Our
By Baptism:

By

for our work in this large city.

Dennis Lundquist and Herbert Saunders.

Recently we were favored by a duet by

six additions to our church.

Lois Wells, is giving us excellent music.

was received into our membership, making

these people take this stand for Christ.

young people. We were happy to see

four people, three of whom were our

children.

When several parents

presented their babies to be dedicated

He said it was rather paradoxical, for we

pastor's son,

pastor's reading,

pastor's son,

presented their babies to be dedicated

Children Can

on June 14, Children's Day, and twenty-seven

Sabbath School children gave the pro­

gram of songs, recitations, a solo, responsi­

ble reading, and Scripture reading. Our

pastor's son, Stephen Saunders, gave the

sermon for the children. The pastor's sermon was on "What Children Can Do."

He said it was rather paradoxical, for we

had just seen what they can do. We have

reason to be proud of our Sabbath School

children.

This program was followed by a very

impressive service when several parents

were young parents. We were happy to see

these people take this stand for Christ.

Also on June 7, a young married couple

was received into our membership, making

six additions to our church.

Our Choir, under the direction of Miss

Lois Wells, is giving us excellent music. Recently we were favored by a duet by

Dennis Lundquist and Herbert Saunders.

We ask the prayers of all our churches for our work in this large city.

— Correspondent.

Accessions

Adams Center, N. Y.

By Testimony:

René Mauch

Annemarie Mauch (Mrs. René)

Riverside, Calif.

By Baptism:

Jack Jensen

Fred Jensen

Mrs. Opal Jensen

Mrs. Minnie Farley

Births

Richards. — A daughter, Elizabeth DeAnne, to the Rev. and Mrs. Donald E. Richards

of Beres, W. Va., on July 4, 1958.

Obituaries

Cockerill. — Clara Fox, daughter of Charles

W. and Rosalie Ball Fox, was born Novem­

ber 1, 1881, in Johnstown Center, Wis.,

and died June 21, 1958, in the Edgerton

Hospital. She was a beloved member of the Milton

Junction Seventh Day Baptist Church. Her

marriage to Walter B. Cockerill took place

in the year 1917. Surviving are her husband, Walter, and a sister, Mrs. Chester Herrington.

Memorial services were held in the Albrecht

Funeral Home, Milton Junction, with her pastor

officiating. Burial was in the Milton Cemetery.

— V. W. S.

Cooper. — Ass B., husband of Grace Cooper,

was born March 18, 1898, and died May

18, 1958, in the Veterans Hospital at St.

Petersburg, Fla., after a long illness. He

was a member of the De Ruyter, N. Y.,

Church.

Besides his wife, he leaves a son, Richard,

and daughters, Rita Lynch of Homer and Mrs.

Virginia Weeks of Munnsville, N. Y.; also

several grandchildren. Farewell services were

held at Briggs Funeral Home with Pastor

Charles D. Swing officiating. Interment was

in the Glenwood Cemetery, Homer, N. Y.

— C. D. S.

McCardy. — William A., son of William and

Lydia McCarthy, was born August 21, 1874,

and died at a Stoughton, Wis., nursing

home April 10, 1938.

Mr. McCarthy was married to Jennie Bliven

on May 25, 1895. She died December 31, 1898.

His marriage to Hattie Webster took place

June 19, 1902. He is survived by his wife,

Hattie; two daughters: Mrs. Robert Gaines

and Mrs. Clinton Green; a brother, Loyal; a

sister, Mrs. Fred North; six grandchildren and

11 great-grandchildren.

The memorial service was held in the Albion

Seventh Day Baptist Church on Sunday, April

13, 1958, with the Rev. Victor W. Skaggs

officiating. Burial was in the Evergreen Ceme­

tery, Albion. — V. W. S.

McCardy. — Hattie Webster, daughter of John

and Theresa Webster, was born August 8, 1874, in Albion Township, and died

April 14, 1958, in the Edgerton Hospital.

Her marriage to Mr. McCarthy took place

on June 19, 1902. She was a consecrated

Christian, a lifelong member of the Albion

Seventh Day Baptist Church. Surviving her are two daughters, Mrs. Robert Gaines and

Mrs. Clinton Green; six grandchildren and 11 great-grandchildren. Her husband passed

her in death by four days.

Memorial services were held in the Albion

Seventh Day Baptist Church on April 17,

1958, the Rev. Victor W. Skaggs officiating.

Burial was in the Evergreen Cemetery, Albion.

— V. W. S.
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Headquarters: Sabbath Recorder Press
REV. LEON M. MAITLY, Editor
MISSIONS
WOMEN'S WORK
CHRISTIAN EDUCATION

Articles

Editorials:
- Missions
- Women's Work
- Christian Education

Features:
- Your Part in the 1958 World Mission
- The Ideal Church
- Mirrored Churches and Denominational Reflections

Departments:
- Postage to Canada and foreign countries 50 cents per year additional. 25¢ if payment is made at time of renewal.
- Second class postage paid at Plainfield, N. J.

Subscription Information
- $3.00 per year
- 50¢ per copy
- Single copies 4 cents

Advertising
- Addressed to the Sabbath Recorder, Plainfield, N. J.

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- Women's Work
- Christian Education

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Mirrored Churches and Denominational Reflections
Every year at our General Conference and at the pre-Convention Commission meeting there is a concerted, and somewhat costly, effort to set up a mirror large enough to see our denominational church in relation to our whole work. We spend much time, money, and energy in an effort to keep our denominational program unified.

We look at the church from the denominational angle in particular. We do so much to be so good and to do so little to do. It home field extension languishes and foreign work proceeds much slower than we would like.

When Commission looks into that big mirror that body almost annually makes some pronouncement about curtailing special appeals. All the efforts to support work that is not part of Our World Mission. The secretaries of various boards and the editor of the Sabbath Recorder sometimes feel that they are watched with almost hawk eyes, lest a work which seems important to one or to some through who seek public and worthy causes should be brought to the attention of more than one church. Doubtless this is as it should be. Those who represent the denomination must be most careful to abide by the actions of the General Conference and bend their efforts toward the full support of the denominational program as decided upon by the representatives at the General Conference. We believe in the larger mirror. Truly we must make unification rather than scattering of funds if a well-rounded work is to be successfully carried on.

We have done a pretty good job of looking at ourselves in the larger mirror. Qualified people study our resources and set some limits on our enthusiasm. We do not all agree as to how little or how much in the way of projects, within the individual church, the denominational church, the local level, on which we can call for support. One is tempted to call forth some of the most consecrated people, who for which we pray — that they can do. However, denominational reflections do seem to be some guide.

What about local church mirrors? How many of our churches honestly look in a mirror of financial responsibility? On the local level one seldom finds a committee that corresponds to the Commission of our General Conference. Our congregational leadership makes us rebel just a little against such mirror gazing at our own church projects in relation to our denominational program.

We are free to insist on the strictest economy of world-wide efforts of Association or Conference, for those things that appeal to a rather small group of people, and we are thinking in terms of our particular church plans. It is another matter to look at ourselves in all honesty when we have some pet project of church beautification or something of the kind. Do we hear many voices raised in our larger churches against some of the relatively unimportant projects which do not contribute much to the growth of the church and which apparently curtail the missionary giving of the people?

One must realize that every church has its own problems and that it is impossible to generalize in a way that will apply to all or be helpful to all. This editorial is prompted by a study of the comparative giving of our churches to what we call Our World Mission. There seems to be no clear relationship between the size of the church and the amount of the contribution. The editor believes that he knows the relative financial ability of a few of them. Here again, mission giving does not seem to be in close relation to combined salaries or to the giving of others. What do many of you think of your church have in the fire? Are they all necessary? How about special projects in your church? Is there any supervision over the unimportant ones such as is exercised on the denominational level? Do we allow a double standard of promotion of projects, within the individual church, or do we? Do you have in your church a separate board to do this supervision?

Our subscription has been called to the rather splendid work of the Christian School of Bridgeston, N. J. Muriel Osborn, wife of our Marboro pastor, is a teacher in that school. The children of two Shiloh families have been enrolled in it, and others watch its progress with sympathetic interest. A school is just a school who are close to this particular school feel that it provides something which meets the needs of their children better than would be possible in any other private school.

There was a time when Seventh Day Baptists in the Shiloh area and in many other places pioneered in the establishment of grade and secondary schools for the benefit of the whole community. They
Workshops at Conference

President's Column

Plans for Recruiting and Training More Ministers

By Courtland V. Davis

Recruitment for the Seventh Day Baptist ministry was spotlighted at the month-end meeting of the committee of General Conference concerned with Ministerial Training. Four of the five members of the committee met with the dean of the School of Theology and the executive secretary of the General Conference in Battle Creek, Mich., on Monday, June 30, and Tuesday, July 1. Recruitment is to be emphasized by:

1. Asking the Vocational Committee to include a special emphasis on full-time religious service in its meetings, publications, etc.

2. Including in the budget of the committee funds to send theological students to camps and other youth groups to present the opportunities of the ministry.

3. Asking pastors to the Sabbath after Thanksgiving each year to emphasize commitment to positions of church leadership and careful consideration of the call to the ministry.

4. Calling the attention of all to the need of ministers for service in churches now pastorless and for replacement of many pastors now nearing retirement age.

The committee expects to continue vigorous efforts in the field of recruitment, feeling that the need is urgent.

A tentative budget for the new Conference year was developed for presentation to the Commission. It contains a proposal, recommended by the dean of our School of Theology and Alfred University, for the establishment of tuition fees for School of Theology students, with fees of our Seventh Day Baptist candidates for the ministry paid by World Mission. This proposal would not increase the cost of the school to Our World Mission since the amount of fees would be used for the support of the school, of course, just as other Our World Mission funds are so used. The committee felt that this plan and other suggestions of such institution of such fees at this time would have many advantages.

SABBATH SCHOOL LESSON

For August 2, 1958

Guarding Our Freedoms

Lesson Scripture: Amos 7: 10-5; Gal. 5: 1, 13-18, 25.

JULY 21, 1958
Secular Baptism in East Germany

"Secular Baptism" in East Germany. According to the Communist press, "many citizens want to bring up their children as atheists. The new registration ceremony will make it possible for them to express their convictions."

Reports say there will be no objection to having sponsors like godparents. Representatives of the enterprises where parents work attend and bring presents.

E. P. S., Geneva.

CRANDALL HIGH SCHOOL

CRANDALL HIGH SCHOOL—
TEN YEARS OF SERVICE
(Taken from the June, 1958, issue of "The Harvester," a publication of the Jamaica Seventh-Day Baptist Conference.)

This year Crandall High School is ten years old. When one begins and reviews what it has accomplished in the past ten years, one wonders if more work has been done. We look back with pride and see former students who are occupying and preparing further to occupy positions of responsibility in society. This work has not been accomplished by a few, but by a great many who see for our Seventh-Day Baptist youth people and many others an opportunity to prepare themselves for a broader scope of service.

Crandall's special fields are academic and commercial. Our commercial department can easily use several more who desire commercial work, but we recommend that those desiring to take commercial work take a year of academic training, emphasizing English and mathematics, especially practical arithmetic.

To our Seventh-Day Baptist young people who are appearing to enter high school, we extend to you our hearty congratulations and extend to you the offer to enter academic training for life's work.

Education is not something you can acquire in a day or two. It means hard study and perseverance. One has "to run with patience the race set before him. We urge our young people to take advantage of these opportunities which are aided by the Seventh-Day Baptist Missionary Board of America and many individuals of our denomination.

If you plan to enter school this September (8th) at Crandall with the above aid, talk it over with your pastor, whose recommendation you need, or contact the headmaster for forms. Scholarship tests will be given July 16, 1958, and results will be mailed to applicants as soon as completed.

Crandall has organized and nicely started a Parent-Teacher Association which meets every month except August. A special program is prepared for the first Wednesday night in July, with special emphasis on this year's graduates who participated in the pupils of the school. Parents, guardians, teachers, and anyone especially interested in Crandall High School may be members upon meeting its financial requirements (small dues).

We look forward to bigger and better things for Crandall High School. We would like to see the school accomplish the dreams of its sponsors, so that others who look back in the coming years will be glad that they had a part in this work.

At us by your prayers and work that we may accomplish that for which we have dedicated our lives in His service.

Grover S. Brissey, Headmaster,
Alma D. Brissey, Treasurer.

Theology Students

Small grants-in-aid (generally $130) are made each year to Seventh Day Baptist students in Schools of Theology upon submission of statement of need and indication of intent to become and remain a Seventh-Day Baptist Deacon. These grants are made from funds in the hands of the Board of Trustees of the Seventh-Day Baptist Memorial Fund at their discretion and usually upon recommendation of the Committee on Ministerial Training of the Seventh-Day Baptist General Conference. Application blanks are available from any of the following persons:

Rev. Albert L. Rogers, Dean
School of Theology
Alfred, N. Y.

Mrs. R. H. Epperly, Executive Secretary
Secretary of the General Conference
476 N. Washington Ave.
Battle Creek, Mich.

and the following members of the Committee on Ministerial Training:

J. Leland Skaggs, Chairman
Milton, Wis.

Courtland V. Davis, Secretary
510 Wachung Ave.
Plainfield, N. J.

David T. Fetherston
Cedarville, N. J.

Rev. Paul S. Burdick
Shore Road
Waterford, Conn.

Rev. C. Rex Burdick
Verona, N. Y.

MISSIONS — Sec. Everett T. Harris

MISSIONS — Sec. Everett T. Harris

Biographical Sketch of Pastor Monte Slusher

At our request Pastor Monte Slusher of Jackson Center, Ohio, has written up a brief review of his life. Pastor Slusher began as of April 1, 1958, to receive assistance as pastor of our missionary church.

We visited the church and they asked for a brief review of his life. Pastor Slusher wrote on June 9, 1958, "I was born March 18, 1935, in Billings, Montana. I lived in a small town in Montana (Huntley) and was graduated from Huntley Project High School in 1953. During this time I attended the local Methodist Church. I was married in September 1953 to Edna M. Johnson of Worden, Montana.

"I enlisted in the Air Force in March of 1955. Shortly after enlisting, I joined the Seventh-day Adventist Church of San Antonio, Texas. This was done under the guidance of an Adventist chaplain stationed in Lackland Air Force Base, Texas. I served as a Chaplain Services Specialist (Chaplain's Assistant) for three years, 9 months. This service, and its consequent education in other beliefs, led me to leave the Adventist Church in 1957. I could not believe in the 'Remnant Church' teachings or the dietary laws or the writings of Ellen G. White. My association with other faiths has led me to believe strongly in the ecumenical movement.

At present, we are serving as pastor of the Jackson Center Seventh Day Baptist Church. I first became acquainted with Jackson Center by way of the Rev. Leon Malby of the Sabbath Recorder. We visited the church and they asked me to come back and conduct the services on the following Sabbath. I did so, and continued to return every Sabbath until the time of Conference. Deacon J. D. Jones and I attended the General Conference at Milton, Wisconsin. Shortly after, my wife and I went to the church with the Salem Seventh Day Baptist Church, since we originally planned to go there to college. Later we were invited to stay on in Jackson Center, which we did.

THE SABBATH RECORDER

JULY 21, 1958
"I am enrolled at Ohio Northern University at Ada, Ohio. Recently I was elected secretary-treasurer of the Upper Room Fellowship of O.N.U. This is an organization of students planning full-time Christian service in different fields.

"Our son David was born last August shortly after General Conference."

Holding Forth the Word of Life
A Bible-Study at Eastern Association, Rockville, Ill.

By Rev. Paul L. Maxson
(Continued from last week)

Paul was looking for the end of the world in the near future and was not looking into the perplexities of the problems in a growing and complex society. The converts at Philippi were to work out fear and trembling of salvation, for they had no way of sharing or partaking in the government of Rome. They had no way of changing society politically. It was their trial to see if they were a little group of new Christians in the world of paganism. They met it well, so well, in fact, that we inherit today the faith they defended.

The Converts at Philippi

The error of confusion comes from too great a trust in understanding as a means for controlling the dangers of self-interest. When men put their trust in reason instead of in Christ or Christianity we must bring them to the realization that reason without Christ to guide it produces only shipwreck of the soul. Some teach that fear for self in the face of our fear of man will be cured by understanding. This is what was written in the Atlantic Monthly about this kind of thought:

"Many... serious scientists (and we are all sitting at their feet today) really believe that greater intellectual understanding of life and living will make people better... To understand means to be good."

I don't believe such nonsense and I don't believe you do either. All we need to do is to turn to the second chapter of Acts and let Romans see that reason is not strong enough, has not been powerful enough, has not been one of man's blind spots in much of his thinking. This kind of thought has been a growing curse in the entire world, blessed by Nietzsche and cheered and cherished by all totalitarian tyrannies. Since we were not prepared to believe that the self-interest of man, unbridled by the Spirit of God, was capable of such ruthless and hellish brutality, the onslaught of it caught us unawares. We are not yet fully conscious that the things we hate in governing systems opposed to our own arise from the thoughts we have helped spread throughout the world today. And what's more, we are still using the sins of our opponents to blind us to what is wrong with ourselves. It is very easy to find fault and condemn others, but do we stop and consider the things we have said or done that may have caused them to do such things?

The Words of our Association theme "Holding forth the word of life" still have the same meaning for us today as they held for that little group of Christians there. They mean that we are to work at our job of winning souls, proclaiming the mercy of God, telling the message of Christ Jesus which brings a new life and hope to those who receive it. Our whole attitude, all that we say, all that we do, should help others to see Jesus as we hold forth the word of life.

Into this appeal for conduct worthy of the Gospel, Paul throws the personal note which is the special charm of this letter. He loves the Christians at Philippi and knows their deep love and devotion for him. He realizes here is he is confined in prison and probably will remain there until death, yet he knows their hearts are with him as never before. So he calls upon them to be steadfast in their faith so that he will not be ashamed of his service for Christ Jesus; who gave himself a ransom for all.

The Holy Spirit records for us in Acts 10 that a Roman centurion, a Gentile, was also included in the "ransom for all." Luke says in Acts 10:2 that Cornelius was devout (religious). He was one who feared God with all his house. He gave alms to the people. 'And he prayed to God always. Therefore, he was fulfilling God's request that we "pray without ceasing." But did his life (verse 2) really meet all of God's requirements? No, his exemplary and devout life was not enough for Cornelius; nor is it sufficient for us today.

God told Cornelius, in a vision, to send to Joppa for Peter who would tell him what he ought to do. Cornelius was obedient. Oh, no! 'He was not without ceasing to know the Lord's will for us, and to do it.

God's timing is perfect. For while Cornelius was in Caesarea praying to know God, Peter in Joppa was on the housetop praying to do God's will. Peter also obeyed the call, and went to Cornelius the Gentile. He tells us in Acts 11:12:

Conference Grounds at Covina, California

THE SABBATH RECORDER

JULY 21, 1958

WOMEN'S WORK — Arabeth M. Deland

AUGUST DEVOTIONAL SERVICE

By Edith Davis

Theme:

"Pray Ye! What Prayer Meant to Indi-
viduals in the Bible"

Scripture: Acts 10

Hymn: "Nearer to the Heart of God"

Meditation

God exhorts us in l Thessalonians 5: 17 to "pray without ceasing," but what a

glorious challenge this is, a challenge we

too often neglect. Think of it, the God

of the universe pleads with you and me
to be in constant communion with Him.

Communion is prayer, prayer to God who

exhorts us to "come boldly unto the throne
of grace, that we may obtain mercy, and

find grace to help in time of need" (Heb. 4: 16).

Paul wrote to his "son" in 1 Timothy 2: 4 that God wants all men to be saved,

and to come to the knowledge of the truth.

What is truth? Verse 5 tells us,

"For there is one God, and one mediator

between God and man, Christ Jesus; who
gave himself a ransom for all."
And the Spirit bade me go with them nothing doubting. Is doubting a weak link in our witnessing for Christ? Doubting cannot stand in the face of this promise from Christ's Word. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24). Peter proved his prayer-full experience with God by doing an unheard-of thing. He, a Jew, entered into the home of, and fellowshipped with, a Gentile.

When Peter entered his house, Cornelius fell down and worshiped him. But Peter set him right, "For there is one God, and one mediator between God and men, the man Christ Jesus." (Do not worship me, for I also am a man.) We can praise the Lord that this "good man," unsaved as he was (Acts 11: 14), believed Peter's message, accepted Christ as his Savior, and "The Holy Ghost fell on all them which heard the Word" that day, and they were born into God's family (John 1: 12).

Everyone of us has a neighbor, a friend, or a loved one who has never been born again. Cornelius and Peter have taught us to pray that Lord's will concerning the lost about us, and they have challenged us to go and do God's will in bringing these lost to our Savior for forgiveness of sin and eternal life. "Pray ye" for God's perfect timing in our lives.

Teach Me to Pray
By Albert Simpson Reitz

Teach me to pray, Lord, teach me to pray; This is my heart's cry, Day unto day. I long to know Thy will and Thy way Teach me to pray, Lord, teach me to pray. Power in prayer, Lord, power in prayer, Here in this world, sin and sorrow care; Men lost and dying; souls in despair: O give me power, power in prayer.

Singspiration,

(Written by Edith Babcock Davis, Phoenix, Ariz., originally from Milton Junction, Wis. For two years she and her husband, Rev. Arlie Davis, have worked among Negroes. They have had a Bible Class at the home of Mr. and Mrs. Thomas. She has several channels for ministering to children with her flannelgraph. Membership is with the Riverside, Calif., Church.)

THE SABBATH RECORDER

CHRISTIAN EDUCATION - Sec. Rex E. Zwiefel

Young People at Conference

Through the cooperation of the Youth Work Committee and the Pacific Coast Association Young People's Planning Committee several thrilling activities are being planned for the youth who attend General Conference in Covina, Calif. Tentatively, there will be recreation and swimming on the Conference grounds at least two times a week, the usual times, with the usual treats, the fellowship breakfast, an inspirational movie, and "fun night" with the entire Conference.

Every young person who comes to Conference will want to work on the Conference committees, and attend as many of the regular sessions as possible. A further note from the Conference committee urges all who are going to Conference to get their reservations in as soon as possible since housing is a principal problem, with most tourist reservations in the area sold out a month ahead of time.

"Leaders Fit for Our Faith"

(Dr. David R. Hunter, who wrote the following, heads the Christian Education of the Protestant Episcopal Church, and now is chairman of the Program Committee of the North American Committee of the World Council of Christian Education and Sunday School Association.)

The central question facing Christian education in these days is, "Will the educational program in the parishes and congregations of the Christian Church be determined by its true faith? Or will it be determined by available teachers and leaders?"

Every communion and denomination, as well as every parish minister, is constantly tempted to construct an educational program that can be used by the teachers at hand. The church is faced with the question: Are we utilizing the leaders who are immediately available? This almost always involves lowering our standards, and more often than not, it results in a serious mutilation of the faith as we have received it from our forefathers.

The North American Committee of the World Council of Christian Education has not been blind to this issue in past years. But no agency of the church has been nearly as concerned about this issue as it should have been. As the incoming chairman of the Program Committee, it is my intention to lend every effort to keeping this issue constantly before us, and before all the leaders of the member units of this world-wide body.

What the fundamental question boils down to is whether a parish church will adapt and mold the faith to a group of children or adolescents inadequately prepared and motivated teachers, or whether it will adapt and change teachers in relation to the faith.

The faith of our fathers presents Christian education with certain imperatives which cannot be ignored, and which indeed must become or remain central in all our efforts. If this presents the Christian Church with a superhuman leadership training task, then we can do no other than accept such a task as the primary one we are called on to undertake in these times.

WCCESSA News Bulletin.

Christian Endeavor Convention

Members of the Seventh Day Baptist Youth Fellowship who are also members of the International Society of Christian Endeavor will want to consider for their next year's program the sending of a delegate to the 45th International Christian Endeavor Convention which will be held in Philadelphia, July 6-11, 1959.

Teen Talk

10,000,000,000,000 Cells

You are growing up. When you become an adult you may have a few more cells in your body than now. The biologists say the leaders of millions of them are growing out. Not all of them grow and divide at a rapid rate but we are told that millions of them do, especially those in the skin, the lungs, and the digestive tract.

When these millions of cells divide there is some chance of error. Once in a while the error is serious as when some of the new cells are cancerous. There are a number of things which increase the rate of error and then the possibility of cancerous cells. It has been proven, for instance, that cigarette smoking interferes with the healthy dividing of cells in the lungs and is one of the causes of deadly lung cancer.

Some doctors think that cancer is caused by failure of the body to produce the proper balance of enzymes and the breaking-down enzymes. If we don't have enough of the breaking-down ones there will be abnormal growth of cells - cancer cells.

You may be a doctor sometime and will study these mysteries that are now beginning to unfold as the researchers try desperately to stop the high cancer death rate. So far they have found no real cure — just a number of ways of treatment which may help stricken people to live a little longer.

You do not have to be told that the Bible speaks of sin as being like yeast which grows abnormally, that it is a disease which no man can cure by himself. I am sure you know also that the mystery of sin is more common than cancer and that 'the wages of sin is death.' That, however, is only the beginning of the story. Jesus came to save us from death. He saves us by His own death on the Cross. He stops this abnormal growth of bad cells and controls our growth — if we will let Him.

10,000,000,000,000,000 cells! Are yours under divine control or are you secretly doing things which will show in later life that you have been cheating? Christ can stop the growth of those millions of selfish cells. Let us set our faith on the soul, but eternal, joy-filled life!

Rich or Poor

The United States public debt is approximately $236 billion. The combined public debt of all other nations of the world amounts to only $236 billion.

"I don't pray the church be filled, And standing-room be priced; I only pray that I may speak, That they may see my Christ." — John Conrod.
CHRISTIAN EDUCATION — Sec. Rex E. Zwibel

Taking a Serious Look at Protestant Colleges

The greatest need of the nation's Christian colleges is not so much dollars as a strong, revitalized Christian program in the framework of the liberal arts.

This was the general conclusion of the five-day sessions of the second Quadrennial Convocation of Protestant Colleges on the Drake University campus, June 22-26.

(Continued from last week)

Chairman of the newly formed Council of Protestant Colleges and Universities is Dr. Fred C. Holloway, president of Drew University, Madison, N. J. Dr. Holloway declared, "The council will maintain the Protestant tradition of higher education begun in Colonial times, will expand co-op education activities, will correlate with denominational boards in strengthening member institutions."

The new council will carry on the work of the National Council of Churches' Department of Christian Institutions, will sponsor the annual National Christian College Day, and assist in developing a program of support for the nation's 475 church-related colleges.

Dr. George H. Williams of Harvard Divinity School said:

Our traditional liberal arts and science could be scrapped or undercut by a crash scientific program, which Christian colleges have largely resisted.

The temptation to this will, however, be continually before us and it is at this point in American history that the Christian college is acquiring a new charter of responsibility.

The role of denominational colleges is that of semi-autonomous centers of regional, personal, and denominational unity in relationship to the larger church.

Colleges Must Understand Christian Faith

Dr. Jerald C. Brauer, dean of the Federated Theological Faculty, University of Chicago, advised the colleges that the Christian colleges must concentrate on the liberal arts.

"This it has done and can continue to do in distinctive fashion for higher education in America," he said.

Continuing:

If the Christian College is to play a truly creative role again in American higher education, it can only do this through a concerted attempt to understand the Christian faith in relation to the curriculum and the totality of college life. This model college will be one where the program of studies, in the teaching and learning process, in faculty and student life, and in that vague but important reality called ethos

Within the context of the church, however, the Christian college is reconceiving the relationship between faith and learning. Dr. John W. Gross, Nashville, Tenn., Methodist education head, declared that the Christian college must deal with the Christian heritage of the nation.

Even though Communism is "sweeping away centuries of progress made by Christian activity with the world's treasures," Dr. Gross said that Christianity was "invincible" because it "transcends all nationalities and racial barriers.

"Christian colleges are called on to lift up the basic Christian beliefs received from previous generations and show how they may be used for the making of a Christian world," he stated.

Rev. Luther W. Crichlow

Luther Warnicke Crichlow, who was born May 7, 1910, in Yazoo City, Mississippi, departed this life on Sunday, June 29, 1958, at Washington, D. C.

He received his early training in Asbury Park, New Jersey, was later graduated from Dunbar High School, Washington, D. C.; received his Bachelor of Arts degree from Howard University, Washington, and his Bachelor of Divinity degree from Alfred University, Alfred, New York.

Luther was baptized in his early youth as a Seventh Day Adventist. His parents became interested in Seventh Day Baptists while living in New Jersey. Later, Dean Ahva J. C. Bond of Alfred School of Theology visited their home and they decided to become Seventh Day Baptists. Accordingly, when they moved to Washington in 1927, Luther was baptized by the late Elder Lewis C. Sheafe at the People's Seventh Day Baptist Church. At this

same church, he was ordained to the ministry on October 9, 1938, by Elder J. Arthur Frey, Seventh Day Baptist Church, Rev. Eliza-beth F. Randolph, Seventh Day Baptist minister of St. Louis, Missouri; Elder D. Elbert Laymons (Pensacola, Florida); Adventist minister (cousin of the deceased); Father Benedict, Saint Barnabas Church, Brooklyn, N. Y. (another relative); Rev. Mr. Joseph J. Glover, assistant pastor of Metropolitan A. M. E. Church, and Chaplain James T. Bard, of the United States Army Reserve, who paid high tribute to Luther's service as a chaplain and told of his close experiences with men of all classes, creeds, races, and color. He said that in dealing with these men Luther always exhibited a fine Christian spirit in his every word, action, and deed.

He further stated that Luther felt that no man was inferior to him and that no man was his superior. The presence of a person, a friend, a countryman, and those representing various stations in life reflected his beliefs and practices.

Luther's three favorite hymns were sung during the course of the services: 'I Am Thine, O Lord,,' "The Old Rugged Cross," and "The Lord's Prayer." He was buried at the Arlington National Cemetery with full military honors.

He was a faithful and devoted husband and son, a consecrated child of God, and a loyal and hard-working pastor of his flock. Besides his wife, Martha, a District of Columbia public school teacher, he leaves to mourn his loss his father, Cyril; his mother, Lillian; two brothers, Martin and Alfa, Brooklyn, New York; and a host of other relatives and friends.

"O what their joy, and the glory must be, Those endless Sabbaths those blessed ones see; Crowned for the valiant, weary over, Rest, Rehoboam, God shall be all, and in all, ever blest."

Father, in Thy gracious keeping, leave we now Thy servant among the Saints. — Martha A. Crichlow.

It is related of the great Scotch surgeon, Sir James Simpson, that he was once approached by a young man who wished to compliment him by asking what he regarded his greatest discovery, and the simple reply of the eminent scientist was, "My greatest discovery is that I am a great sinner and that Jesus is a great Savior."
THE IDEAL CHURCH

By Harlan L. Feeman

I have never seen it. But I have it in my dreams. Rotating to geometrical process, proving my negations, it would not be a church for the poor (what a popular membership that would be, now letting us judge by our feelings) neither a church for the rich. It would not be a church for the intellectual nor a church for the clannish. It would not be a fundamentalist church neither a church for the liberals. It would not be a church for society folk nor a church for the strait-laced and acetic temperament.

It would not be a church for the passionless and formal minded neither for those habits of the emotional. It would not be a church without any ritual propriety neither a church devoid of all spirit as it was manifest in liturgical expression. It would not be a church with a single-track method and effort in evangelism nor a church with an emotionally developed program as a system of religious education. It would not be a church of cold ethical aims and standards in the individual and in human society. It would not be a church without any ritual propriety neither a church devoid of all spiritual dynamic, personal salvation, and reality of redemption.

Will it have differences in belief and experience, slattern in its ethical deportment? It is a genuine cross section of human unity and Christ as the divine Savior, surrendered to the needs of the state of man, and the way of salvation.

Will it tend to level up and level down the common level? Yes. But it will take this common level and lift it to new levels in Christ.

This church will be something more than organization, a successful, a very successful organization. It raises above the mechanistic a organism, a habitation of the Spirit of God.

I haven’t seen this church as yet, but I dream about it. I dream about it being nearer to me than I think. Surely this world needs a fellowship within it that has spiritual dynamic, personal salvation, and social organization. Surely human sin has lived deeply, crave real brotherhood today. Personally I wish I had more of the spirit and reality of the ideal church of which I dream.

Note: The above message by Harlan L. Feeman, president of Adrian College, Adrian, Mich., is reprinted from the Protestant-Recorder.

NEWS FROM THE CHURCHES

ASHWAY, R. I. — The First Seventh Day Baptist Church of Hopkinton closed its ten-day Vacation Summer Bible School Thursday, July 3. On Thursday evening parents and friends of the children saw the children’s handwork at the parish house and a basket dinner served at noon in the church basement, after which the pastor showed slides concerning the children’s work. A special service was called July 3 to hear Joan and Beth discuss their missionary work. — Correspondent.

THE BIBLE

This Book contains the mind of God, the state of man, and the way of salvation. Its doctrines are true, its precepts are binding, and its records are true. Read it to be wise, believe it to be safe, and practice, it is the holy. It contains what you need: first, that you feed and support you and comfort to cheer you. It is the traveler’s map, the pilgrim’s staff, the pilot’s compass, the穷人’s Silver cord, and the Christian’s character. Christ is its grand object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet.

THE SABBATH RECORDER

Wheeler and family will arrive in September to begin a new career at a missionary station in this and in the contiguous communities.

NORTONVILLE, KAN. — Pastor Lippincott had a special recognition service for the graduates May second during the morning church service. Those honored were: Kent Wheeler, eighth grade; Judy Wells, James August, and Danny Niemann, high school. Wheeler has been in the service of the Air Force and is stationed at Lackland, AFB, Texas.

May 30 was World Missions Day. Special attention was given to the needs of the missions. A basket dinner was served at noon in the church basement, after which the pastor showed slides concerning the children’s work. A special service was called July 3 to hear Joan and Beth discuss their missionary work. — Correspondent.

ACCESSIONS

By Baptism: Jean Hazel Whitford and Jean Lee (Miss Heineg was baptized by her uncle, Rev. Kenneth Smith, on June 13.)

OBITUARIES

Randolph, — Flora Belle, daughter of Granderson C. and Elizabeth Randolph Davis, was born Nov. 5, 1875, in Doddridge County, W. Va., and died at her home in Salem, W. Va., June 10, 1958. In 1900 she was married to J. Alexander Randolph who died in 1935. Surviving relatives are: Doris Crandall, Floris C. of South Charleston, W. Va., and Warren A. of Salem; one daughter, Mrs. Delmer (Rowena) Van Dyke; six grandchildren, Mrs. Glen L. (Eula) Post, of Salem, and several great-grandchildren.

Mrs. Randolph was the last survivor of a family of 24 children. She had been a member of the Salem Seventh Day Baptist Church since her early teens.

Funeral services were conducted in the Salem Church by the Rev. Donald E. Richards, a former pastor. The Rev. Clifford W. P. Hansen. — D. E. R.

McWilliam, — Josephine, daughter of E. F. and Sarah Lippincott Davis, was born at Jackson Center, Ohio, Nov. 29, 1861, and died at her home in Milton, Ky., June 18, 1958. Moving to Iowa with her parents in her childhood she was baptized in 1879 by Elder M. Babcock. In 1876 she was married to D. F. McWilliam who preceded her in death in 1941.

Mrs. McWilliam was always faithful to her Lord and His Church. In her lifetime she was a member of the Milton and Grand Junction Seventh Day Baptist Churches of Iowa as well as her home church.

Nine children were born to Mr. and Mrs. McWilliam, seven of whom survive: Ella Crandall, Palto Alto, Calif.; Belva Dunwell; Mrs. Ervin, Milton, Wis.; Mrs. Arthur, Bend, Oregon; Clara Breitkreutz, Evansville, Wis.; Bertha Tifft, Plainfield, N. J.; and Darwin of Milton. Other descendants survive: eight great-great-grandchildren, three great, great-grandchildren, and three great-grandchildren.

Funeral services were conducted in the Milton Seventh Day Baptist Church by Pastor Elmofits and in the Milton Cemetery. — E. F. R.

Chiclow, — Rev. Luther W., son of Cyril A. and Mrs. W. Chiclow, was born in Yaco, Miss., May 7, 1910, and died at the Washington, D. C., Hospital Center, June 29, 1958. (Longer obituary on page 12.)

JULY 21, 1958
THE IDEAL CHURCH
By Harlan L. Feeman

I have never seen it. But I have it in my dreams. Resorting to geometrical process, proving my negations, it would not be a church for the poor (what a popular membership that would be, now letting us judge by our feelings) neither a church for the rich. It would not be a church for the chaste or even for those without culture. It would not be a fundamentalist church, nor a church for the strait-laced and ascetic temperaments.

It would not be a church for the passionless and formalistic, nor for those habituated to excessive emotion. It would not be a church without any ritual propriety neither a church devoid of all spontaneity and fully given to liturgical expression. It would not be a church with a single-track method and effort in evangelism nor a church with an emotionally dear guiding principle of religious education. It would not be a church of cold ethical aims and standards neither a church of humanistic experience flattening in its ethical deportment, ill-shapen by its ignorance of the social implications of the Gospel of Christ.

Of what does this ideal church consist? It is the unit of the true human kind that has experienced the redeeming love of God in Christ, surrendered to do the work of the church, and to share a spiritual community, sharing the values of personality and possessions and dedicated to the fulfillment of the Christian purpose in the individual and in human society.

Will it be a perfect church? No. But it will have the goal of perfection before it. Will it have differences in belief and in interpretation of truth and life experiences? Yes. But it will have a faith in Christ as the divine Savior, a spiritual order of loyalties, attitudes, and relationships growing out of this experience, cleansed and strengthened by the Word of God, that creates and maintains Christian unity and Christian fellowship.

Will it tend to level up and level down its various types and groups toward a common level? Yes. But it will take this common level and lift it to new levels in Christ.

This church will be something more than organization, a successful, a very successful organization, even. It rises above mere mechanics to become an organism, a habitation of the Spirit of God.

I haven't seen this church as yet, but I dream about it. It is a church with the Word cleansed and strengthened by the Word in interpretation of truth and life experiences, proving my negations, it would not be a church for society folk nor a church for the intellectual nor a church for the passionless.

Will it be a perfect church? No. But it would not be a church for the emotional nor a church with an emotional experience, slattern in its ethical deportment. It would be a church for the common level? Yes. But it will take this common level and lift it to new levels in Christ.

By Baptism:

Milton, Wis.

Accessions

Randolph. — Flora Belle, daughter of Grandson C. and Elizabeth Randolph Davis, was born in Rockford, Ill., Nov. 5, 1875, in Dodge County, W. Va., and died at her home in Salem, W. Va., June 10, 1958. In 1900 she was married to J. Alexander Randolph who died in 1935. Surviving are: two sons, Flora C. of South Charleston, W. Va., and Warren A. of Salem; one daughter, Mrs. Delmer (Rowena) Van Horn, of Little Valley, N. Y.; one stepdaughter, Mrs. Glen L. (Eula) Post, of Salem; and seven grandchildren.

Mrs. Randolph was the last survivor of a family of 24 children. She had been a member of the Salem Seventh Day Baptist Church since her early teens.

Funeral services were conducted in the Salem Church by the Rev. Donald E. Richards, a former pastor, the Rev. Clifford W. P. Hansen. — D. E. R.

McWilliam. — Josephine, daughter of E. F. and Ann McWilliam, was born in Milton, Wis., and died in Evansville, Wis., June 18, 1958. Moving to Iowa with her parents in her childhood she was baptized in 1879 by Elder M. S. McWilliam. In 1891 she was married to D. F. McWilliam who preceded her in death in 1941. Mrs. McWilliam was always faithful to her Lord and His Gospel. In her lifetime she was a member of the Carlton, Garwin, and Grand Junction Seventh Day Baptist Churches in addition to the Milton Church.

Nine children were born to Mr. and Mrs. McWilliam; seven of whom survive: Ella Crichlow, Belva Dunwell, Lippincott Davis, was born at Jacksonville, Fla., Dec. 16, 1905; Mrs. McWilliam was always faithful to her Lord and His Gospel. In her lifetime she was a member of the Carlton, Garwin, and Grand Junction Seventh Day Baptist Churches in addition to the Milton Church.

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OUR WORLD MISSION
Statement of the Treasurer, June 30, 1958

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Summary:
- Current annual budget: $90,000.00
- Treas. budget receipts 9 months: 63,007.08
- Boards' budget receipts 9 months: 2,815.22
- Remainder required by Conference: $6,922.30
- Percentage of budget yr. elapsed: 75.00%
- Percentage of budget raised: 75.14%
- Percentage of time before Conference: 90.00%

SEVENTH DAY BAPTIST GENERAL CONFERENCE
at California Baptist Theological Seminary
Covina, California, August 11 - 16, 1958

A SABBATH AFTERNOON STROLL
Forest paths and mirroring stream make peaceful settings for a picnic lunch and a family stroll when church services are over for the day. Such occasional get-togethers of widely separated members of a family can strengthen Sabbath and family ties and turn one's thoughts to the Creator as in an isolated park in New York State.

THE SABBATH RECORDER
JULY 28, 1958