dictorian of her class of about 270 when she was graduated from high school at Bridgeton, N. J.

RIVERSIDE, CALIF. — May finds our study of Revelation with Pastor Wheeler on Friday evenings completed. "The Wayside Chapel," our radio broadcast over KPRO for fifteen minutes on Sunday morning, continues. We pray for souls to be reached and for professing Christians to be reconsecrated through this medium of witnessing for Christ.

Our Mother's Day service was Christian Family Day with the dedication of babies as part of the service.

Pastor Wheeler has been at Los Angeles assisting Pastor Saunders with a week of visitation and revival there. In his absence, William Rymer presented the message on "Dare We Believe?"

Every Sunday is work day at Pacific Pines Camp near Crestline, Calif. Much needs to be done in preparation for the various age group camps running consecutively from June 30 to July 28. The family camp will be held August 31 to September 2. The general theme this year is "Pioneering with Christ."

An all-family party was held May 11 in the Social Hall. There was a good attendance and everyone present seemed to enjoy the evening.

We are being reminded each week in Sabbath School of "Operation Safety Pin" when seven pins are removed. It has served as a reminder for the need of filling the little O.W.M. churches.

SHILOH, N. J. — Attendance during the month of May was unusually good. It was high last November when the average at the morning church service was a little more than 174. During May the lowest was 178, with a high of 225 on Rally Day and an average of almost 196.

Baptism was held Sabbath eve, May 24, at Rhodo Lake. The rhododendrons were in bloom around the lake and the setting was beautiful. There were seven who were baptized. — Correspondent.

**Accessions**

By Baptism: Shiloh, N. J.

Miss Carole Robinson
Miss Gloria Cossaboon
Robert Peck
Charles Lupton
Harry Lupton
Miss Sandra Pettit
Miss Anne Harris

**Births**

Monroe. — A daughter, Cheryl Denise, to Mr. and Mrs. Berwin L. Monroe, Little Rock, Ark., May 17, 1957.

**Obituaries**

Lippincott, — Luen C., youngest son of Rev. Darwin C. and Evaline Lippincott, was born at Salem, W. Va., April 30, 1895, and died at his home in Milton, Wis., April 20, 1957.

He married Ines Van Horn in 1915 at Garwin, Iowa. She preceded him in death in 1930. Three sons were born to that union: Warren, of Salemville, Pa.; Leslie, of Norfolk, Va.; and Darwin, of Dodge Center, Minn.

In August, 1934, he married Mrs. Adalyn Pierce of Walworth, Wis. To this union was born a daughter, Della Fern. He is also survived by a brother, Raymond; a sister, Mrs. Homer Hess; and two stepdaughters, Miss Thelma Pierce and Mrs. Wayne Lippincott.

He was a trustee and active member of the Milton Junction Seventh Day Baptist Church. Services were conducted on April 23, from the church, by his pastor, Rev. Kenneth E. Smith. — Correspondent.

The Bible Witness Press is still publishing Picture Lesson Cards for Primary Classes, as we have done for the past 15 years. A few sets for the 3rd quarter are still available, if ordered immediately. The Bible Witness Press, C. A. Beebe, Mgr., R. 1, Box 204, Palatka, Fla.

O God, I will render praises unto thee, for thou hast delivered my soul from death. Psalm 56: 12, 13.
Is Religious Liberty a Vital Issue Today?

The people who do not see religious liberty as a living issue would like to seem to be living in a dream world. Lolling on our contour-fitting mattresses we are more aware of a desire to be undisturbed than of the facts which can be read in the daily paper and the religious magazine. Wishful thinkers floating on their utopian, nebulous clouds across a rosy horizon cannot bear to think that our institutions with a.dangers of which religious groups might be scheming to undermine our liberties.

There are a few extremists, to be sure, who overemphasize dangers. We would rather see churches full of hard thinking "do-gooders" than full of people possessed of the Catholic-hating spirit of the old Ku Klux Klan. How much intolerance of individuals have there be any place in society bearing the name Christian. There is very little inter-faith hatred or animosity in this country today, we believe. To cite dangers is not to incite hatred. We love the people of other church systems as much as our own but we cannot look at them when we see how it works in places where its weight of numbers enables it to dominate the situation.

The major issue of religious liberty here and elsewhere is the changing attitude toward the relation of church and state. The change on the part of Protestants is largely unconscious. The popularity of religion tends toward a wiping out of distinctions, some but not all of which probably ought to be maintained. The numerical strength of churches and the uprising in attendance at worship services does not necessarily indicate increased vigor of clearly thought. Protestant in general may forget religious issues but Roman Catholic authorities are by no means asleep. They are constantly striving to better their position by taking away the moral in our national foundation of church-state separation. This is most apparent in the parochial school situation. Wherever their vote is strong enough and their propaganda is effective enough, they are renewing (with considerable success) their efforts to appropriate our tax money for the support of schools dedicated to the teaching of the Roman Catholic faith, with the American principle of separation than with the Catholic program of fusion of the political and the religious.

There are dangers of too wide a separation between the religious and the secular, as we see in some local court decisions. Then, too, there is a possibility that Protestant denominations might take advantage of opportunities to receive government aid in a way that would endanger the principle they loudly extol. In a later article we will discuss what Presbyterians say about all parochial schools and how the Baptists of Virginia are examining themselves to see if they are wholly true to their expressed convictions in these matters. We need to be wide awake, not to protect their interests but to stand firmly for the principles involved in their historic profession.

The Making of Blood, Our Private Enterprise

A bold headline in a country paper from Minnesota caught our eye. "Only You Can Make Blood." It was the story of the Red Cross Bloodmobile which was coming to town. It comes to every town because blood is a much needed world commodity for which there are no other manufacturing plants than human bodies. The article states that in the industrial sense we do not, cannot manufacture blood.

By divine providence every one of us is constantly making the blood we need. By the same plan of God we have the capability of making quite a little more than we need — enough, when collected and preserved, to meet emergency world needs caused by war, accident, and disease.

The Bible tells us in language which we at one time thought was archaic that "the life is in the blood." The shedding of blood is a sin and a crime. This precious blood is almost our deepest possession. The state cannot demand it except in punishment for crimes. Governmental and civic agencies can only plead with us to give it voluntarily for saving the lives of those in need.

The use of the blood of those who give not only to those in need, but to those who in some way are trying to do good. For as we have given, so shall it be given to us. This is the golden rule of giving.
fusions, but most of the blood in the blood banks is given without thought of any monetary reimbursement or reward.

When we speak of the manufacture of blood as our private enterprise are we calling it a common commodity and taking away its mysterious sacredness? We think not. It is for the greater, significance than before our document cleansing us from sin. The Bible emphasis on the voluntary shedding of His precious blood as our private enterprise are we calling it. The blood of bulls and goats slain by the hands of the ant is better than the old. We no longer away sin by the sacrifice of bulls and goats. One sacrifice for sins for ever, sat down himself. God (Heb. 10: 12). It is incredible that rational human beings should plan a celestial future for beings the same thing but the meaning would be different since the Roman Church is known to interpret "authority from God" as being the same as authority from the Roman Catholic Church. His own statements to escape the persecutions that followed the Act of Uniformity requiring adherence to the practices of the Church of England. Seventeenth Day Baptists know this movement. The reaction of emotional and spiritual let down. Into this emotional depression stepped the infidels of the day with the avowed purpose of destroying the Church, and it looked as though their boasted aim might be accomplished. Those of America were assisted by the financial help and literature of the infidels of Europe, particularly of France.

The Church looked like an easy prey. Leonard Bacon says of this post-Revolution period: 'The closing years of the eighteenth century show the lowest water mark of the lowest ebb tide of spiritual life in the history of the American Church.' Arthur B. Strickland, in a pamphlet describing the work of Charles G. Finney, has some paragraphs depicting the conditions of society in the 1790s from which I quote.

"Our colleges, which had been brought into existence as nurseries for training a spiritual leadership for church and state, had become hotbeds of infidelity. Payne, in 1792, had only one student who professed to be a Christian. The College of New Jersey and its rival, was a nest of French infidelity. Yale, according to Lyman Beecher, was in a most ungodly state.

When the Revolution was over the country was nearly prostrate. The cost of the war had been a heavy financial drain on the people, and the thrill of victory was followed by the inevitable reaction. Into this emotional depression stepped the infidels of the day with the avowed purpose of destroying the Church, and it looked as though the nation was about to pass away. The Church was told by Christ to go and teach all nations. God's claim on us comes from that country's racial segregation laws and particularly the 'Native Laws Amend­ment Bill.' Archbishop Owen McCann, of Capetown, said: "The South African government is putting the things of Caesar before the things of God. The Church was told by Christ to go and teach all nations. God's claim on us comes first." Archbishop Denis E. Hurley, of Durban, assailed racial segregation laws as threatening the country with "disaster." "It is incredible that rational human beings should plan a celestial future for beings the same thing but the meaning would be different since the Roman Church is known to interpret "authority from God" as being the same as authority from the Roman Catholic Church. His own statements to escape the persecutions that followed the Act of Uniformity requiring adherence to the practices of the Church of England. Seventeenth Day Baptists know this movement well.

1. The settlement of the colonies was largely influenced by the Puritan and Pietistic Revivals of England. At least the colonies which most strongly influenced the spirit and attitude of the new nation stem from those revivals. Puritans and Separatists influence the life and prosperity of this "land of the free and home of the brave."

Life gets scorched and lumpy when we forget to stir it up with prayer. (See 1 Thess. 5: 17.)
The college church was almost extinct, most of the students were skeptical and rowdies were plenty. Wines and liquors were known to be kept in abundance, profanity, gambling and licentiousness were common. Most of the class before me were infidels and called each other Voltaire, Rousseau, D'Alembert, etc.

"President Jefferson sided with the infidels. His Secretary of War, General Dearborn, declared that we could not hope for good government and progress as long as the churches existed. He called a Congregational Church edifice 'a painted nuisance.' In this new country where we were experimenting in a government without a king, many of the statesmen desired to have also a country without a God and the Christian religion.

"There were notable exceptions among statesmen and scholars. Many like George Washington, John Quincy Adams, and Ben Franklin had not bowed the knee to Baal."

At such a time there came the inevitable moral breakdown. The Presbyterian General Assembly in 1794 reported: 'The profanity and corruption of the public morals have advanced with a progress proportionate to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound.'

"There was a weakening of the marriage ties, which threatened the home. About this time the press contained hundreds of advertisements of runaway wives. Letters and packages were opened by mail carriers. Important business had to be done by cipher. Dueling, drunkenness, and grossest immorality grew apace."

President Washington has called us into a working partnership to have also a country without a God and the Christian religion. He called a Congregational Church edifice 'a painted nuisance.' In this new country where we were experimenting in a government without a king, many of the statesmen desired to have also a country without a God and the Christian religion.

"The Episcopalian Bishop in New York has called us into a working partnership...."

...[Continued on page 382]
DOCTRINAL STATEMENT

Given by O. Arlie Davis of Phoenix, Ariz., on the occasion of his being ordained to the ministry of the Gospel on April 13, 1957. See June 10 issue for the story of his experience and call.

I. The Bible

I believe the Bible to be the divinely inspired Word of God. Every prophecy is by inspiration of God" (2 Tim. 3: 16).

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 20, 21).

However, we are not confined to the Bible itself for proof of its divine inspiration: and authority. Abundant evidence of God's control over the composition of the sacred record is further evidenced by the verification of archaeological discoveries, by the testimony of the Lord Jesus, and by the power of the Bible and the Holy Spirit to transform the lives of boys and girls and men and women.

II. God

The Bible declares God to be Spirit, eternal, and manifested in three persons: Father, Son, and Holy Spirit. God does not change (Mal. 3: 6; Heb. 13: 8). God does all things; He is omniscient; and He is everywhere present at all times.

1. God the Father is my loving Heavenly Father. Because of His great love for me, I gave out of a fearful judgment but, instead, out of a deep love and gratitude for what Christ has done for us, and a genuine concern and love for those still in the bonds of darkness.

One of the three churches applying for membership in the World Council of Churches in 1956 was the Baptist Church of Hungary. Commenting on the Council's growth secretary, Dr. Visser 't Hooft, emphasized that "By our very nature we are in the strict sense a service agency and we must resist every move toward a centralization which would place a centralized executive body apart from the churches which compose it."

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of the world. He was buried, and He was bodily resurrected. When He ascended into heaven, He sat down on the right hand of the Father. Christ's coming again is imminent.

3. God the Holy Spirit is the personal power and energizer of the Godhead (Acts 2: 4). God, the Father is the Guide and Creator (John 15) of the saved, and He will be the resurrection power when Christ returns for His saints (Rom. 8: 11).

III. Satan

God's Word declares that there is a personage in the spiritual world who is known as Satan, the Devil, Lucifer, the great dragon, and the serpent (Rev. 12: 9; John 8: 44; Rev. 19: 20; Matt. 4: 3). He has at his command a host of evil angels, demons, and evil men. He has had access to heaven (Job 1: 6; 2: 1; Luke 10: 18). He is now the god and prince of this world (2 Cor. 4: 4; John 14: 30), the power and spirit of disobedience and darkness (Eph. 2: 2; 6: 11, 12; Col. 1: 13).

However, Satan's power has been broken by the atoning death and resurrection of Jesus Christ. When Christ returns, Satan will be confined to the bottomless pit for a thousand years. Following the thousand years, Satan will be cast into the lake of fire and brimstone forever and ever (Matt. 25: 41; Rev. 20: 10).

IV Man

1. I believe the Genesis account of the creation of man. Adam and Eve were created in the image of God, by a direct act of God, on the sixth day of creation. They were created innocent, sinless, yet capable of choosing right or wrong. Man was created for fellowship with his Creator (Rev. 4: 11), but man has broken that fellowship through sin.

2. Sin: Genesis, chapter 3, shows how sin entered the human race. Through the temptation of Satan, Adam and Eve disobeyed God's command. Immediate spiritual death, and eventual physical death, resulted from eating the forbidden fruit of this sin. Because of Adam's sin, the habits of animals were changed, and the whole course of nature altered. And every man since Adam, with the exception of Jesus Christ, has inherited a sinful, fallen nature and is subject to a corrupt and dying body (Rom. 5: 12).

3. Redemption in Christ: According to 1 Peter 1: 18, 19, redemption in Christ was planned in the foundation of the world. When Jesus Christ shed His precious blood on Calvary, full and complete payment was made for every sin, which had ever been committed or which would yet be committed. A boy or girl, man or woman obtains eternal life by receiving Jesus Christ as his or her personal Savior (John 1: 12; 6: 37; 14: 6; Rom. 10: 9, 10; Rev. 3: 20). A person must receive Jesus Christ as Savior to gain heaven and to avoid hell.

The Church

1. The New Testament word for church is the Greek word εκκλησία, which means "called out."

a. An an organism, the church is the Body of Christ — those called out from the lost peoples of the world, to live in Christ's Kingdom forever (1 Cor. 12: 12, 13; Eph. 2: 3).

b. As an organization, the church is a local body of believers in Jesus Christ, established by the Holy Spirit to promote the Gospel of Jesus Christ (Acts 2: 41; 42; 16: 5).

2. The ordinances of the church are baptism and the Lord's Supper.

a. Baptism is a symbol of our faith in the dead, buried, and resurrection of our Savior Jesus Christ. It is a testimony to the world of our death to the, and the forsaking of, the old life of sin; or our burial or putting away of self-will; and our resurrection into a new life, a heaven-sent, glorious, eternal life in Christ Jesus our Lord (Mark 16: 15, 16; Acts 2: 41, 42; Rom. 6).

b. The Lord's Supper: The elements of the Lord's Supper are (1) the bread, signifying our Savior's body which was beaten and broken for us (Isa. 53), and (2) the wine which signifies our Lord's blood which was shed on Calvary's cross for the remission of our sins (Mark 16: 15; Acts 2: 41; 1 Cor. 11: 24, 25; Luke 22: 19). The communion of the Lord's Supper looks back to Calvary,
and it looks forward to the return of our Lord and King in glory (1 Cor. 11:23-26).

VI. The Sabbath

The Lord Jesus set aside and hallowed the seventh-day Sabbath at the time of creation. It was to be observed by His chosen people as a day of personal rest from the cares of the world, and as a day of worship unto the Lord. The Sabbath looks back to creation in thanksgiving for our life and its many blessings. And the Sabbath looks forward to the reign of our coming Lord and King. When Christ returns, we will have rest and supreme joy and peace. Then we will reign with our precious Lord and King, and we will know the joys of heaven and eternity.

1 John 3:2 describes it: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

CHRISTIAN EDUCATION — Sec. Rex E. Zwibel

Race Relations Film

One of the privileges of attending the Division of Christian Education meetings in Cincinnati in February is having a dinner meeting with the Department of Audiovisual Education. At the dinner for the last two years, a premiere of a new film has been shown. Last February the first showing of a race relations film, "Broken Mask," was shown. It is a 28-minute motion picture and can be had in color or black and white. It was produced for the Broadcasting and Film Commission of NCC and the Joint Commission on Missionary Education in connection with the 1957-58 home missions theme, "Christ, the Church, and Race." It is an excellent film to spur discussion of integration in our churches, not being a movie for entertainment only. It was produced by the Southern Baptist Convention.

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The Sabbath

She acted as chairman of a home missionary committee of the West District to determine the church affiliation of all in the area. This later resulted in the teaching of the Bible in the public schools on released time for a number of years. Mrs. Davis taught Bible in the colored school seven years. In 1954 she organized the West District Men's Chorus composed of men from Marlboro and Shiloh as well as nearby Sunday churches. This group sang together about nine years.

Perhaps the memory of Mrs. Davis will live longest in the Sabbath songs she has written. The Young People's Rally Song and several children's Sabbath songs are memos of her love for the Sabbath and her contribution to us as Seventh Day Baptists.

(We are grateful to Mrs. D. T. Sheppard of Cedarville, N. J., for gathering the data about this devoted Seventh Day Baptist woman for us.)

Successful Eastern Association

The churches of Eastern New York State and those located on the coastal states of Rhode Island, Connecticut, and New Jersey sent delegations to the Eastern Association held at Plainfield, N. J., on the weekend of Oct. 29. A successful program of inspiration, worship, and study brought blessing to a large number. The Sabbath morning meeting, held in the Geiger Auditorium at St. John's College, was attended by over 950 persons.

The offering, as usual, went to Our World Mission. Important business included the adoption of a forward-looking new constitution and by-laws.

The percentage of young people in attendance and taking part was higher than usual. The high point of interest and value was their study of the Bible for a number of years. Mrs. Davis has been active in the PTA, serving as chairman of the Continuing Education Council for four years. She was Supervisor of Music in the Stow Creek Township Schools nine years. Her membership in the WCTU has been very active for over fifty years, having served a term as president.

SABBATH SCHOOL LESSON

for June 29, 1957

What Makes a Man Great?

Lesson Scripture: Genesis 45:3-15.

WOMEN'S WORK — Geraldine Nelson

By Their Fruits Ye Shall Know Them

Elizabeth Fisher Davis, probably the most outstanding woman of the Marlboro, N. J., Seventh Day Baptist Church, of which she has been a member ever since she was 14 years of age, will be 85 on June 30.

Through the years she has taught classes or has been superintendent of the children's division. For the past six years the adult "Helping Hand Class" has been blessed by her leadership. Here she has knowledge of the Bible and her love of sharing the Word and encouraging others to study it is indeed a challenge and inspiration to us all.

She is an active member of the Marlboro Ladies' Aid Society, having recently (with Mrs. D. Morton Davis) written a history of the society for the Women's Board.

While she was teaching in the high school at Red Bank, N. J., she felt the urge to serve among the less fortunate, but since she wasn't sure if it was a call of God or just a notion of her own, she sought the advice of her pastor, Rev. G. H. F. Randolph, who advised her to wait. However, in 1900, when her pastor went to Fouke, Ark., as general missionary to the Southwest, he sent her word of the need there. She then resigned her position at Red Bank and went to Fouke in 1901.

Here she taught music gratis to the children from Seventh Day Baptist homes and for a small fee to many others. She also helped for several weeks with the music in various services at Gentry conducted by Rev. G. H. F. Randolph and Rev. James Hurley, which later resulted in the organization of the church.

While in the Southwest she was the first teacher of the little school at Fouke which later became Fouke Academy. Upon the request of Mr. Randolph and the Missionary Board she held a three months' school at Crowleys Ridge and Little Prairie, teaching on the porch at the former and in a blacksmith shop at the latter.

After her return to New Jersey and her marriage to Luther S. Davis in 1902, Mr. Randolph urged them to return to Fouke since a principal was needed for the school which had grown rapidly. With their one little boy, they went to Fouke in October, 1903.

After another interim in New Jersey, they again responded to a request to return to Fouke in 1911, taking with them their three sons. At this time Mr. Davis not only served as principal of the school but as pastor of the church. For the latter service he received three hundred dollars — the four cents Davis once received for their work there. It should be recalled that no teacher of the many who served in the Fouke School ever received salary.

Upon returning to New Jersey they established the family home near Shiloh. A number of young persons from the West and Southwest have made this their home for longer and shorter periods of time. Several of these young men are now serving in the Gospel ministry.

Besides a busy life in direct service to our Lord, Mrs. Davis has been active in the PTA, serving as chairman of the Cumbland County Council four years. She was Supervisor of Music in the Stow Creek Township Schools nine years. Her membership in the WCTU has been very active for over fifty years, having served a term as president.

The Sabbath looks forward to the return of our Lord and King, as mentioned by our theme, "Christ, the Church, and Race." It was produced by the Southern Baptist Convention.
Ministers and Their Training
By Gerald C. Bond
Mazona, Wis.

Is there not a danger in requiring pre-
theological students to repay grants of
assistance if they do not enter the minis-
try? One whose heart isn't in the work
shouldn't be encouraged to linger because
he's short of cash. Perhaps we should
bride such persons to get out of the
ministry.

Individuals lacking fire don't get tempt-
ing offers from industry. No counter-
pressure exists to keep spiritless persons
from drifting into a life which seems
easier. Instead of relying on prayer, we
rely more and more on money to supple-
ment the call of God. If we pray, too often we pray for money instead of red-
looded men. Desirable candidates will
resist outside offers, and good riddance
if someone who looks good is lured away.

Why limit funds to such a narrow
group? No follower of Christ fails to
be a minister, whether he teaches school
or holds a position in business or indus-
ty. To many men, thoroughly trained in techniques
of preaching and parish management, have
no personal knowledge of Christ. They
are salesmen who don't know the product
they are supposed to sell, cooks who
hesitate to eat the food they prepare
for others.

Local congregations need more sermons
by tax collectors, fishermen, carpenters,
and farmers. Although lawyers, bankers,
teachers, newspaper editors, and doctors
have professional polish, they are not too
far removed from real life to be on the
roster of those who fill the pulpit.

A minister need not be the show. He should act according
to God's will, neither imposing his own
will nor following the will of the ma-
jority. As long as he stirs up and co-
ordinates, he is entitled to pay from the
assembly of brother ministers. Their
ministry is not so much to each other, but
also to those outside.

Unless we start calling each church
member "Reverend," we should drop that
title. Better use the traditional ad-
ress of brother and sister. Even Christ,
whom we call Master, is our elder brother.

How does it sound, "the Rev. Dr. Jesus
Christ"?

Editor's Note: The above article appears
to have regulatory or legal implications at
least, to certain provisions in the recently pub-
lished (May 27) proposal for
funds to sponsor a local camper who
might not otherwise get to Lewis Camp.

CORNEIL S. SIEMS

Corneil E. Siems, son of Mr. and Mrs.
Klaas Siems, was born near Fremont,
Mich., on March 13, 1893, and died on
May 17, 1920, in Los Angeles, Calif., following an illness requiring hospitali-
ization for nine weeks. Reared in the
Christian Reformed faith, Mr. Siems
came convinced of the Sabbath truth
and with his family joined the White
Cloud Seventh Day Baptist Church in
1925. He was ordained to the diascope
in October, 1936. Through the years he
served his church in such capacities as
member, Sabbath School superintendent,
and trustee. His life and faith were
fingers to him. His glorious
spirit led him to give freely of his means
and of his time for his church, his neigh-
bor, and his friends.

On July 18, 1920, he married Miss Dora
Reefman, and to them were born two
daughters, Mrs. Hy (Albertha) Bakker
of Battle Creek, Mich., and Mrs. Dean
(June) Barnett, of Onekama, Mich., and
one son, Earl, a senior in Western Michi-
gan University at Kalamazoo, Mich.
In addition to his wife and children he
was survived by a brother, John, of Fremont,
and a sister, Mrs. Jennie Benner, of
Gobles, Mich., as well as by four grand-
children.

Funeral services were conducted from
the Crandell and Ensing Funeral Home in
Fremont, on May 22, by his pastor, Rev.
Orville W. Babcock, and buried was in
Maplegrove Cemetery. - O. W. B.

Following a notice in the Plainfield
Church Bulletin, a member of the church
living nearly a thousand miles away
sent money to sponsor a local camper who
might not otherwise get to Lewis Camp.

The Sabbath Recorder
doubled its energies. Illuminati Societies were organized as part of an international movement to overthrow Christianity. Millions of francs were raised to scatter infidel literature, especially in America. Thomas Paine, who wrote the infidel's bible, declared to the world that what it took the Christian Church eighteen centuries to build up, he would tear down in a single generation.

"Bishop Candler asks to what source of deliverance could the church look in such an hour. It could not, in Western lands, look to law and custom, for there was little or none of it; it could not look to education for those remote settlers had neither the taste for, nor means of applying it; they could not look to any life of souls or formal ritualistic Christianity. Nothing but a revival of religion, like the saving tide of the Great Awakening, could cleanse the Western Territory of its foulness, and such a revival came in 1800."

It is known as the Great Revival.

The Revival We Need

(Continued from page 374)

great religious organizations which minister to the present time. The Foreign and Home Missionary Societies, the Bible and Tract Societies, the Sunday School movement, all are the direct products of this great religious awakening. The denominational papers and the Protestant theological seminaries came at this time. The war against dueling, slavery, and intemperance was launched showing the far-reaching, ethical value of this great revival.

Success Followed Prayer

"God did not fail them. Revivals broke out in many of the eastern sections of the country. ... Revivals were reported in all the New England States."

"The Revival in the West, especially in western Pennsylvania, Kentucky, and Ohio, was 'one of the most wonderful events of modern times.' On this wave there was, in many places, a froth of physical manifestations, which has hidden great depths of revival blessings beneath it for many of our modern students. ... It broke the power of infidelity and put the Church of Christ in the ascendancy for decades. It turned immoral communities into godly ones."

"President Timothy Dwight of Yale was the leader who led to the overthrow of infidelity in our colleges. From 1830 to 1839 the Protestant Sentinel was published as a denominational paper. In 1840 the Seventh-day Baptist Register was begun and continued for four years. Shortly after its discontinuance its 'subscription list, patronage, and favor' were transferred to the Sabbath Recorder which continues to this day. Of the 62 churches which denote the increase in church organizations during that half century numerous ones have ceased to exist and numerous others have been added, but a check of our last Year Book will show 22 churches among us which had their birth during that period. It was a vital age.

(The to be continued)

I doubt that there has ever been a generation in which the Church has had a greater opportunity to affect so profoundly the life of the nation and the world. ... I think we are coming to realize that (Christianity) is the most practical realism. ... We believe this enthusiastically, we will witness a revival with power." — Bishop Gerald Kennedy.

JUNE 17, 1957

Verona Youth Earns High Scout Award

David Candler, son of Mr. and Mrs. Burton B. Candler and grandson of foreign missionary H. Eugene Candler, was awarded the Silver Beaver and the Silver Ac­­cantry Boy Scout medal as part of the Sabbath morning service at the Verona, N. Y., Seventh Day Baptist Church on May 25, 1957. Some of the credit for fulfilling the long-extended requirements should go to his parents, for the family lives far enough from the church to be considered nonresidents. The things young David did in study and service to gain this award are published to show what young people can do when they have the proper motiva­tion. The report comes from the pastor, Rev. Victor W. Skaggis.

The requirements for this award are all achieved through the church under the guidance of the pastor. David has demonstrated achievement in Bible mem­­ory work. He is able to discuss baptism and the Lord's Supper as we practice them. He can discuss Christian symbolism and give a clear account of the principal beliefs of the faith. He can do the main points of the history of our local church.

Other requirements which he fulfilled were to be a systematic giver to the church, to lead readily in public prayer, to sing in the choir, to usher, to lead in the vestry and the national Pre-Conference Retreat, our General Conference, and our Association Camp. He made a study of Christian service through trade and profession. He was a regular attendant at our Youth Fellowship Camp. He was chairman of the Senate of the National Council of Churches, the United Christian Youth Movement, and the Western Conference. He did a special study of the Jamaican Mission. He talked with the Salvation Army Major regarding social work and added our national Pre-Conference Retreat, our General Conference, and our Association Camp. He made a study of Christian service through trade and profession. He noted the work of the church in combating evil forces. He demonstrated ability to lead games and songs in a youth group and for the whole church. He planned a special observance for his home.

Six service projects were required in
addition to the study requirements already listed. For his service projects David did the following: 1. He painted the chairs for the Junior and Primary Departments of the Sabbath School. 2. He played instruments (piano and trombone) for church, Sabbath School, Vacation Bible School, and camp. 3. He ushered. 4. For one year he kept a church attendance record for the whole congregation by name. 5. He constructed a permanent worship center for the Junior Sabbath School. 6. He helped plan a pre-Christmas church service on the Life of Christ. All these studies and achievements took time and effort. At the close of all this, he was examined by the Advisory Committee of the church and then by a committee of local pastors. Both reports were favorable.

NEWS FROM THE CHURCHES

EDINBURG, TEX. — Our church had a profitable Sabbath Rally Day meeting with 33 in attendance for part or all of the day. There were 12 visitors besides 2 babies in arms. The program, with all Sabbath School members in attendance taking part, began with songs from "We Glorify Thy Name." The first part of the program was an instructive flannelgraph story of creation week. Other members of the Sabbath School read or recited Scripture selections, read poems, or sang. The young people put on an interesting and original playlet based on the Bible story of Ruth and Naomi.

Pastor Mitchell brought a morning message on the Sabbath, pointing out the reason for stressing the Fourth Commandment more than the other nine because the Christian world does not consistently break the other nine.

Following a fellowship dinner at the church, Sabbath School classes were conducted. Christian education completed the day's program.

We are very thankful to the Lord to have been spared the storms that have caused so much death and destruction in parts of Texas. Spring rains broke the drought so that the Lower Rio Grande Valley of Texas is beautifully clothed in green, though feeling the need of more rain by the middle of May.

— Correspondent.

Accessions

Denver, Colo.

By Baptism:
Robert Stephan
Philip Davis
Timothy Turpin

By Letter:
Robert Randolph
Gladys (Mrs. Robert) Randolph
Robert Randolph
Linn Randolph
Melvin E. Stephan
Melvin Francis Stephan
Donald Stephan

By Testimony:
Frances (Mrs. Melvin) Stephan

Obituaries

Byrnes. — Arminta West, daughter of Horatio and Emily Jocelyn West, was born in Verona, N. Y., Sept. 22, 1880, and died at her home in Rome, N. Y., May 11, 1957, following a long illness.

She was married on June 29, 1904, to John H. Byrnes. One son was born to this union. She was a member of the Seventh Day Baptist Church of Verona. Surviving are her husband; her son, John; three grandchildren; and several nephews and nieces.

Funeral services were held in Rome on May 14, 1957, conducted by her pastor, Rev. Victor W. Skaggs. Burial was in the Verona Cemetery.

Clawson. — Carrie Witter, of Fort Pierce, Fla., daughter of William E. and Louisa Lawton Witter, was born July 4, 1869, in Oneida, N. Y., and died May 11, 1957, in the Berkeley Hall Nursing Home, Berkeley Heights, N. J., where she had been a patient for nine weeks.

She became a resident of Plainfield after her marriage to Dr. Marcus L. Clawson in 1899. He was a practicing physician in that city for 48 years. After Dr. Clawson's retirement he and his wife took up permanent residence in Fort Pierce, Fla. The doctor died in 1953.

Mrs. Clawson was a member of the Seventh Day Baptist Church of Plainfield. She is survived by her son, E. Witter Clawson, of Plainfield, a granddaughter, a grandson, and a great-grandson, besides several nieces and nephews. Mrs. Clawson was the sister-in-law of Mrs. Ada F. Randolph.

Services were held from the Memorial Funeral Home May 14, 1957, conducted by Rev. Lee Holloway of the Plainfield Church with interment in Hillside Cemetery, Plainfield.

Luella Randolph.

Siems. — Deacon Cornelius E., son of Mr. and Mrs. Kilas Siems, was born near Fremont, Mich., March 15, 1893, and died May 20, 1957. An extended obituary appears elsewhere. — O. W. B.

ON THE SIDEWALKS OF NEW YORK

Evangelist Ralph Roller holds aloft a Bible containing both the Old and New Testaments in the Hebrew language. In a Wall Street audience as above, there are, in addition to the curious and the hecklers, many people who would never enter a Christian Church but who are hungry for the complete Word of God. Personal work with those who show an interest brings forth numerous proofs of that Isaiah promise of, the fruitfulness of God's Word: "It shall not return unto me void, but it shall accomplish that which I please..."