildren and great-grandchildren.

— M.S.

**Crofoot.** — Jay William, son of Alonzo Gilbert and Elnora Almira Gardiner Crofoot, was born at Nile, N. Y., May 1, 1874, and died in Plainfield, N. J., February 27, 1960.

On August 2, 1898, he married Hannah Lillian Larkin of New Market, N. J. There were two children, Alfred Burdet and Anna (Mrs. L. Harrison North). Mrs. Crofoot passed away November 12, 1953; and Burdet on November 13, 1955.

He is survived by his daughter of Plainfield; three granddaughters: Patricia (Mrs. Robert C. Turnbull), Endicott, N. Y.; Constance (Mrs. John M. Quirk), Lakeland, Fla.; and Camille (Mrs. L. Stanley Harris), Cleveland, Ohio; and by six great-grandchildren.

The memorial service was conducted in the Seventh Day Baptist Church of Christ, Plainfield, by his pastor, the Rev. C. Harmon Dickinson, assisted by the Rev. Everett T. Harris, Sr., representing the Seventh Day Baptist Missionary Society. Interment was later in Hillside Cemetery, Plainfield.

— C.H.D.

(An extended obituary and tribute appears elsewhere in this issue.)

**McClary.** — Ethel M., daughter of Austin and Catherine McClary, was born in Lewis County, W. Va., Nov. 29, 1890, and died Feb. 19, 1960, after a brief stay in a Clarksburg hospital.

Surviving are: a niece, Mrs. Ernest (Jettie) Rowsey, of Salem, W. Va.; two nephews, Hayward and Edward Davis, both of Columbus, Ohio; seven great-nieces and six great-nephews.

Funeral services were conducted in the Salem Seventh Day Baptist Church February 22 with the Rev. Donald E. Richards and the Rev. Clifford W. P. Hansen officiating. Interment was in the Greenbrier Seventh Day Baptist Cemetery.

— D.E.R.

**Stearns.** — Zeruah Amelia, daughter of Ernest and Lottie Harris, was born in Coneville, Pa., March 19, 1901, and died at Coudersport, Pa., March 13, 1960.

On June 24, 1923, she married Don Stearns. Surviving along with her husband are six children: Reva (Mrs. Richard Bond), Ellamay (Mrs. James Campbell), Maralee (Mrs. Olyn Chaffee), Clayton, David, and Dick; also one sister, three brothers, and 11 grandchildren.

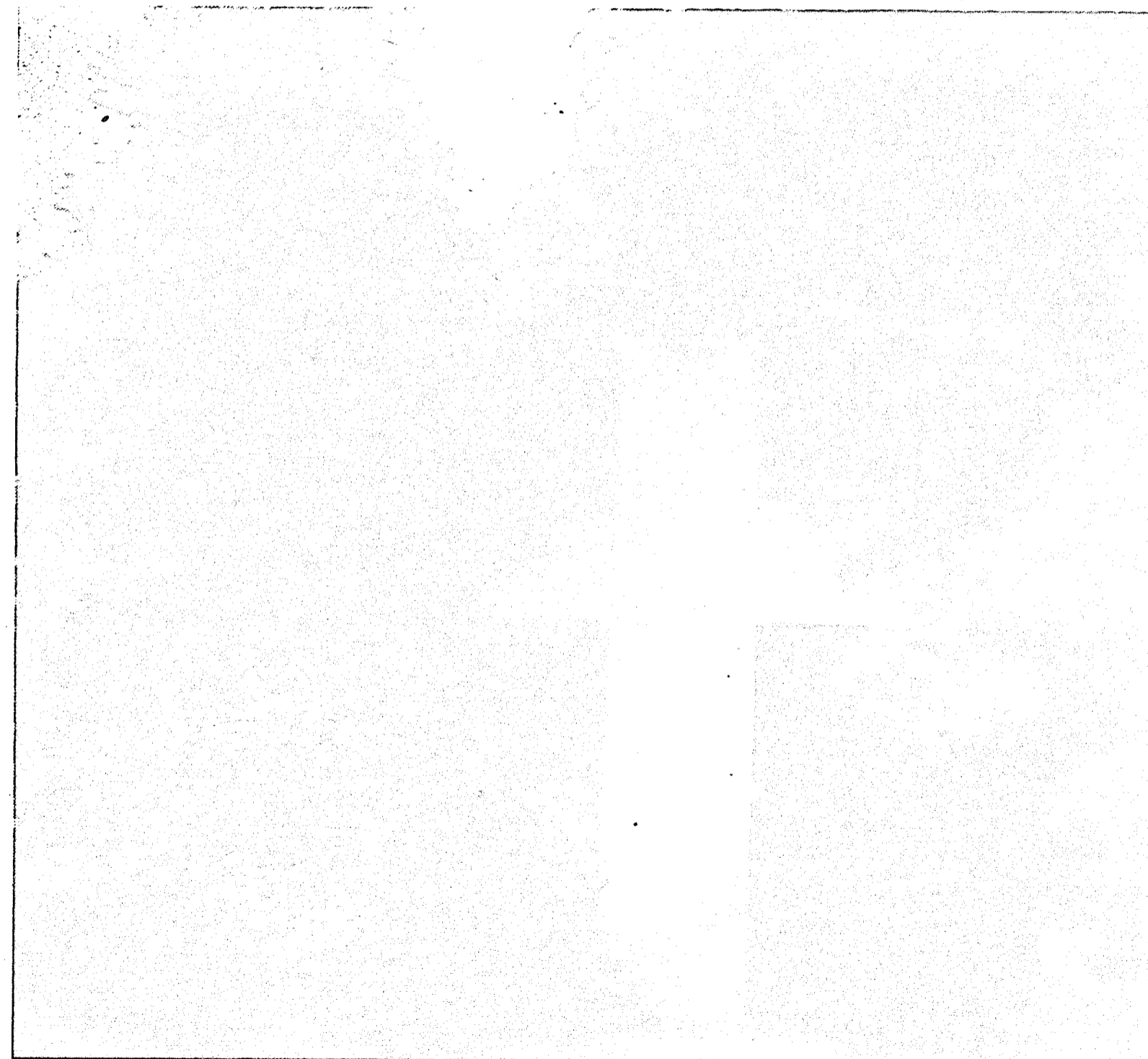
Mrs. Stearns was a member of the First Hebron Seventh Day Baptist Church, serving faithfully in most of the offices of the church at one time or another. She presided at the church organ many years. She worked in ecumenical women's groups, taught in the public school, and served on the local school board.

Farewell services held in the church were conducted by her pastor, Eugene Fatato, and the Rev. Rex E. Zwiebel.

— R.E.Z.

APRIL 18, 1960

# The Sabbath Recorder



## ENDURING SYMBOL OF REDEMPTION

The once despised cross, symbol of ignominious death, now stands in hill and vale and in our churches as the symbol of the sacrificial death by which the Lord Jesus made possible our deliverance from the guilt and bondage of sin. As the blooms of spring surround this hewn cross so life springs new from the Savior's death: