resident membership of 212 with 20 associate residents. There was an increase of 10 during the year. Six of these baptisms are by letter. The church lost five members by death, while three took letters of membership to other churches. — Alfred Sun.

SABBATH SCHOOL LESSON
for March 22, 1958

The Church and World Evangelism

Births

Campbell — A daughter, Beth Marie, to Mr. and Mrs. Elmo Campbell on February 10, 1958. The father is presently stationed with the Navy at Norfolk, Va. Mother and baby are temporarily at home in Madison, Wis.

Kennedy — A son, William Russell, to Mr. and Mrs. Jesse W. Kennedy, Lost Creek, W. Va., January 20, 1958.

Randolph — A son, Jeffrey Lynn, to Mr. and Mrs. A. Bond Randolph, R. D. 1, Weston, Va., September 30, 1957.

Randolph — A daughter, Dian Lynne, to Mr. and Mrs. Alois F. Randolph, Columbus, Ohio, December 25, 1957.

Randolph — A son, Randall Main, to Mr. and Mrs. Rex Randolph, Bristol, W. Va., January 27, 1958.

Sanford — A daughter, Doreen Michele, to Rev. and Mrs. Don A. Sanford of New Auburn, Wis., on February 25, 1958.

Obituaries

Coon — Nellie Viola, daughter of George and Miriam Coon, was born at New Auburn, Minn., Feb. 29, 1890, and died Feb. 22, 1958, in a Pittsburgh, Pa., hospital following a brief illness.

In her early youth she was baptized and joined the New Auburn, Minn., Seventh Day Baptist Church, where her activity was marked by participation in the choir and by singing in a quartet.

After attending Milton College for two years Nellie Coon was united in marriage with Byron E. Coon on September 29, 1903. Until his death in November, 1948, they made their home in the community of Milton. She was an active, loyal member of the church who made her special contribution through the work of the Sabbath School and the Women's Circle. Surviving her are a son, Byron, Pittsburgh, Pa., a daughter, Mrs. Retta Spaulding, Clintonville, Wis.; three grandsons and three granddaughters.

The funeral service was conducted from the Milton Church by Pastor Elmo Fitz Randolph on February 26 with interment in the Milton Cemetery. — E. F. R.

Grieshaber — Alta Maleta Hurley, daughter of Charles Freemont and Adelia Hurley, was born in Welton, Iowa, Sept. 9, 1895, and died at Riverside, Calif., Jan. 13, 1958.

At the age of eleven she accepted Christ and united with the Welton, Iowa, Seventh Day Baptist Church, transferring in 1909 to the church in Garwin, Iowa.

On October 23, 1914, she was united in marriage to William August Grieshaber. In 1920, when the Grieshakers moved to Riverside, Calif., Alta transferred her membership to the local Seventh Day Baptist Church where she continued active in her witness for the Lord. She also spent much time in intensive Bible study and prayer and wrote several tracts.

She is survived by her husband, their only son, Arden, a brother, Earl Hurley, and three grandchildren.

Funeral services were conducted by her pastor on January 14, 1958, at Riverside with interment in the Evergreen Cemetery. — A. L. W.

Muehlemeister — Paul, son of Rudolf and Anna Muehlemeister, was born Sept. 15, 1891, in New York City and died Dec. 26, 1957, in the Irvington, N. J., General Hospital.

At the age of 2 he returned to Germany with his parents. On March 13, 1923, he was married to Emma Heft and in that same year they emigrated to the United States.

On September 22, 1943, he was baptized and became a member of the Irvington Seventh Day Baptist Church.

Surviving Mr. Muehlemeister are his wife, two daughters, Mrs. Ronald Aldred and Mrs. Charles Meyer; two grandchildren; also a sister and a brother in Germany.

Funeral services were conducted by Pastor John G. Schmidt and interment was in the Hollywood Cemetery. — J. G. S.

Randolph — Verna Lippincott, daughter of Curtis and Elizabeth M. (Babcock) Lippincott, was born in Shelby County, Ohio, Feb. 16, 1870, and died in Morris Plains, N. J., Feb. 8, 1958.

On September 26, 1889, she was married to Jesus Fitz Randolph. They first made their home near Jackson Center, Ohio, later in New Milton, W. Va. and New Brunswick, N. J.

In 1902 both Mr. and Mrs. Randolph joined the Piscataway Seventh Day Baptist Church by letter. For many years Mrs. Randolph was an active member and efficient worker in that church, the Sabbath School, and Woman's Aid Society. Mr. Randolph passed away October 7, 1955.

She is survived by a daughter Merle (Mrs. Lawrence F. Harris), of Greenwich, N. J.; Milton, of Dayton, Ohio; and Mrs. Paul, of Santa Monica, Calif.; also a daughter and two grandsons.

Funeral services were conducted by her pastor, Frank K. Kellogg. Interment was in Hillside Cemetery, Plainfield, N. J.
Our Younger Elders

With the full approval of the older people of the church we give the headings in local and denominational publications to the youth because we love them, and want to encourage them. We do so also in the knowledge that our young folks are inclined to be impetuous and impatient. They sometimes understand the feeling that they are not appreciated or are being held back. We would rather give them an undue amount of space and publicity than to have any of them think that they are not getting a fair hearing in the work of the church.

From time to time youth and middle age ought to reverse the above procedure and give some headlines to our elders. That is particularly true when we discover that many of those that we label "elders" in the second quarter of life are frequently very young in spirit and may well be called "our younger elders." We have among us as a denomination a few poets. Perhaps they have been poets throughout life, for poets seem to be as much born as made. Nevertheless, poetical expression of beauty should or must come to a Roman Catholic. The department claims that "conversion to Protestantism is not sufficient proof of non-Catholicism." These needs can be tested in some of the courts to see whether or not they nullify the 1956 governmental decree. The outcome is still in doubt.

It would seem reasonable to ask how one can hold that he was no longer a Roman Catholic than to seal his testimony by baptism and by uniting with another church. When one experiences conversion he becomes a new creature in Christ Jesus and declares with the Apostle that old things have passed away and all things have become new. Does this also apply when one leaves the church? We must rid ourselves of that manner of speaking. We are the church, not they. If we want it to be better than it appears to us to be let us shoulder all share of the responsibility to make it so.

Does our church do little for the saved? One person can do much. Is it happening? Can it be accused of worldliness or lack of spirituality? It may be that we are not doing enough praying or studying or preparing for youth leaders. Possibly we have been too busy to prepare ourselves for such service as we could well render. Is there a critical, unchristian attitude in some of the meetings of church or auxiliary groups? Have we tried sweetening them with our own example of patience and love? Whatever the lack of the church, it is in some measure a projection of our own lack in that regard. Yes, the church is what you make it. Let's smooth out our part to smooth out the wrinkles and wipe out the spots.
EDITORIAL NOTES
A Word to the Wise

It is probable that the next issue of the Sabbath Recorder will carry a report on the back page from our denominational treasurer of the receipts for our World Mission during the month of February. In the same issue there will be a little message by Olin Davis, the treasurer, calling attention to the province of keeping accounts on page three.

A conversation with Mr. Davis before the figures were compiled indicates that the receipts for February may be a thousand dollars less than for January. Many of us had entertained high hopes that there would be no February slump this year and that we would continue to see more than the proportional amount of our budget raised each month. When his figures appear next week it will be too late to do anything about March receipts. The more you share your religion, the more it becomes evident to you how much you need the support of others.

The Unity of the Church

The unity which we seek is this: That we believe in God and in Christ whom He has sent and that there abide within us a love such as God has shown toward Christ. This love should draw us together in common efforts to spread the message of salvation where it is not now known. The unity which we seek is: That we believe in the one and only religion which God his Father and his Lord has preferred, that there abide within us a love such as God has shown toward Christ.

Why Our Preaching Fails

"Immortal truths of sin and grace" have vanished from many modern pulpits, a Lutheran author, F. R. Webber, stated in an article published in the February 17th issue of Christian Century Today.

"Why Our Preaching Fails" is the title of the article by Webber, author of six books, who for more than 30 years was secretary of the Architectural Committee of the Lutheran Missouri Synod.

"In the days of our grandfathers," he said, "it was believed that the great truths of redemption should be preached every Sunday from every pulpit."

He said that at that time there was theological agreement "in one important respect: . . . the great message of the pulpit must be sin and salvation."

According to Webber, this pattern of preaching was replaced by ministers who preferred "life-centered sermons for Christ-centered ones."

A variation of the life-centered sermon is the more recent discovery that is loaded with terms borrowed from the prep school's course in psychology and psychiatry," he said.

Webber continued:

"No person with wavering faith has ever been strengthened by a tepid little lecture on procrastination, nor has ever been comforted on Sunday by hearing the stories of others who have failed in their duties."

"One must have a story with a message on which the listener can see himself, his friends, his enemies, his pastor. An example is the man who said to himself: 'I have a little in Christ, I have a little in Christ.'"

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THE SABBATH RECORDER

MISSIONS — Sec. Everett T. Harris

SABBATHKEEPING CONVICTIONS

By Rev. David C. Pearson

Makapwa Mission, Nyasaland

In the August 27, 1956, edition of the Sabbath Recorder, my request that current happenings in Nyasaland was printed. Referring to our pastoral training classes which were in session at that time, I remarked that I was taking up in detail, a study of the Sabbath with the pastors. Some in the United States thought that I was doing this chiefly to settle the validity of the Sabbath in my own mind. Such was hardly the case. Perhaps this statement will eradicate any doubts which still remain in the minds of some regarding my position.

Arguments for Sabbathkeeping are many and varied. Some seem to be of greater value than others and are more practical for presentation to the typical Sundaykeeping Christian. I would like to point out a few Scriptures which have been of considerable help to me.

Matthew 5: 17-19. This passage was written about thirty years after Christ's death and resurrection. The new dispensation was upon the earth, but God's commandments were not abrogated; yet it says that God's law would not pass away until heaven and earth first pass away. The Sabbath still stands. Truth prevails!

Isaiah 66: 22, 23. Isaiah, in looking to the future, speaks of a new heaven, and a new earth to be created. Sabbathkeeping is envisioned for this new era. We all know that God once created the Sabbath, and righteous men of old kept the day as holy unto the Lord. It is possible that they seemed clear enough as to the future restoration of that same Sabbath. In view of prior and future keeping, it seems strange that the majority of the Christian Church should glory in another day. It is irrational for finite humans to think that an infinite, all-wise and loving Father would create an institution, later abandon it, and finally embrace it again.

Logical arguments in favor of Sundayism are few, and Scriptural evidence is nonexistent. Its strength lies on tradition and size. Also it seems that God blesses them tremendously in spite of their Sundaykeeping.

1 Corinthians 7: 19. It is plainly seen here that present law is passed away, but the commandments of God are still in force. The Church was growing in strength and the Sabbath was a part of its message.

Matthew 24: 20. It might be open to debate as to whether this verse refers to the destruction of Jerusalem, in A.D. 70 or to the "Great Tribulation," still future, but whatever one's views may be, Christ's redemptive work was consummated; and He shal honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58: 13, 14).

Evangelist Hurley's Plans Interrupted by Illness

Because of illness, Dr. and Mrs. Loyal Hurley broke off their plans for a series of meetings at Hammond, La., and returned to their home in Boulder for recuperation.

Pastor Fred Cox of Metairie, La. (New Orleans), wrote, "We enjoyed the visit of Brother Loyal Hurley very much. I believe that we had a successful weekend." Let us remember the Hurleys in our prayers.

Speaking in behalf of the National Council of Churches, its newly elected president appealed to the appointed leaders of government "to devise some other and better means of national survival than bomb, rocketry, and missiles."

We need a new faith and a new spirit for our present "obsession with military defense" as our main reliance, said Dr. Dahlberg, and the ever-present temptation "touch the technological panic button."
A Challenge to Die

It is a challenge to die. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." He has just spoken of His coming death, and now gives the invitation for men to follow — and a cross has only one meaning — death! We will wear crosses on our clothing, or about the neck as an ornament, but Jesus wants men to die that they might live again. Professing Christians are too much "alive." They "count their life dear unto themselves." Self-denial is a rare experience today. We are taught to believe that only the easy and the pleasant is right. Modern today. We are taught to believe that only one meaning — death! We will wear crosses until you are challenged to die! The cross is a challenge to give. Jesus said, "You will be with us to "finish the work" begun! He is waiting to carry on the work through His ambassadors. Missionary praying is "going, going." Spend time at the cross. Lay your heart there till it absorbs Calvary love — missionary love!

A Challenge to Go

It is a challenge to go. One cannot remain long at the cross in his thinking without considering the distance from heaven to the "hill" outside Jerusalem. Distance, not only to be measured in miles, but "distances of the heart" of depths of humility. "He humbled himself and became obedient unto death... even the death of the cross." What majestic hymns have been written concerning this! What gems of Scripture glow with this truth of Christ's humiliation! One does not remain long at the foot of the cross thinking of "the Word that was made flesh, and dwelt among us," until he feels the reality of the missionary impulse. Unless we "go" the Gospel stops and it is for naught that we seek the "cross" and leave this 13th chapter. The cross is only the beginning — we are to be living channels. In the light of the cross, and under the guidance of Christ, let us be ashamed of our un-Christlikeness and here take up the challenge to be a channel of love to a love-hungry world. Many hard hearts would melt, with love touching them. There would be marked victories which arguments and cold, keen logic fail to achieve.

Let us begin at the foot of the cross till "Calvary love" permeates, equips, and challenges us! Love will melt off many of the rough spots which clash, irritate, and cause friction in our church life. A weary world will then better see Christ at work!

A Challenge to Serve

Missionary giving is "a challenge to give." Paul pointed to the cross when he said that he wanted to see the same grace in the Corinthian Christians as was in the Lord Jesus. "For you know the grace of our Lord Jesus Christ, how He came unto you bare of all things, that ye through the richness of His grace might be rich" (2 Cor. 8: 9). This was that "grace." Spending time in the "cross atmosphere" has a way of testing the heartstrings and loosening the purse strings! As a Christian, one cannot stay very long in the vicinity of the cross without being challenged to give liberally, and more liberally. Give till it hurts! Yes, and after it hurts, and while it hurts — that is the Jesus way! That is the challenge of the cross!

A Challenge to Love

It is a challenge to love. This may seem a trite and common saying, but too often is this verb love confined to the Bible! John 3: 16 is much quoted with emphasis on the words "so loved." Let us not forget John's Epistles! Let us hear the words exhorting to love not merely "in word, but in deed and truth." Again, we are afraid of "nail prints" — love that costs. The 13th chapter of First Corinihians needs to get out of the Bible! It needs to get into the actual experience of individual Christians and the church! St. Paul's opening "And the cross" and left this 13th chapter.

March 17, 1958
CHRISTIAN EDUCATION — Sec. Rex E. Zweibiel
Youth in the Community
By Connie Reed
(One of the talks given on Youth Sabbath in the Adams Center, N. Y., Church)

There are many ways in which we young people can serve in our own community. In the few weeks ago the Girl Scouts collected discarded Christmas trees and burned them. They have also furnished a babysitting service on election days so that mothers of small children could vote. They learn the principles of self-government in their individual troops and can put them into use when they go to the National Girl Scout Roundup.

The Boy Scouts learn and practice conservation. In 1954 President Eisenhower needed someone to carry out a national soil conservation program. He chose the Boy Scouts. Grasses were planted, shrubs placed along banks of streams, and dams were built to impound fish. There were only a few of the things which they did, and their assistance was very useful to many communities. Many of the boys try to be Civilian Conservation Corps. They earn this through service in both the church and community.

In school we learn about self-government through the Student Council. By taking part in sports we learn good sportsmanship. The school band and chorus give us a good musical background which is very useful in the church and our future work.

In the rural communities we can join 4-H Clubs where we are instructed in agriculture, sewing, cooking, and shopwork. Each year two boys and two girls are selected from each state to represent America’s two million 4-H Clubs at the National 4-H Camp in Washington, D. C. The representatives are the boys and girls between 16 and 21 years of age and outstanding in their clubwork. Here they visit the President, various officers of the executive, judicial, and legislative branches of the government. Through such visits they learn more about the responsibility of citizenship.

Some communities have a group of Campfire Girls. The Campfire Girls are from Kansas, drought and disease threatened to kill thousands of elm trees. The Campfire Girls launched a program that will provide the city with 50,000 golden rain trees before its completion in 1965. The Campfire Girls also cooperate with the Needlework Guild, prepare “friendship boxes” for Korean children, sponsor holiday parties, orphanages, and old people’s homes, serve as library aids, help “get out the vote” and serve in many other ways for the public good. Whether it is making, parting, camping, or service, they know that they can count on fun and friendship when they “work and play and Campfire way.”

In many of the cities one day each year is set aside for the youth to take over the office of the mayor, chief of police, and others. By doing this they learn the responsibilities of these jobs.

Another organization of service is the Junior Red Cross. The members pack friendship boxes for overseas children, make flags for hospitals, nursing homes, and singing Christmas carols to shut-ins.

I think that all of these are fine organizations but the best one of all is the church, dedicated for the Lord’s work. The God we should join in many of the church activities such as band, choir, Sabbath School, and youth groups where we can learn the principles of God’s teachings and put them into use. We should practice the conservation of God’s laws. We should join in the hymns of praise and in doing God’s work. We should try to go to church camp in the summer, for we can have a lot of fun together in fellowship and other activities. We can witness for Christ in our daily lives by each doing his own common task and setting an example for others.

Oliver Wendell Holmes expressed his views thus follows: “The riders in a race do not stop short when they reach the goal. There is a little finishing canter before coming to a standstill. There is time to hear the kind voice of friends and to say to one’s self: ‘The race is over, but the work never is done while the power to work remains.’”

Most people follow their conscience as a man follows a wheelbarrow, pushing it ahead of him the way he wants it to go.
News of Nigerian Work

The present status and the future prospect of Seventh Day Baptist work in Nigeria has been a matter of keen interest for several years. The willingness of the Rev. Roger Cazziol, a young Italian missionary, to go to that country without denominational support gave rise to high hopes that the unstable native churches could be bound together through his part-time ministry.

The story of Mr. Cazziol’s efforts to help those people if fully told would make a most interesting book. Up to the present the correspondence reveals severe trials, many disappointments, personal danger, and the sustaining grace of God through it all. Some of the difficulties encountered were due to the fact that he was not sponsored by a recognized missionary agency; others were due to the unsettled condition of the province to which he went, which could not be foreseen. Added to this was the unhappy situation in regard to the open as soon about 10 days due to an immigration understanding and financial complications. When he arrived at Obizi, he found over 60 unaccredited teachers from far and wide waiting for the college to open. The college had to be held back some of the young men. He explained why the college would not be permitted to open this year he left Obizi upon the advice of the police. In that town mob violence had broken out in protest against the increased school fees in the government-supported grade schools. A policeman was killed and all the people fled into the forest, leaving our friend behind.

Other towns had similar mob gatherings but without such serious consequences. In spite of the difficulties this highly populated area seems to be ripe for sound Gospel work, and the need is great. Mr. Cazziol has to leave Nigeria temporarily by the twenty-third of March when his visitor’s visa expires. It is his present hope to go nearby and consider a church in Cameroon until a permanent visa can be obtained to teach in Nigeria. Two secondary or college positions have been offered to him. If this plan materializes he will then have freedom to do some of the constructive religious work in line with Seventh Day Baptist beliefs for which cause he went to Nigeria. As yet there has been little opportunity to personally investigate what may remain of the churches under him in January. A ballot was taken which indicated that a considerable number of those voting desired a change in leadership. Although nearly everyone present indicated in a later vote a willingness to have the pastor remain for another year during which adjustments could be made, the pastor, Rev. Robert Lippincott, announced the following week that he would plan to leave on the 31st of March. Thus this church, which during his ministry has not only been at its highest level of attendance and active membership, is now seeking a new pastor. Mr. Lippincott has not announced his plans for the immediate future.

It has been largely assumed that saved individuals will save society. This is only a half truth. It is well known that there are many local correspondents in fairly long articles, some of which had to be held back. The editor regrets the delay. Space is now available for these up-to-date items of interest and encouragement.

Patience Please

Some of the church news printed this week was received several weeks ago. The first of eight new filmstrips in sharp color which illustrate and explain some of the basic doctrines of the Christian Church are now available free of charge from the Bible Baptist Church in Sparta, New Jersey. The films are now available free of charge from the Bible Baptist Church in Sparta, New Jersey. They are suitable for young people and adults and would be especially useful in churches where pastors and teachers are studying the doctrines of our own church. Note the description below of the first two in the series.

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Two of the new filmstrips in the series of eight on "What the Bible Says" were described in the February 24 issue. Others in the series follow:

Sin and Its Consequences

What is sin? What is the underlying cause of sin? Can we keep God's law? These questions are answered in part by showing God's promise to send a Savior and God's law as expressed in the Ten Commandments. The conclusion is drawn that God has given law as a picture of his need for a Savior. Suggested discussion questions included.

The Redemption of Man

Man's need for redemption finds its answer in Jesus, as God and man. Through His sinless life He fulfilled the law for us; through His death, He made peace between God and man; after His ascension, He became the Intercessor. This presentation leads the viewer to say, "I believe in Jesus Christ, my Lord and only Savior." Discussion questions included.

The remaining titles are:

The Christian Church
Our Christian Responsibilities
Death and Eternity
Growing As a Christian
Our Church's College

It is suggested that these might be appreciated more if they are presented as individual topics rather than in close succession as a series. It would also have the advantage of spreading them out among the churches.

Ben Franklin retired at 46 to devote his life to the good of humanity by studying science.

MARCH 17, 1958
**Teen Talk**

**What Am I?**

I am a pretty big fellow. I am like a giant water bird for I can ride the ocean waves with ease, but I am not a bird. Whenever I am bent over with three legs I can pull my legs up something like a duck but I can't fold them under me because they are too long. In fact they are about 100,000,000 pounds about 40 feet above the water and there I stand while I stick my neck down. With my "bill" I can bore down 4 miles below the bottom of the ocean. What am I looking for? I am looking for oil. By this time you may have guessed my name. I am an off-shore oil drilling platform built by R. G. LeTourneau for work in the Gulf of Mexico.

Mr. LeTourneau gives God the credit for all his inventions of great machines—and he has good reason to. Recently, he has designed a new type of locomotive to pull ships through the locks of the Panama Canal. Africa and in South America his tree-smashing equipment rolls through forests of big trees trampling them underfoot as it goes.

For years Mr. LeTourneau has been flying from state to state and country to country speaking in churches and witnessing before heads of governments. He tells people that God is his partner. Not only is God a sort of senior member of the firm, but Mr. LeTourneau shows his gratitude by sharing the profits of the business, giving large sums to religious work.

We cannot do things on as big a scale as this great inventor but certainly we can determine early in life that whatever ability, whatever money God gives us will be used unselfishly to the glory of God.

It is Christ in our hearts that makes us want to do great things. The Bible says we are heirs of God, joint heirs with Christ. That is not true unless we really join ourselves in Him and seek to unite with Him in His soul-saving work.

**Parable of the Seven Coins**

It came to pass that a man went to market with a string of seven coins. He passed along asking for alms, but kept the seventh coin aside. "What an ungrateful fellow!" one may exclaim. Yes, but there are those to whom God has given six days and who stole the seventh coin also. "What an ungrateful fellow!" one may exclaim.

Pastor Crichlow also brought the children's message to the Sabbath School's opening program, telling the story of Shadrach, Meshach, and Abed-nego in a manner that alerted the youngsters and gave the grownups a new insight to the lives of the three captive Hebrews of long ago.

**NORTONVILLE, KANS. — The choir, under the leadership of Mrs. Ira Bond, presented the Christmas story in song, Scripture, and narration on December 21. Danny Nieman was narrator and sang a solo. It was a fine presentation.**

The children and the young people of the church, under the direction of Ed Stebbins, Wheeler, Kathryn Nieman, and Reba Wheeler, quietly presented on Christmas Eve, "The Light of the World." Costumes, scenery, and music added greatly to the program. The Christmas story was read in Scripture form while from the back of the church came the shepherds, wise men, and the many different nations of the world. Each paused at the manger scene to express in Scripture what Christ's birth had meant to them. The program closed with the nativity of the world forming a cross above the nativity scene, each holding a lighted candle.

The New Year's dinner was held December 29. Due to much illness the attendance was small. The Quarterly Business Meeting was held immediately following the dinner.

On January 4 the church welcomed Rev. David Clarke from Boulder, Colo. He brought a fine message on "Making God Real to Us" after which he officiated at the Lord's Supper. Fifty-two members enjoyed a fellowship dinner at noon in the church basement. In the afternoon Pastor Clarke gave a report on the Commission's activities and pictures of camp and church activities in Boulder.

The Ladies' Missionary Society prepared Christmas baskets for the ill, shut-ins and bereaved. On January 2 they met at the home of Lenna Babcock. Margaret LaMont presented the lesson on "Light." Following the meeting the ladies went next door to Mrs. Lee's home of Lenna Babcock. Margaret LaMont prepared the lesson while with the nations of the world. Each paused at the manger scene to express in Scripture what Christ's birth had meant to them. The program closed with the nativity of the world forming a cross above the nativity scene, each holding a lighted candle.

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has chosen a pastor for us. Our prayer remains "Not my will, but thine be done." — Correspondent.

BERLIN, N. Y. — On December 21, our annual Christmas party was held with the children and young people giving the program under the direction of Eunice Maxson. It has been the custom for the Sabbath School to give presents to the primary department and the teen-age group. This year the teenagers voted to give to the Jamaica Mission Car Fund the money that would have been spent for their gifts.

When the gifts were distributed, we each received an interesting letter from our pastor. He thanked us for the hot-water heat recently installed in the parsonage and for the fine new floor in the dining room. He reported an increase in the church membership of eleven by baptism and three by letter. We learned that he is enjoying a course in Pastoral Clinical Training taught by the Andover-Newton Theological Seminary at Albany College in the fall.

On January 5, our annual church dinner and business meeting were held with a good attendance in spite of bad weather. In the election of officers, a few changes were necessary due to the fact that two of the young people will be going to college in the fall.

On February 1, the service was largely in charge of the young people in observance of Youth Week. Althea Greene gave a talk on "What Kind of Faith Does Christ Want of Me?" and Hillar Lives spoke on, "Overemphasizing of Our Difficulties as Christians."

We have been happy to welcome to our congregation the Cushman family of eight from Pittsfield as well as several young people from Berlin, Dire of whom since the new junior choir directed by Eunice Maxson.

William Flanagan of Pougekeepsie, who joined our church in November, drives to Berlin and attends service about once a month. We miss Mrs. Wing from church service, as falling health prevents her attendance. — Correspondent.

PRAYER is the breath of heaven upon the written and spoken Word which makes it live in the hearts of the hearers. — Five Continent Committee.

HARBINGER OF SPRING

(Sabbath morning thoughts penned on March 1, 1958, the first mild, sunny day for weeks.)

Lois F. Powell

Oh, it is a welcome sight,
When spring hands out its early lift.
Rare is the glory spreading there —
What mystery of spring morning air!
It is indeed a welcome gift
When spring hands out its early lift.
A very little can we do
To spread cheer faster naeth the blue.
God does His part so very well,
The wonders coming we can tell.
Truth now released has extra cheer,
Because our summer hovers near!
Just widows' mites will blessing bring,
By joining when the robins sing!

Obituaries

Bakker. — Mary Pamela, daughter of Frederik J. and Shirley Reinhart Bakker of Plainfield, was born February 8, and died February 17, 1958.

Surviving besides the parents is a baby sister who has been in the home for one year.

Private services were conducted by the Rev. Gerald T. Krohn (Presbyterian) and the Rev. C. Harmon Dickinson. Interment was at Hillside Cemetery. — C. H. D.

Bonham. — Winchester, son of Belford M. and Ammorilla Ayars Bonham, was born July 19, 1871, in Shiloh, N. J., and passed away March 2, 1958, at the Masonic Home in Burlington, N. J. Mr. Bonham has no immediate family living.

A graveside service was conducted by the Rev. Robert Lippincott in the Shiloh Cemetery. — R. L.

Davis. — Elizabeth, daughter of Robert and Johanna Davis, was born near Shiloh, Feb. 15, 1877, and passed away March 4, 1958, at the home of her daughter in Brielle, N. J.

Mrs. Davis joined the Marlboro Church and later transferred her membership to the Shiloh Seventh Day Baptist Church where she was a faithful member until her illness.

Surviving are 8 children: Wesley of Trenton, Jonathan of Shiloh, Mrs. Mary Green of Brielle, Mrs. Bevins Van Meter of Bridgeton, Mrs. Julia Rainear of Penns Grove, Mrs. Ida Green of Fortescue, all in New Jersey, Mrs. Lucy Rainear of Oreland, Pa., and Mrs. Mabel Cruzan of Adams Center, N. Y.; 3 sisters: Mrs. William Wolf of Bridgeton, Mrs. Allen Parker of Alltorm, Mrs. Ella Mounts, Linwood, all of N. J.; 26 grandchildren and 27 great-grandchildren.

The funeral service was conducted at the Robert Garrison Funeral Home by her pastor the Rev. Robert Lippincott. Burial was in the Shiloh Cemetery. — R. L.

PARTIAL VIEW OF CONFERENCE GROUNDS

When the Seventh Day Baptist General Conference meets at Covina in Southern California, August 11-18, 1958, some of the committee work will be done in the classrooms pictured above. Then the beauty and grace of the whole campus will become a treasured memory for all who attend. Gymnasium, swimming pool, chapel, dining room, library, dormitories, and camp ground will help to make the program long to be remembered. The now snow-capped mountains rising high to the east will still be inspiring, though not snow covered. See story inside.