

The Sabbath Recorder

rice, would make up the main items of diet. Yes, food would be plentiful but it would be simple as befitted the financial status of most of the delegates. The cost for all the meals of conference was 24 shillings.

What comes up in a business meeting? The usual things and some besides. For instance, the problem of country people moving to the city and getting lost between the home church and the city church, which some felt was due to a certain amount of seeming "coldness" in the city church. This came out of a statistical report and grew into a lengthy and spiritual discussion. Members stated that differences in forms of worship between country and city did exist but that they did not signify a difference in love and zeal. Your editor, who was graciously given the privilege of discussion, tried to encourage the people by observing that they were discussing a problem that was common to America in a way that should be most helpful to the total solution of the problems.

There is a law of holiness, which results from union with God through sacrifice, when we present our bodies a living sacrifice to Him. Some men show themselves to God instead of presenting themselves to Him.

— A. Ramsey, Philadelphia.

Marriages

Gordon - Gillan. — Donald Walter Gordon, son of Mr. and Mrs. Walter Gordon of Rockville, R. I., and Marie Louise Gillan, daughter of Mr. and Mrs. Walter D. Gillan of Hope Valley, R. I., were married at the Rockville Seventh Day Baptist Church Sabbath afternoon, July 2, 1960. The Rev. Neal D. Mills, pastor of the groom, officiated.

Obituaries

Bond. — William Corwin, son of William F. and Nellie Corwin Bond was born at Quiet Dell, Harrison County, W. Va., May 17, 1888, and died at Flemingsburg, Kentucky, June 28, 1960.

He was twice married, first to Alfreda Wilt, who died seven years ago, and later to Elizabeth Folk, who survives. Also surviving are: two

daughters, Mrs. Maxine McElfresh and Mrs. Vivian Ellis of Fort Myers, Florida; one son, Mark Eberly, Buckhannon, W. Va.; two sisters, Mrs. Louise Riblett of Mt. Clare, W. Va., and Mrs. Mary Calvert, Akron, Ohio; a brother Harmon Boothe of Quiet Dell, and a foster brother, John, Clarksburg, W. Va., and three grandchildren.

Funeral services were conducted at the Bond homestead by Dr. John E. Hanifan, Methodist District Superintendent, and the Rev. Duane L. Davis. Burial was in the Deacon Abel Bond family cemetery at Quiet Dell.

— D. L. D.

Coon. — Harry Edgar, son of Ray G. and Viola West Coon, was born at Farina, Ill., Sept. 2, 1884, and died July 11, 1960.

Mr. Coon lived his entire life in and around Farina where he was known to many as a carpenter and as a strawberry grower. On April 12, 1901, he was baptized and joined the Farina Seventh Day Baptist Church of which his father was a charter member. He remained an active member of that church until his death, serving as treasurer for more than thirty years. He was especially interested in the history of Farina and made an effort to see that this area of public interest was not forgotten. He is survived by several nieces and nephews.

Funeral services were held in Farina, Ill., by his pastor, Wayne C. Maxson. Interment was in the Farina Cemetery.

— W. C. M.

Vincent. — Mignon Whitford, daughter of Algemon and Vernetta Woodworth Whitford, was born Jan. 4th, 1887, at Albion, Wis., and died in the Edgerton Community Hospital June 17, 1960.

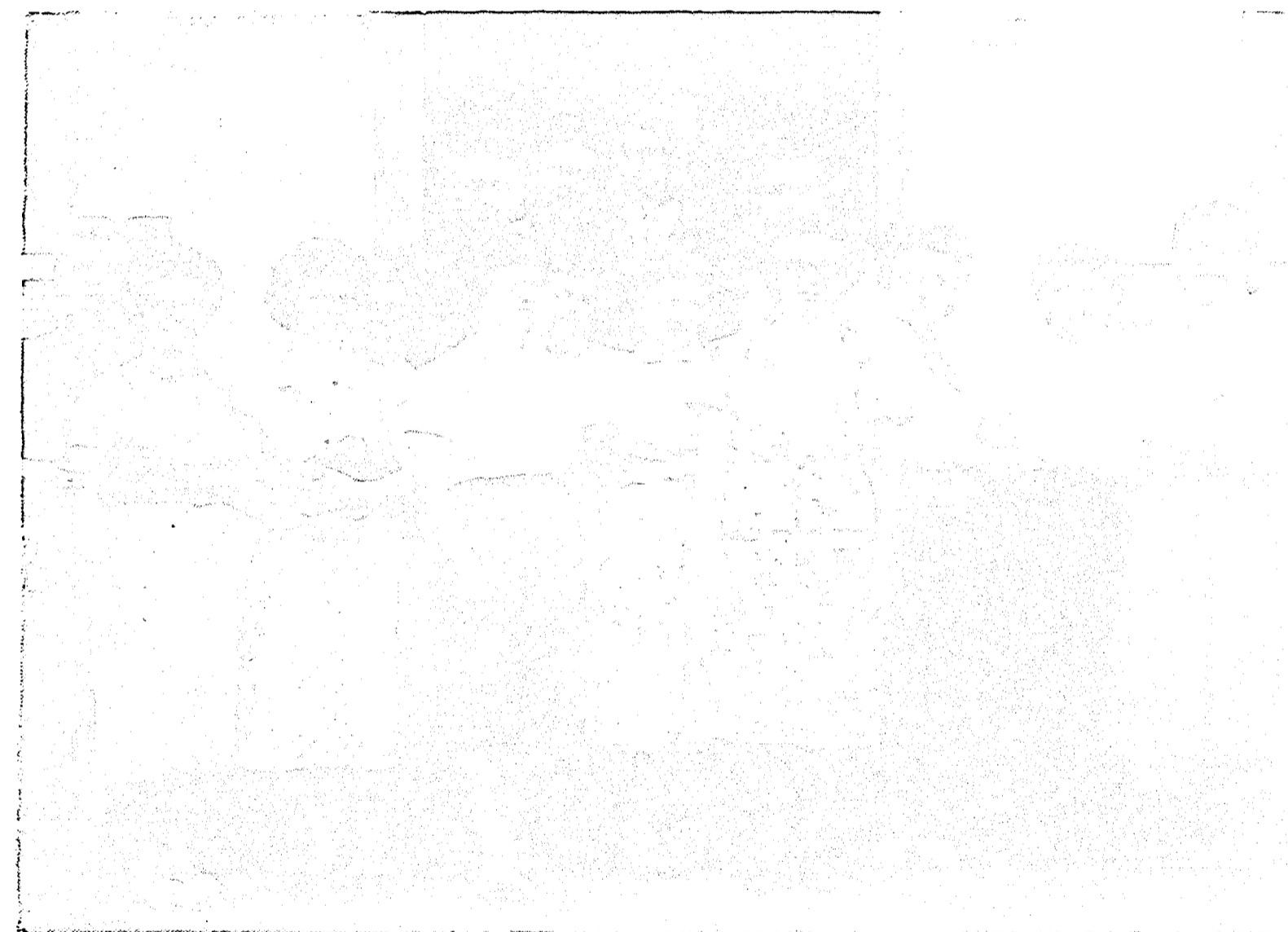
She was married to Floyd Vincent Nov. 29, 1905. They lived on a farm on Rock River until 1948 when they moved to Milton. They celebrated their golden wedding anniversary in 1955. To them were born two children: Beulah, (Mrs. Paul Kaase) of Milton, Wis., and Doris, (Mrs. Harold Baker) of Lansing, Mich., who survive her, together with her husband, three grandsons and six great-grandchildren. She is also survived by her sister, Mrs. Edna Thomas of Milton; two brothers: Elmer of Lincoln, Calif., and Burl, Berrien Springs, Mich. Five brothers preceded her in death.

Mrs. Vincent was baptized and united with the Albion Seventh Day Baptist Church in early life. For about fifty years she has been a member of the Milton Junction Church. She was active in the organizations of the church, as well as in the Milton Grange, the Royal Neighbors, and the Rock River Woman's Club.

Memorial services were conducted in her home church by the Rev. John Fitz Randolph in the absence of her pastor. Burial was in the Milton Cemetery.

— J.F.R.

FOR SALE. — Shiloh Church Plates, picture of church on front and brief history on back. Cost \$2.50 plus 25c for handling. Write Mrs. Doris Fogg, R3, Bridgeton, N. J.



CHOIR OF A BRAZILIAN SEVENTH DAY BAPTIST CHURCH

Whether in Portuguese or any other national language Seventh Day Baptists like to worship with well-led singing. The choir of the church at Itarari (quite a distance from any of the cities recently visited by the secretary of the Tract Society) is pictured here in front of their place of worship. The director, Morina Ferreira, is at the extreme right. For part of the story of conferences with leaders of the headquarters church at Curitiba (capital of the State of Parana) see editorial in the July 18 issue.

The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors:

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

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"A Ringleader of the Sect of the Nazarenes"

The story of the rapid growth in the last four years of a generally respected denomination is something to ponder, something to make us almost ashamed of our own flagging zeal and insignificant gains. It is the story of the Nazarenes, who undoubtedly took their name from Matthew 2: 23 where it was said that Jesus would be called a Nazarene, and from the only other reference to the name (Acts 24: 5.)

The high priest coming from Jerusalem to Caesarea to accuse the imprisoned Paul brought with him an orator, Tertullus, to do the talking before "most noble Felix," the governor. His words were in part, "We have found this man a pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes."

Any denomination that takes this name of derision has something to live up to. Perhaps this reference in Acts 24 is one of the accepted challenges of the modern denomination which has made it grow. Quite likely there are other important factors. Most of us would be unwilling to admit that they have an exclusive corner on truth. Some of us would contend that they have neglected one important teaching and practice of the New Testament "sect of the Nazarenes," the observance of the seventh-day Sabbath. None of us however, should hide behind that when we unconsciously make comparison between their great success and our meager success.

Here are some of the facts. In four years the Nazarenes added 500 new churches with a net gain of 31,500 members and expanded their missionary work to include a total of 42 world areas. Their goal for the next four years is 800 new churches and a net gain of 70,000 members. If we were to quote no more figures perhaps we could shrug these off by saying that if they held to the unpopular Sabbath truth they would be unable to show such growth. But there are more figures, financial figures. During the past four years they have experienced a 25 percent increase in per capita giving which brings

it up to \$135.51. Such figures cannot be shrugged off by any other denomination. Neither can it be said that Sabbathkeepers are less able to come up to such a per capita figure. The Sabbath should be an incentive rather than a barrier to systematic giving, and many "Sabbatarians" have found it so.

Your editor is not campaigning for a new name for our denomination to make it grow faster. What we do need is many people so sure of their faith and its value for the world that orators like Tertullus would have some occasion to call us "ringleaders of the sect of the Nazarenes." We are indeed Nazarenes, but have we lived up to the name? If we had taken in 31,500 new members in addition to our losses, would they have learned enough about giving from our example and teaching so that the per capita giving would have increased 25 percent, reaching a total of \$135.51 per year? One wonders if we are really faithful even though we can show greater financial growth than numerical growth.

Around the World in Eight Days

(Continued from last week)

In last week's issue the editor referred to the daily contacts in Rio from June 26-July 3 as being much the same as a trip around the world in eight days. It was only possible to mention a few of the interesting people of Asia and Africa with whom we could feel a sort of denominational kinship. As we resume our journey into other lands by way of talking with their representatives it is hoped that the experiences will enable our readers to feel that they are catching a glimpse of how the people of Europe, South America, and the islands of the sea are meeting the problems we face.

Suppose we enter Europe by way of Spain and by talking with Mrs. Bonet, wife of a Baptist pastor in Barcelona. She wears the high metal hair ornament characteristic of the well-born women of that land — an ornament that admittedly rested heavy on her head. Heavier still

are the weights that beset all evangelical work in Spain. Religious freedom does not exist in name or in fact. Thus the Religious Liberty section of the Baptist Congress meeting three afternoons during the week had the situation in Spain as one of its major concerns. The whole Congress journeyed to Spain on Friday evening when the Rev. Juan Perez Guzman, president of the Spanish Baptist Union, spoke on "The Priesthood of Believers." In his message he pointed out that the relation of the believer to God brings to life three things: certainty, obligation, and joy. One of the two directions which obligation takes is the outward direction or path. "It is," he said, "a testimony to the world of what Christ is and means. In this task our credentials are our own experience, and the zeal for this service is motivated by the infinite value which each creature acquires in our sight when evaluated in the light of the teachings of Christ." His concluding words were: "The 'priesthood of believers' is a vigorous expression of the proclamation not only of the respect we owe to the God who made us but also of the fraternal bond by which we remain identified with the great family of humanity."

Switzerland, the hub and center of so many international organizations, must not be missed in a Baptist tour of the world, and it is not. The outstanding person in the editor's contact was Dr. J. D. Hughey, professor of Church History at the Baptist Theological Seminary, Ruschlikon, a most pleasant individual who headed the final discussion session on religious liberty. We found him to be keenly interested in the history of Seventh Day Baptists and anxious to get for the theological library something more than the two-volume Seventh Day Baptists in Europe and America with which he was already familiar and which was on their bookshelves.

Poland is not neglected in our tour although recollections of conversations with Polish delegates seem to have faded. A Brazilian formerly from Poland took copies of some of our literature and said we would be getting requests for more.

AUGUST 1, 1960

Italy seems to have brighter prospects for evangelical work than in former years. We talk with several warm personalities. The program lists devotional and other parts taken by Hungarian, Czechoslovakian, French, German, Austrian, Norwegian, Danish, Swedish, Dutch, and other representatives of Europe. There is not occasion to talk with all of them personally, for one day, even eight days, are not sufficient to meet all when they make up a total of 3000 (including Americans) mixed in a daily crowd of 20,000 or more interesting people of Brazil.

The Soviet Union, with its "iron curtain" might be hard to visit but at the Baptist World Congress or the headquarters hotel it is a simple matter to talk to the head of the Baptist work in Russia, the long white-bearded Rev. Jakov Zhidkov whose son was able to interpret for him. It had been with difficulty that the Soviet delegates obtained visas for Brazil since there are no diplomatic relations between the two countries. Talks with these men and with Baptists who had recently spent time in Russia added several new insights into the religious situation in that land — insights which could hardly have been gained from reading or from a guided tour. At first hand one could observe the feeling of World Baptists toward those who might be thought of as living under greater difficulties than those experienced by most Baptists. However, it is not certain that the Russian delegates feel the same way about that. They are not lacking in patriotism and seem to feel that Mr. Khrushchev is truly a champion of peace. Mr. Zhidkov (unfortunately, your editor believes) had as the topic of his message to the Congress "The Lord of Peace." He had reason enough to talk about peace since, as he remarked, "My family and I lost three sons and seven other relatives during the last war." But a discussion of peace by a Russian Baptist does not have quite the same connotations as when the same subject is spoken of in free countries. In the course of his message he referred to the September 1959 Soviet Declaration for Universal and Complete Disarmament and stated: "This most hu-



MEMORY TEXT

Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. Ezek. 3: 21.



man declaration can become the only base which will unite all Christian churches for activities in one direction — to beat all swords into plowshares, and all spears into pruning hooks."

Our visit to Moscow convinces us that the Russian people have a great, terrifying fear of war, a war that is likely to be started at any time by the West, and that they have a passion for peace — perhaps not realizing how much is lacking in a peace that is a la Moscow.

Two more continents, North and South America, yet remain in our eight-day tour of the world in the auditorium and halls of the great gymnasium which has been pictured in our Recorder pages as a sort of satellite to the circular Marcana Stadium that on the closing day of the Congress was filled as it had never been filled before with upwards of 150,000 — the largest group ever to assemble for a Protestant service.

We can perhaps forego mentioning our visit to Alaska, the vast provinces of Canada, the United States, and the land of Mexico where religious liberty is now greater than in former years. The countries of South America deserve another article and particularly the country of Brazil. It is a country, the magnitude and promise of which many of us had forgotten. We learn more of Brazil and its unique opportunities for Gospel work than of any of the above mentioned countries, for as the days progressed we became increasingly aware that this was a Brazilian Congress more than a World Congress. To overcome the Portuguese language barrier and enter into the feeling of our hosts was a constant hope only partially realized. We leave Rio determined that we will never again allow ourselves to be so ignorant of a country far larger than our own.

Don't Forget to Pray

Work is being caught up; new road maps are ordered; train and plane schedules are being arranged with travel agencies. Yes, all these things and many more take our attention. Many of those who will be attending General Conference at Siloam Springs, Ark., have responsibilities of one kind or other for which they must be prepared before leaving home. Your editor, among the many who have been busy with things not directly related to this important gathering of our people, was, in a manner of speaking, brought to his knees as a horse responding to a harsh bit when he read in a West Virginia church bulletin, "Don't forget to pray for the sessions of General Conference. . . ." Perhaps some of us do almost forget to take time to pray for what we are preparing for — a successful and inspiring General Conference.

The bulletin suggestion was designed primarily for the majority of the people who, for various reasons would not be able to make the trip to the northwest corner of Arkansas. The prayers of all such people are needed, desperately needed. The problems of Conference, so far as they can be known in advance, are not spectacular or particularly newsworthy; they are general problems of how best to do the work that we believe our Lord has given us to do. Perhaps this is all the more reason why we should call ourselves to greater prayer. It would be easy to remember to pray if some one great crisis faced us as a people. But the lack of prayer may in itself be the greatest problem that is ours. Indifference to the cause we profess to represent, lack of earnestness in spreading Gospel truth, failure to use time, testimony, and tracts, unwillingness to show ourselves different from the worldly pattern of thinking — these things, to take an expression from our Lord, "come out only by prayer and fasting." So, "Don't forget to pray."

Sixty-six muscles are required to frown, and only sixteen to smile. Wear a smile and "save the difference."

President's Message

General Conference — 1960

Sabbath day at Conference has been, by tradition, the high day of the year. Faith is renewed, hopes are brought to fruition, God is worshiped in spirit and in truth. We plan and pray for such an experience for all who attend Conference this year. The program for the Sabbath is quite different from that for other days.

The Sabbath begins during the service on Sabbath eve.

Friday, 7:30 p.m.

Vespers
Conference at Worship
Sermon
The Covenant Service

Sabbath, 9:00 a.m.

The Conference at Prayer

10:00 a.m.

Sabbath Morning Worship
followed by
The Communion Service.

2:30 p.m.

The presentation of our missionary interests in other lands.

7:00 p.m.

Vespers
Welcome to New Ministers
and Churches
The Conference at Worship
The Sermon
The Closing Prayer and Benediction

This is the planned schedule for the Sabbath we spend together at Conference. May it be a day blessed of God.

Our Servicemen

Pearl Hibbard Nagel has requested that her husband's address be printed so that people may write to him. His address follows:

Pfc. John B. Nagel, RA 18567309
Hq. & Hq. Co. 7th Inf. Div.
A.P.O. 7, c/o P.M.
San Francisco, Calif.

Excerpts from Pastor Lawton's
Report to the Kingston Church
April 1 to June 30, 1960

"Though the quarter has seen its share of problems and heartaches, yet we can give God thanks for His faithfulness and goodness unto us in so many ways. We began the quarter together with the Communion service. As pastor I led in the services at White Hall and Mountain View and assisted Pastor Hamilton at Charles Street.

"The Advisory Board has changed its meeting time to a weekday evening and has met regularly during the quarter and made the preaching appointments, and other appointments for services as necessary, considered applications for church membership, dealt with matters referred to them by individuals, and sought to carry out its duties as assigned by the church. In addition to the regular quarterly church meeting on April 3rd, two special meetings were held (on May 9 and June 18) to deal with special matters needing the action of the church."

Following a listing of speaking appointments, pastoral calls, and other pastoral duties as carried on by Pastor Lawton during the quarter, the report then carries this interesting and informative statement:

"Your pastor has sought to aid sailors visiting Kingston to find recreation that is upbuilding and would help to keep them away from the bars and brothels. The Lord led in my meeting two Navy chaplains and helping them to arrange island tours for one group that was in port for several days. In visiting the American Consul emphasis has been made on the Seaman's Club, Duke Street, as a place where sailors can find recreation and food at a reasonable price. The last U. S. Navy ships that were in port were notified of this and the club was filled during the times of shore leave. I would ask your prayers that a more positive program can be set up to keep these men from the evils and to help give them the Gospel of Jesus Christ."

Home Field Reports

The Rev. Theodore J. Hibbard, pastor of the Hammond Seventh Day Baptist Church and Walker Seventh Day Baptist Fellowship, reports twenty-six sermons and addresses having been made during the quarter. He also reports sixty calls made and approximately 200 tracts distributed in the Walker and Hammond, La., area. "Discussion meetings have been held on Friday nights at Walker and Monday nights at Hammond," with good interest shown.

Pastor Leroy Bass of Paint Rock, Ala., notes 24 home Bible studies having been held during the quarter. He reports 5 decisions for Christ and many rededications of church members. Pastor Bass assisted in the Association youth retreat at Camp MILES. He requests "assistance in conducting evangelistic meetings, perhaps renting a hall in a nearby city."

Shepherding Pastor Marion C. Van Horn continues a full program of services to the Arkansas churches besides being the "entertaining pastor" of the General Conference with all the duties that go along with that position. Pastor Van Horn's report concludes, "Experimented with a combined trip covering both the Houston fellowship and the Little Rock church in a single weekend." To do this Pastor Van Horn traveled to Houston by train, then to Little Rock by plane, and then back to Texarkana by train. Transportation for pastoral services at each end of his journey was furnished by church members. The plan seems to have been satisfactory and has the advantage of taking him away from the home churches of Fouke and Texarkana only one Sabbath.

The June 30th, 1960, issue of The White Cloud Eagle, weekly newspaper of White Cloud, Mich., carries a front-page story of the life and services of the Rev. Don Sanford, pastor of the White Cloud Seventh Day Baptist Church. The story is interspersed with excellent photos of the pastor and his family. These were taken by the Rev. Orville W. Babcock, a former pastor and presently a strong worker in the White Cloud church.

Pastor Sanford is to begin featuring a column in the newspaper titled, "New Light from Old Lamps." These articles will be largely "adaptations and condensations" of write-ups in the Uniform Series of the International Church School Lessons, which Pastor Sanford has been doing since 1954 for Seventh Day Baptists, as editor of the Helping Hand.

Pastor Leonard Melton, a student chaplain taking summer training at Camp Slocum, N. Y., visited at Westerly over Sabbath day, July 16, and brought a well-received morning message at the Pawcattuck Seventh Day Baptist Church. Plans were made for him to speak later at the First Hopkinton church in Ashaway. He is presently assisting the newly organized church at Metairie, La., as their pastor.

LET'S CLEAR IT UP!

By Rev. Lester G. Osborn

(Another proposal designed to make Article VII of our Statement of Belief more clear.)

May I preface these remarks by commending to you the article by the Rev. Erlo E. Sutton, "Seventh Day Baptists Have a Creed," in the Sabbath Recorder for June 6th, 1960. It is a splendid presentation of the importance of having a positive statement of belief, and of not taking an apologetic attitude toward such a statement. Brother Sutton was a member of the committee which worked for several years on the revision of our "Expose of Faith and Practice," which revision was adopted by General Conference at the 1937 session in Shiloh. His views should bear much weight.

Everyone is familiar with the confusion concerning and dissatisfaction with Article VII of our Statement of Belief, headed "Eternal Life," and the attempt to correct it at the 1958 session of General Conference, when we substituted "is the gift of God to" for "will be the reward of," making it read, in part, "because he lives, eternal life, with spiritual and glorified bodies, is the gift of God to the redeemed." This is better, for eternal life is a free gift, and cannot be earned. Rewards, on the other hand, are bestowed

for faithfulness in Christian life and service.

Rewards are future; eternal life is a present possession. "Spiritual and glorified bodies" are future and will be received at the resurrection. Eternal life is received when one accepts the Lord Jesus as Savior. "He that heareth my word, and believeth on him that sent me, hath everlasting life . . . is passed from death on to life" (John 5:24). "He that believeth on the Son hath everlasting life" (John 3:36). "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13). The verbs are in the present tense. Eternal life is future only in the sense that when Jesus comes, it will be brought to full culmination in "spiritual and glorified bodies."

Still the article is not accurate. Eternal life is not ours "because he lives," but because He died! "While we were yet sinners, Christ died for us" (Rom. 5:8), bearing our sins "in his own body on the tree" (1 Pet. 2:24), so that "whosoever believeth in him should not perish, but have eternal life" (John 3:15). It is the atoning death of the Lord Jesus on the cross, not His resurrection life, which makes eternal life possible. His resurrection is the guarantee of our own resurrection (1 Cor. 15:16-23), with "spiritual and glorified bodies," which will be "like unto his own glorious body" (Phil. 3:21).

The difficulty arises from thinking of "eternal life" and "immortality" as synonymous. This mistaken idea is due in part to mistranslation in the King James Version. The same Greek word is sometimes translated "everlasting" and sometimes "eternal." A conspicuous example of this is John 3:15 and 16 — "eternal life" in one and "everlasting life" in the other. Eternal life is indeed everlasting, but it is more than just endless existence. That is immortality. Eternal life has to do with quality, not duration alone. It is a special kind of life. It is the life which is in Christ Jesus (John 1:4). In fact, it is the very life of God (Eph. 4:18), imparted to those who believe in the Lord Jesus Christ. We

receive it when we receive Him. "God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

As a matter of fact, Article VII does not treat eternal life at all. It deals with the resurrection, ascension, and second coming of Christ, and the consummation of our salvation in the glorification of our bodies at the time of our resurrection. To clarify the statement, all that is necessary is to change the heading to *The Future Life* and delete "eternal life, with," which will make it read, in part, "because he lives, spiritual and glorified bodies will be the gift of God to the redeemed."

Then, if we want the words "eternal life" to appear in our Statement of Belief, this could be included in Article VI, where it rightfully belongs, by inserting "unto eternal life, the gift of God" between "salvation from sin and death" and "through repentance and faith, etc." This would make it read, in part, "salvation from sin and death, unto eternal life, the gift of God, through repentance. . . ." However, this is not necessary, for the statement on Sin and Salvation is clear as it stands.

Article VII then would read as follows: "The Future Life — We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, spiritual and glorified bodies will be the gift of God to the redeemed." The simple change would be to change the heading and delete "eternal life, with."

This is good Seventh Day Baptist doctrine — a statement of our historic belief. Let's take action to clear up the confusion at General Conference this year.

In Portland, Oregon, a Kiwanis Club succeeded in having "Keep Christ in Christmas" messages placed on 70,000 milk cartons which were distributed throughout the area.

Kiwanis' work with churches of all denominations embraces such activities as running motor pools to take elderly people and shut-ins to church.

JAMAICA CONFERENCE

A Report by the Editor

(Continued from last week)

Impressions of the Jamaica Conference written while some of the business is still unfinished cannot give the perspective that would be gained if it were possible for the reporter to remain until the end. Perhaps, however, enough can be told to help readers relate the unknown to the known, that is, to mention similarities to and differences from the General Conference held in our own country. These are many.



Sister E. R. Robinson, widowed mother of 9, (Higgentown Church) who conducted the first 5:30 a.m. Quiet Hour mentioned in last week's issue.

This year the Jamaica Conference is one day longer than usual, beginning on Tuesday instead of Wednesday and continuing through Sunday. The business occupies a much greater proportion of time (12 hours in 3 days) than will be taken at our Siloam Springs gathering in August. It was planned that all business matters would be completed on Friday. The free and full discussion of matters of lesser and greater importance threatened to make a rush of business at the end as it so often does in our country. A little of the discussion listened to was not strictly on the subject at hand but was, for the most part, a reflection of concern for God's will to be done in the work of the churches.

Experiences were shared with a view to helping all to understand how God could work through His people when they were dedicated to Him.

If business was protracted, committee work was more so and called for both patience and endurance. The Board of Christian Education, which met before Conference began, continued to have meetings at almost every opportunity during the intervals between sessions in order to be able to present recommendations to the larger body.

The same was true of the Executive Council, which by the end of the fourth day of such meetings had been in session eight times and had found it necessary to miss two evening conference sessions. One major difference between the American and Jamaican Conferences is that pastoral circuit assignments are in Jamaica made by the Executive Council subject to the approval of the men and women concerned, the Conference, and the local churches. Although progress is being made toward the individual church call system of America, as yet, with the shortage of trained leaders, it does not seem to be desired that local congregations should compete with each other, so to speak, for the pastoral leadership available. The working out of field assignments in a way that would place greater responsibility on the shoulders of the newer pastors was time-consuming in the Executive Council (which is comparable in many respects with the Commission of our General Conference).

The Executive Council had previously considered every major item of business that came to the floor of Conference before the 5:30 closing hour on Friday. It was necessary to call another business meeting for 8 a.m. Sunday to allow adequate discussion of the remaining recommendations of the council and the items of new business that had been deferred. It will be noticed that (unlike our Commission) the Executive Council reports directly to the conference without going through a president-appointed committee.

A major accomplishment of this particular Jamaica Conference was the drafting and adopting (item by item) of a

lengthy document setting forth, among other things, the standards of accreditation of ministers. This was tailored to fit the Jamaica situation but was patterned to considerable extent after the standards of the American Conference which have been strengthened in recent years.

As indicated before, the Conference in Jamaica counts business as its primary aim. Aside from devotional periods the entire day is given to committee meetings and business. This is relieved only by the evangelistic service in the evening. This reporter noted that there was not as great an influx of local members and visitors in the evening as we would expect if our Conference was held in the area of the greatest concentration of Seventh Day Baptists. But on Sabbath day it seemed much more like a United States Conference. People flocked to the church in great numbers, mostly from the Kingston area but some also from the country. The Sabbath School attendance was about 175 and the church service probably nearly 200. In spite of the somewhat oppressive heat, which seems to be constant at this time of year, the audience was attentive. Your editor, who was asked to give the message, was stimulated by such a wonderful and highly unified group of worshippers.

The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority.

— Rev. Ralph W. Sockman.

Let's Think It Over

From Fear to Faith

Governor Cecil H. Underwood of West Virginia, a prominent political figure at the Republican Convention, recently addressed the joint conventions of The American College Public Relations Association and the American Alumni Council. He told the delegates that "the time has come to stop fearing Communism" and "to start underscoring Americanism." He further stated that Americans today must switch from fear to faith to deal confidently with Communism.

Citizenship — Free and Informed

By Mrs. Eva Millar
Battle Creek, Michigan

During the coming weeks we may expect a barrage of radio and TV messages on the subject of voting. These urgings will amount to a pressure to "VOTE — any old way — but VOTE." But a blind vote could bring the opposite result from the one you hoped for. We should pray for wisdom in deciding how to vote for a political candidate, and, whether the individual voted into office is the one of our preference or not, we will as Christian citizens pray for those who have been chosen to represent us.

But before we vote, let us try to be informed as to the stand he or she is likely to take on the moral issues which are such a great challenge to our nation. A small child knows that the best way to get information is to ask questions. Similarly the best way to find out your candidate's views regarding these moral issues is through correspondence. If you are concerned that he favor bills which help to keep the alcohol beverage business in check, for example, let him know by letter how you feel. There are many bills of this kind, and Christian citizenship demands that we express ourselves in regard to them. The number of letters received often spells the difference between passing and failure of a bill. Individual letters mean more than group resolutions. The legislator tends to be suspicious of "pressure groups." You can usually expect a reply, and may deduce his probable position from the nature of his letter — whether he is evasive, or states clearly that he will take the stand you suggest.

Take the example of the liquor interests just mentioned. They are as powerful as unlimited finances can make them. Money can buy every type of advertising, also can finance eight lobbyists in a state capital against one supported by dry groups which depend entirely on voluntary giving. This is the situation in Michigan, yet the dry sponsoring group, the Michigan Temperance Foundation, has a good deal

of success to their credit. They notify interested individuals on forthcoming bills, and send out lists of names of legislators with reports on how each voted. They carry on a program of anti-alcohol education among youth groups. The Women's Christian Temperance Union is also an active organization which has an observer in Washington, D. C., who watches and reports on national legislation through the W.C.T.U. magazine, the Union Signal.

But legislation, important as it is, does not supply education for the upcoming generation. By magazines, billboards, and TV Americans of all ages are being "brain-washed" into thinking that "beer belongs" and that "gracious living" demands the use of alcoholic drinks. Are we giving our youth adequate instruction to offset all this? Does your church have a Temperance Committee that provides frequent films or talks on the subject, and keeps the church alerted regarding bills that deal with liquor? Is there in your town or church a Youth Temperance Council or a similar group under another name? The W.C.T.U. would be glad to supply materials. Is there in your church or community a dedicated person who presents temperance films before church and school groups of youngsters? Some good films are available. Let's see to it that our own children and as many others as we can reach are fully warned of the dangers in beverage alcohol. Let us advocate laws which help to regulate this destructive enemy. Apathy regarding it is as dangerous as in the case of Communism or any other threat. Being informed and wide awake is an important part of being a Christian citizen.

Recorder Comment

I regret that I am late in sending this, but wish to continue receiving the fine S.D.B. church paper. I like to read it as soon as it comes. From the editorials on, the articles and news of the churches, and work by ministers and members are very interesting. Some are thought-provoking and challenging. The last "special" was especially good.

The Power of the Word

By Rev. L. G. Tudor

Capetown, South Africa

(A portion of one of the messages at the Baptist World Congress)

It was through the power of the Word uttered by the Spirit-filled apostles on the Day of Pentecost that the Church was born, and the phenomenal growth of that infant church is described in these words: "The Word of God increased and the number of disciples multiplied in Jerusalem greatly" (Acts 6:7). The power of the Word changed the face of the world through its centrality in their lives and in their teaching and preaching. Typical of this are the words of the Apostle Paul: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2: 1-5). The centrality of the Word of God in the early church is beyond question and power of the Holy Spirit through the Word accounts for its rapid growth and spread throughout the world.

Through the centuries the power of the Word has been seen in changed lives. The conversion of Augustine is well known to us. After a life of sin and debauchery, and in utter despair, he cried, "How long, O Lord, how long?" And in response to that cry he declares he heard a voice, "Take, read." And he took up the Word and read: "Put ye on the Lord Jesus Christ and make not provision for the flesh . . . to fulfill the lusts thereof." "No further did I read," he says, "nor needed, for instantly at the end of this sentence a light, as it were, of serenity flooded into my heart and all the darkness of doubt vanished away" (Confessions).

Revival, high moral values, missionary enterprise, and the centrality of the Word of God, go hand in hand. Continents have been opened up by men with the Bible in their hands; backward people have been enlightened and civilized through its power; evil forces have been vanquished through its influence. But the

Word of God must be allowed to have its free course in the life of the church before we can expect its power to be demonstrated. The Apostle Paul declared, "The things that I write unto you are the commandments of the Lord." (1 Cor. 14:37). This is His word to us. But, as Martin Luther says, "He who merely studies the commandments of God is not greatly moved, but he who listens to God commanding, how can he fail to be terrified by a majesty so great?" It is not a mere academic understanding of the Scriptures that make them effective, but an acceptance of the Word, allowing it to sweep through our hearts, cleansing and giving new life as the manifestation of its effective spiritual power.

It is to our shame in these days that the church has to a great extent substituted philosophy for the Word of God; preached its social implications without its power; bowed to the critics who have torn the Word into fragments and left us with little to believe and nothing to offer to a hungry and thirsty people; that we have complacently accepted the debunking of the Bible, with our ministry consequently impoverished. "Woe is me if I preach not the gospel," and that in its entirety. Unless the Bible is central in our preaching, Milton's words, "The hungry sheep look up and are not fed," will continue to apply to our pulpits, and our congregations will dwindle and fall away. The world is looking for something vital, a faith for our times, something to believe in and hold on to under the fearful threats and tensions of our day; something that will be more than shibboleths and pious platitudes. What more than the powerful Word of God can a virile church give?

Let us, then, put back the Bible where it belongs — at the heart of our preaching and teaching, in our own hearts for daily living and witnessing. It is the answer to the challenge of the world in its indifference on the one hand, and its militant atheism and materialism on the other; the answer to vice and immorality; to Islam and all false religions; it is the answer to man's personal problems as well as those of international relations.

Young Adult Pre-Con

Finishing touches are being put on the Pre-Con activity for the dates August 10-15. The staff for Young Adult Pre-Con includes the Rev. and Mrs. David Pearson, Dr. Loyal F. Hurley, the Rev. Francis D. Saunders, Dr. Melvin G. Nida, Mrs. Gerald Coalwell, and the Rev. Elmo F. Randolph; Secretary Rex Zwiobol will direct.

Our Seventh Day Baptist Beliefs can play an important part in our total evangelistic effort; Dr. Hurley will give us suggestions a-plenty to show us how.

"Courtship and Marriage" can be a radiant, satisfying experience. Pastor Saunders will discuss this all-important subject.

"Making Good As Married Couples" seems to present problems greater than ever before. Dr. Nida will deal with that.

All of us are interested in the spreading of the Gospel through Seventh Day Baptist effort. The Pearsons are anxious that we be informed.

Worship is an important part of life. Worship periods will be an inspiring part of Pre-Con under the direction of Mrs. Coalwell.

Good Christian fun is also an integral part of life, and Pastor Randolph is an expert in this field.

If you are a young adult between 20 and 45 years of age, you won't want to miss Young Adult Pre-Con Retreat for 1960 at John Brown University, Siloam Springs, Ark. The fee is \$19, including insurance. Bring sheets and blanket, and a pillow if you need one. There will be private rooms for married couples desiring them. We have the staff; we need you. You may register from 3:00 p.m. Aug. 10, on.

Pre-Con for Youth

All is ready for the opening of the 1960 version of Pre-Con for young people. Director Rev. Duane L. Davis tells us that he has the following staff lined up and "rarin' to go." Asst. Pastor S. Kenneth Davis, Christian Vocations; Mr. and Mrs.

Leland Bond, counselors; the Rev. Eugene Fatato, asst. director; the Rev. David Clarke, with a study on what we believe as Seventh Day Baptists; Miss Luan Sutton, discussing the work of the Seventh Day Baptist Youth Fellowship; the Rev. Alton L. Wheeler, conducting a study on where youth fit into the general program of the church; George Parrish, presenting Christian stewardship; Miss Joyce Sholtz, worship leader; and Gary Cox, music. Dr. Duane Hurley will be the speaker on Sabbath day.

The fee and appointments are much the same as Young Adult Pre-Con. All of the housing will be dormitory style. In most cases, the Pre-Con folk can stay put during Conference. There will be swimming with lifeguards on duty during all swimming periods.

The Pre-Con experience will be carried on through Conference with special after-dinner periods spent with Pastor Earl Cruzan leading discussions on denominational business and affairs each day after lunch. Other special activities are being planned. If you haven't registered for Pre-Con with your pastor or the Board of Christian Education, do it now. However, if you do not know whether you will be able to come until the last minute, come anyhow. We want everyone of our youth to share this glorious occasion.

Registration will commence at 2:00 p.m. on Wednesday, August 10, and the retreat will end with breakfast, August 15.

GENERAL CONFERENCE
SILOAM SPRINGS, ARK.

SABBATH SCHOOL LESSON

for August 13, 1960

Personal Encounter With God

Lesson Scripture: Isaiah 6. 1-10.

for August 20, 1960

Results of Self-indulgence

Lesson Scripture: Isaiah 5: 1-24.

Holland Conference

(Portion of letter from Mr. G. Zijlstra, corresponding secretary of Holland churches.)

The last Sabbath and Sunday in June (June 25-26) we held our conference, this time again at Haarlem. We are glad our conferences are a medium to refresh the ties that bind us with the brethren in Germany and England. Last year we had 17 guests from Germany, now only 3. Brother Otto Kohler of Brunswick, Germany, is a regular visitor of our conferences. Now we had the pleasure to see Brother James McGeachy of London again. He was accompanied by two brethren and three sisters from Jamaica who are living in London at present. Among them was Mrs. Hamilton. They gave a special color to our meetings.

Pastor McGeachy as well as Brother Kohler addressed the congregation. On Sunday morning when Pastor McGeachy did so, my daughter was his interpreter as I was not yet present at the beginning of his report, occupied with some other things. She did it very well. The Jamaican brethren and sisters felt much at home with us and I heard already that more will come over at next conference.

Two years ago Dr. Albert Widmer was the medium through which one of our young daughters became a pen-friend with Mr. Stefan Kube from Australia. Last November he came over to meet her and to invite her to be married with him. They were married in January and they went to Australia in April. At the yearly meeting of the Haarlem and Amsterdam Churches the young people presented her a long-to-be-remembered farewell the night after the Sabbath.

At Conference we usually have a good number of children, but only a few teenagers. I am sorry to state the fact that many of our grown-up children did not follow their parents in their footsteps of hallowing the Sabbath.

Though there is usually a nice group of children at Conference, the local number of children is small in each of our churches

and it is difficult to maintain the youth work, also because the parents do not always cooperate sufficiently. Since a few years, however, there is a camp for the children under the leadership of a young man, assisted by a capable staff of sisters. This young man is not a member of the church himself, but he is an exemplary Christian and always goes to church with his wife.

Last year we had the privilege of seeing Miss Sarah Becker and Miss Barbara Bivins when they were on their way to the mission field and we are grateful to the Missionary Society, who made it possible for them to visit us. We now look forward to seeing the Rev. D. Pearson and his wife in September. I shall much appreciate to hear from you or Brother Pearson about the fixed date of his arrival, that we may try to get a number of our people together at the chapel at Haarlem. I trust he will bring slides of Makapwa with him.

Last Sunday I met the Burdick sisters, Esther and Emma, who were visiting Europe. We were very glad to see them. We visited a few members at Haarlem. Another few members were not at home. It is the time of the holidays. The elder of the church of Haarlem could not be visited either. His wife has been operated on some time ago. Her health is improved now, though she is still very feeble. The elder himself, Bro. H. Visser, is in a sanatorium; we hope temporarily. We missed him much at Conference and hope and pray the Lord will give him back to the church soon. Pastor McGeachy will send a report of our Conference.

The total number of our churches declined in some instances as you will see from the information for the statistics. The fact that there are so many old members, while there come so few new members fills me with anxiety.

Will you be so kind as to convey our greetings to our American brethren when they are assembled for Conference. The Lord bless your efforts to revive the churches, so that the members may become workers for Christ and win souls for Him.

Obedience Brings Blessings

By Glen Warner

(Glen is a Salem College student from Verona, N. Y., who is looking toward the ministry.)

Thinking about the topic of obedience brings to mind the story of the mother who demanded complete obedience from her children. One evening just as the family was sitting down for dinner it began to rain. The mother sent her son to close the skylight. He hesitated and started to say something, but a stern look and sharp word from his mother sent him scurrying to obey her. The meal progressed, the rain subsided, and one member of the family, Aunt Gertrude, was nowhere to be found. The little boy supplied the answer by saying, "But Mother, Aunt Gertrude was on the roof." Perhaps his obedience brought the blessing of Aunt Gertrude's absence from the dinner table.

Obedience is taught in the home, and all of us are familiar with one form or another of authority. Obedience is taught through certain duties and responsibilities given to the children in the home and for many reasons. We all have an idea of what it means but let us understand what it is in the Christian life. It is understanding and obeying the commandments of God and the instructions of Christ. Mark 12: 30: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first commandment." Opportunities are ever present to express our love for God in our public living. Missions are always in need of funds; the denomination to which a person belongs is always in need of funds. The need of funds for the work of the Salvation Army is expressed through the outstretched tambourine held by the hand of one of its workers.

One of the finest ways that we can express our obedience is by being a living testimony, not serving only with our lips. Lives of dedication, discipline, and obedience are lives richly blessed. The essence of Christianity is love. The type of love

that is implanted by decisions for Christ is a strong passionate state of mind that undergirds good works and consistent Christian living. Mark 12:30: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Love for God needs to be a personal love that springs up in the breast and is manifested in daily, constant testimony. This personal love for our Heavenly Father needs to be developed by the individual in order for him to grow in his Christian experience and ability to obey.

God, in His love, provided the children of Israel with the Ten Commandments. These were to be used as "yardsticks," and obedience to these commandments yielded the blessing of being confident that God was pleased. Three of the components of the personality are characteristic traits, attitudes, and motives. Obedience in the right attitude yields a much richer blessing than if carried out in a gloomy one. Attending church on Sabbath in the spirit of Christ yields a much greater blessing than if it is done from a selfish point of view. We can easily see that attitudes regulate the degree of blessing that we obtain from obedience. A right attitude gives a person a contrite heart and causes him to be "poor in spirit."

Mark 12:31: "And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." In expressing and living our obedience to God it is necessary to love not only Him but our neighbors. There are many ways to love our neighbors just as there are many ways to keep the friendship of a person. Children in the home are disciplined in love because they need to establish standards and to evaluate them. They are disciplined to learn right from wrong and bad from good.

We find in the Bible that perfect love casteth out fear. Jesus Christ stands today as the finest example of that type of love. He loved everyone perfectly. Because of this He had no fear of being different. His way of perfect love enabled Him to

be fearless of doing good works on the Sabbath and eating meals with publicans and sinners. Christ loved so perfectly that He didn't fear being savagely crucified upon a brutal cross.

The man called Jesus had responsibility in this world. First, He was to save the world. Second, He had the responsibility of not being a man of idle words. Undoubtedly He knew His teachings and words would live down through the centuries, as they have. Certainly a man with these qualities would be the perfect pattern for the Christian seeking to live in obedience. Matthew 5:44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." He meant it.

Obedience to the instructions of Christ brings blessings. By studying and living His teachings, any individual can prove this to himself. The person that is sincere, and takes seriously the instructions of Christ, will find himself closer to the perfect love that Jesus exemplified. Analyze and adopt His teachings. Common parliamentary procedure states that reports submitted are either accepted or adopted. An accepted report is one that is received and the action is ended by its acceptance. The report that is adopted is accepted as read and is then put into practice. Let us adopt the teachings and instructions of our Lord. Let us take them seriously.

Christianity is for application, not consideration only. Application of the principles of Christianity could be termed as obedience and this obedience brings blessings. It is to be applied by everyone, not just the deacons in the church. The gossip who fritters away his valuable time as well as the modern-day idol worshipers should wake up to the heaven on earth that obedience to the Christian way will bring. Modern-day idol worshipers are found everywhere. Instead of a carved image on a log or tree trunk, humans now worship their new golf clubs and new cars and their social acceptability.

Jesus Christ meant business. If we mean less we are missing blessings untold. Jesus

is quoted in St. John, chapter 14, verse 15 as saying, "If ye love me, keep my commandments." Faithful adherence to His commandments and instructions increases not only our desire to obey but increases our love for the living Christ.

BOOK REVIEW

A Treasury of Books
For Bible Study

Wilbur M. Smith, who is credited with a greater knowledge of the content of religious books than any other contemporary author, has recently brought out a new book, *A Treasury of Books for Bible Study* (W. A. Wilde Co., 280 p., \$3.95).

The book more than lives up to its title, for several chapters are not about books but are the author's own outline Bible studies as, for example, and 18-page classification of New Testament passages on the Holy Spirit, or another of 15 pages of Biblical references to the temples at Jerusalem. Perhaps the most helpful single chapter is a 10-page "Letter to Adult Friend Who Is Beginning Serious Bible Study." Here the author attempts, out of his amazing background of knowledge, to suggest the most necessary tools in the way of books for getting the central message of the Bible.

Dr. Smith lets his readers know a little about the vast quantity of books and then in his interesting and characteristically vigorous way gives guidance in selecting the best, not forgetting to point out reasons why some of the less known are still the greatest. In his introduction he estimates that there are 65,000 different volumes on the life of Christ in the languages of Western Europe. In chapter 19, "A Protestant Bibliography on the Virgin Mary," he urges Protestants not to neglect the mother of our Lord though he deplores the Mariolatry of the Roman Catholic Church. Protestants have written some books about Mary but not many of the 400 volumes written on the Virgin Mary in English in the past 100 years were by Protestants.

The Sabbath Recorder

The chapter on "The Disappearance of the Messianic Hope in Contemporary Judaism" is a revealing survey of literature on that subject and ought to be read by anyone who contemplates Jewish evangelism.

Your editor has been urged from time to time to have a series of articles on how to use concordances and other standard tools that can bring joy to the study of the Bible by those who are not theologically trained. The book described here does much in showing laymen a multitude of popular subjects and how to pursue them. It is a remarkable companion volume to Dr. Smith's older book Profitable Bible Study.

— Editor.

NEWS FROM THE CHURCHES

BOULDER, COLO. — Christian Family Month was observed during May in the Seventh Day Baptist Church. Each family was urged to worship as a family, to study God's Word together, plan family activities for the Sabbath, subscribe to church publications (and read them), etc. The entire program was under direction of Mrs. Vera Wright, Sabbath School superintendent, and the Rev. David S. Clarke, chairman, Board of Christian education.

— The Rocky Mountain Churchman.

VERONA, N. Y. — Mother's Day or Family Day was celebrated on May 7 with dedication of babies as a part of the morning service. During the Sabbath School hour a White Ribbon Recruit service was conducted by the county director of Child Welfare of the W.C.T.U., who is a member of our church. Seven babies were enrolled, the grandmothers of the children tying on the white ribbons.

Sabbath Rally Day was observed on May 28. The sermon by Pastor Rex Burdick was a continuation of a series on Seventh Day Baptist beliefs.

The Daily Vacation Bible School held a two-week session June 27 through July 8 from 8 to 11:45 a.m. at the Seventh Day Baptist and Lutheran churches. There were 183 boys and girls enrolled, with Mrs. Harold Gillette of New London as director and a large staff of helpers from

the cooperating church schools. Others joining with us were New London Methodist, Verona Presbyterian, and St. Peter's Lutheran. Each of the four schools contributed \$25 toward the project which we believe was well worth the cost and effort expended. A missionary offering brought by the children was sent to an orphanage in Korea. A treat of ice cream and cookies for each child attending took the place of the usual picnic at the close.

In the absence of Pastor Burdick who was delegate to the Eastern Association, the Sabbath service on June 11 was ably conducted by Glen Warner, a student at Salem College, home for the vacation.

Children's Day was held June 18 during the Sabbath School hour with all the Junior Department participating.

Camp Harmony was held at Mill Site Lake in northern New York July 6-13 under the direction of Pastor Charles Swing of De Ruyter. There were 10 campers and three staff members from our church.

In our next news item we hope to report the organization of a young adult group, this coming from a suggestion of the Community Witness workshop held during the "Advance" program last winter.

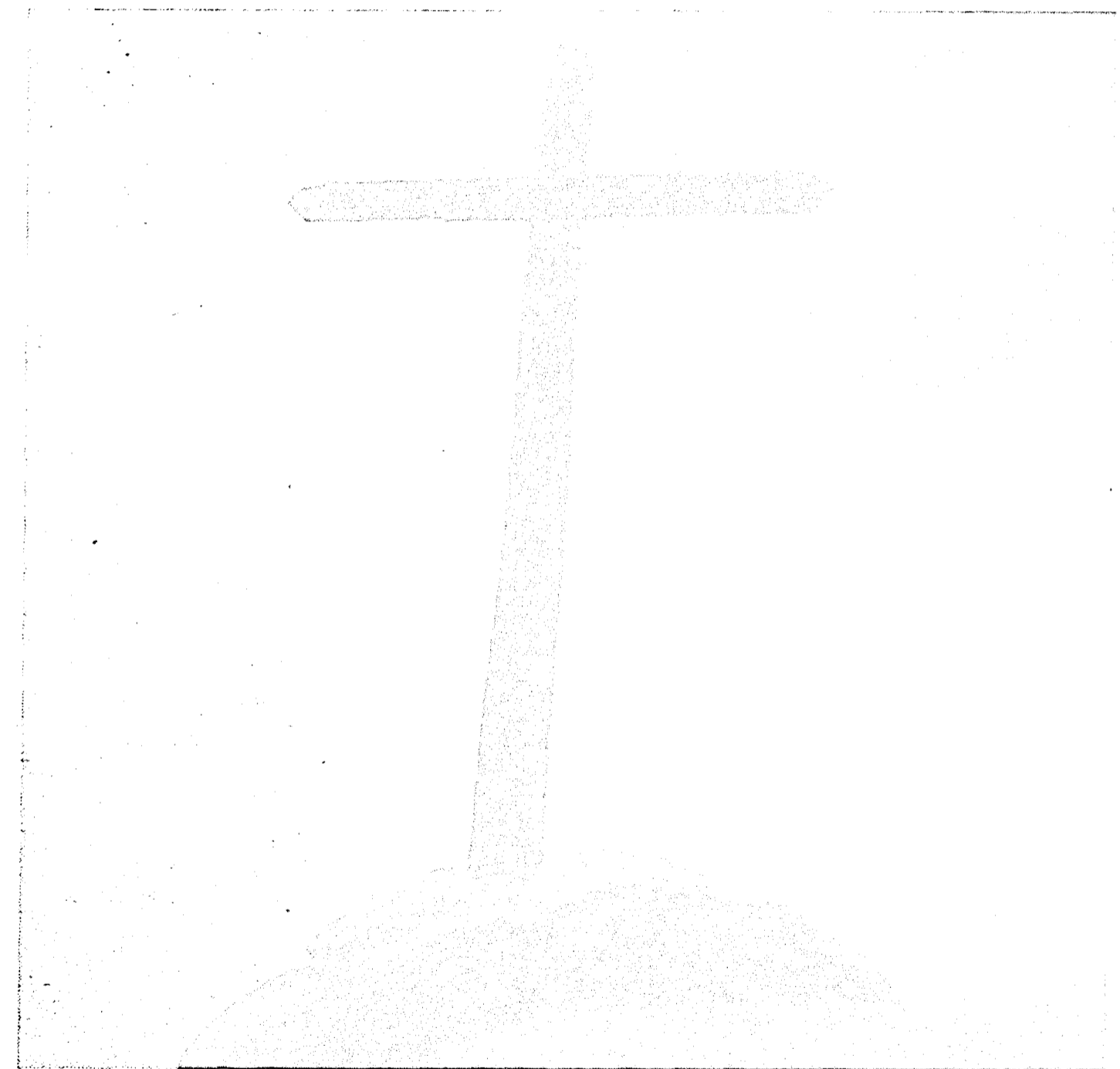
The annual picnic of the Sabbath School was held Sunday, July 24, at Brown's Picnic grounds on Fish Creek with an attendance of sixty. Games and swimming were enjoyed.

— Correspondent.

Marriages

Gobolos - Craw. — Joseph Vincent, son of Mr. and Mrs. Joseph Gobolos, Sr., of Lackawanna, N. Y., and Marjorie Lee Craw, daughter of James and Elmina (McWilliam) Craw, Jr., of Shopiere, Wis., was married by the bride's uncle, the Rev. John F. Randolph of Milton, Wis., at the Congregational Church in Shopiere, Wis., on June 4, 1960.

Loper - Harris. — Joseph C. Loper, son of Mr. and Mrs. Chester G. Loper of Bridgeton, N. J., was united in marriage to Carol Frances, daughter of Mr. and Mrs. Charles F. Harris of Shiloh, N. J., on July 10, 1960, in the Shiloh Seventh Day Baptist Church in a service conducted by the Rev. Everett T. Harris assisted by the Rev. Davis Simons.



SEVENTH DAY BAPTISTS FACE A CROSS

Assembled again in annual Conference, Seventh Day Baptists are once more aware that there is a cross to be borne to some sort of personal calvary — that they "must be crucified with Christ" in order to live with Him and for Him. They are aware that, like their pioneer forefathers, there is a symbolic cross to be planted on yonder hilltop to claim the new ground of the uncommitted souls of this present generation. Will the 1960 General Conference make us more aware of these things? May the theme "For Jesus' Sake" animate our praying, deliberation, and our doing!