land and as new communities spring up in the open country, an abandoned church building may be surrounded by new homes with young families. With new people to be served, some of the abandoned churches have been reopened.

Peace Project
The best peace projects are the missionary and evangelistic efforts of Bible-believing churches that point men away from the confusion of this world to the peace of God.

Editorial in Action.

Grim Eulogy
Commenting on the announced plan of the Red Chinese Government to reduce the thousands of alphabet characters to a 26-letter alphabet United Evangelical Action remarks that it is logical, since the government has already reduced the number of Chinese by about 20 million.

By Baptism:
Carol Branch
Donna Branch
Joseph Campbell
Daniel Crusan
Sharon Davis
Richard Davison, Jr.
Betty Jeanne Lawrence
Edward Rae Lawrence
Karen Peterson
David Sheppard
Erwin Sheppard
Evelyn Sutton
By Letter:
Lloyd Coon
Marguerite (Mrs. Lloyd) Coon
Mrs. Alberta Godfrey
By Testimony:
Richard Davison, Sr.
Margaret (Mrs. Richard) Davison
Schenectady, N. Y.
By Baptism:
Beverly (Mrs. Gordon) Kilts
Victor Burns

The Best Peace Projects
The best peace projects are the missionary and evangelistic efforts of Bible-believing churches that point men away from the confusion of this world to the peace of God.

— Editorial in Action.

Obituaries

Barber-Maxson. — Denison D. Barber, son of Mr. and Mrs. Hiram W. Barber, Jr., of Westerly, R. I., and Eunice Jane Maxson, daughter of the Rev. and Mrs. Paul L. Maxson, of Berlin, N. Y., were united in marriage Sabbath afternoon, June 20, 1959, in the Berlin Seventh Day Baptist Church, by the bride's father.

Slack-Jacox. — At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath afternoon, June 20, 1959, Lyle Howard Slack, 212 Hickman Street, Bridgeville, Pa., son of Merle B. and Lilian R. Rieber Slack, and Mary Elizabeth Jacox, Alfred, N. Y., daughter of Leland H. and Iva E. Norwood Jacox, were united in marriage, the bride's pastor, Rev. Hurley S. Warren, officiating.

Obituaries

Bebeach. — Philip J., son of Oscar and Martha Babcock, was born at Humboldt, Neb., April 29, 1885, and died at Horton, Kan., March 10, 1959.

When he was nine years old, the family moved to Nortonville, Kan., where he grew to manhood. On August 22, 1934, he was united in marriage with Hulda Winkler of St. Louis, Mo., who survives. Also surviving are a brother, Glenn, of Valley Falls, Kan., and a sister, Mrs. Madie Copping, of Nortonville, and many nieces and nephews. — Lenna Bond Babcock.


For many years Miss Maxson taught music and was pianist in the Plainfield schools. She was a member of the Plainfield Methodist Church, and was pianist in the A.M. Runyon Funeral Home.

In the absence of her pastor, the Rev. C. Harmon Dickson, services were conducted by Deacon Frank R. Kellogg in the A.M. Runyon Funeral Home.

Bond. — Edwin O., son of Lavinta and Preston Bond, was born at Humboldt, Neb., July 14, 1885, and died at Winchester, Kan., June 28, 1959.

He leaves his wife, Bessie; five children: Edwin P., Lima, Mont.; Raymond C., Denison, Kan.; James, Lawrence, Kan.; Mrs. Robert Christie, Monrovia, Kan.; and Mrs. Kelly Dillon, Dillingham, Wash.; two sisters: Mrs. Addie Harley, Redlands, Calif., and Mrs. Rose Brandon, Topaz, Kan.; one brother, B. F. Bond, Atchison, Kan.; 13 grandchildren and 11 great-grandchildren.

Memorial services were conducted in the Nortonville Seventh Day Baptist Church by his pastor, the Rev. Robert Lippincott. Interment was in the Nortonville Cemetery.

The Symbol of Sacrifice

Well might the sun in darkness hide,
And shut His glories in,
When Christ, the mighty Maker, died
For man, the creature’s sin.

Here, Lord, I give myself to Thee,
Tis all that I can do.
It is reported by James W. Douthat in his weekly release to the press that when the House of Representatives was considering appropriated bills for pension bills that no mention was made of the fact that putting more widows on the pension rolls would add $22 billion to the out-bill costs in the next 40 years. Why was it not discussed? Because of lack of time. The House allowed only 40 minutes debaters to make their points.

Your editor does not know for sure what would have been wise in the case of this particular legislation. He would not want to take sides against the widows. Perhaps the point needs no laboring. The New Sabbath Recorder, and the other boards of Christian churches, will send the other words on this subject to their subscribers.

The Sabbath Recorder is published weekly (encept for the 25th anniversary of the 25th annual celebration. None of these great, history-making events should usurp the place of the weekly Sabbath, which has been a precept and example in the New Testament.

Strange Percentages

Contact, a Methodist publication, is authority for the following statistics: "Of all youth, 60 percent do not attend church, 28 percent consider themselves religious, 91 percent would never think of turning to a clergyman for help in solving a life problem."

The percentages seem inconsistent and we cannot help but wonder from broad a base they were compiled. If these figures can be counted as an accurate gauge of how youth are thinking, it would appear that they are not — at least church members. Is it true that 32 percent of all youth attend church and only 9 percent would think of seeking the counsel of a minister? We cannot know that ministers in general have lost contact with the youth to such an extent. Are consecrated Christian youth in such a minority? Again, we cannot quite believe it when we see so many in our own churches who are holding their standards high and are working for the Lord.

Figures like these above would not seem appropriate to show our appreciation for the youth who turned to the "silver" and "green" gifts.

When we gather at church on the God-appointed day of rest it is not always someone's "quarter-century" union. There is no divinely appointed anniversary in the Christian Church. Neither the birth, death, nor resurrection of our Lord has any Biblical example or precedent for its annual celebration. None of these great, history-making events should usurp the place of the weekly Sabbath, which has been a precept and example in the New Testament.

Eager for the Gospel

When the Free Methodist evangelistic effort in the Dominican Republic was conducted from June 8-21 it met with an unprecedented reception, according to the evangelist, Dr. B. H. Pearson. On the second night in the capital city of Santo Domingo, three government television channels were opened without charge for a twenty-minute presentation of the Gospel in song and sermon.

After teams had gone out in nine directions for five-day campaigns they returned
to help with the stadium campaign at Santiago. Government officials attended prayerfully and hundreds found Christ. Many had never heard Protestant preaching before.

There was a negative desire for the Word of God also. It is reported that 150 boys at that time made a seizure as many Gospel portions as possible. They wanted to take them to the local priests who had offered them as a money loan. This was obtained. This is in sharp contrast to what many Protestant ministers do, who will spend their money to furnish Roman Catholic Scriptures to those who, for fear of the priests, will not accept a Bible portion which does not have a Catholic imprint on it.

Perhaps the fact that there is little difference between a Protestant and a Catholic New Testament is the very reason that the priests in the Dominican Republic want to destroy the Scriptures. They cannot afford to let the people read and compare lest they respond to the call of Scripture.

"Sabbatical Leave"

Dr. Wayne R. Rood Returns to America

Time slips by. Wayne Rood, who had his college training at Riverside, Calif., and Salem, W. Va., went on to get his divinity degree from Alfred University, a master's degree in religious education at Hartford Seminary, and a doctorate in theology at Pacific School of Religion. After a few years of military service in which he rose to the rank of major in the Chaplains Corps he served as professor at the Alfred School of Theology before going to Berkeley. He has been associate professor of Religious Education at Pacific School of Religion as many years as it takes to earn a sabbatical leave.

On July 6, Dr. Rood and his family arrived at New York by ship after spending several weeks of study in England. Before resuming his professorial work at Berkeley in September the family will visit friends and relatives across the nation. They were present at the social gathering and Missionary Board meeting honoring the return of missionaries David and Betty Pearson on July 13 at Westerly, R. I. The major portion of Dr. Rood's sabbatical year was spent in the Philippines where he rendered special service in setting up new religious education courses for Silliman University in Dumaguete, Mindanao, a school maintained by the United Evangelical Church in the Philippines, the Presbyterian Church in the United States, and the American Board of Commissioners for Foreign Missions.

Sabbatical Leave and the Sabbath

Some Christian training schools are committed to that type of Biblical interpretation which asserts that the Sabbath is done away with completely in the Christian dispensation, and that Christians are to observe the "Lord's Day" without any reference to God's law, a view that is very widely held (on insufficient Bible evidence, we believe). On the other hand, many institutions of higher education — including the better theological seminaries — recognize the Scriptural basis of policy granting sabbatical leaves to their professors.

An item in The Anglican Digest was recently brought to the attention of your editor. The writer of that article points out in connection with a news item about the sabbatical leave, spent in Theological Seminary's theological professors just what is meant by the term "sabbatical." He goes further and relates it specifically to the difference between Sabbath and Sunday. What he says could not be better said by a Seventh Day Baptist. Our people could wish that more writers could see the point that he makes — and would be willing to order their lives in relation to that intellectual assent. The quotation follows.

"Powel Mills Dawley, author of several books, spent part of his sabbatical leave at the University of the South. (The word 'Sabbatical' meaning to 'rest from labor' applied to the day of the week命名'Saturday (Saturn's Day), it served the twofold purpose of being a day set apart for the worship of God as well as for the rest of the year's work; especially slaves and cattle. The term has also been appropriated for the one year in seven in which land remains fallow (sabbatical year) and a year's leave of absence (sabbatical leave) allowed for rest, travel, and research by educators of certain ranks. The Sabbath idea is that every seventh week, Saturday, and is not to be mistaken for the first day, commonly called Sunday.'"

"The Sabbath is a test of loyalty to Christ. He said, "Why call ye me Lord, Lord, and do not the things I say?""

The Conference Publicity Committee.
PRODUCE PRODUCE!

A great author, Thomas Carlyle, wrote, "Produce! Produce! Were it but the pitifullest, infinitesimal fraction of product, in God's name, 'Tis the utmost thou hast in thee? Out with it, then.' We can not excuse ourselves because we are not 'giants' in our field. "In God's name" is a compelling injunction. It allows for no excuses. We must use the talents we have. We must contribute something to the ongoing stream of life.

The insight which God gives to us may never come to another. Encouragement comes when we find that the 'pitifullest, infinitesimal fraction' which we finally produced brought the answer to someone's problem or was that missing piece in a jigsaw puzzle of some great endeavor. What we can produce we should. We are stewards of time, talent, and means. God has given us the power of imagination and creative thought. The more we use these powers the sharper and more productive they become. Then, let us do our best and give God the glory.

Jamaica Conference Plans

The date of the next annual Conference of Seventh Day Baptist churches in Jamaica, W. I., has now been set for August 5-9, 1959. It had been expected that the Conference would meet with the Luna Seventh Day Baptist Church but when it became necessary to change this plan, the decision was made to meet as guests of the Kingston Church. According to the constitution of the Conference, "each church is allowed to send one delegate for each ten members or fraction of 10 members." A delegate fee of 24 shillings is charged which helps provide the cost of providing meals for visiting delegates.

A Rallying Slogan

Do you recall the phrase coined by Dr. Frank Laubach, "Each one, teach one"? It carried a challenging message which could not easily be forgotten or ignored. It greatly accelerated Dr. Laubach's wonderful contribution in teaching millions to read.

The secretary has tried to think of a slogan or catchy phrase that would be equally challenging for Seventh Day Baptists as an effort to try to carry our distinctive message to all the world. Thus far, no ideas have come that seem to really meet the need.

If you have an inspiration along this line would you please share it with us? We need a rallying slogan which will catch our imagination and start us singing, witnessing, and telling the world about Christ and the seventh-day Sabbath.

We need your help. Please sit down, give it a thought and write to us today. We offer no prizes but we will acknowledge your letter with appreciation.

World Refugees Year

The United Nations has proclaimed a World Refugee Year beginning this summer. The presidents of the World Council of Churches are also proclaiming it and calling upon Christians to implement it by maintaining a constant concern for refugees who are served by the relief arm of the Council, Church World Service.

THE SABBATH RECORDER

JULY 27, 1959

A PRAYER OF PRAISE

Alfred Kube, Australia

We praise Thee, our heavenly Father, for the gift of Jesus Christ, our blessed Redeemer, and for the gift of the Holy Spirit, our blessed Comforter.

We worship and adore Thee, O Father of our Lord Jesus Christ, who has raised Him from the dead through the power of the Holy Spirit and who came down from Thee and became our Brother and Redeemer.

We praise Thee, O Lord Jesus, for the cancellation of all our sins by Thy most holy blood, shed on the cross of Calvary, and for the power imparted to us to keep all the commandments of God as Thou hast left us an example.

We worship and adore Thee, O Lamb of God, for Thou hast by Thy self-sacrifice taken the hour of God's judgment upon Thyself that we might be made free from the last judgment and share Thy eternal life, holiness, and glory.

We praise Thee, Holy Spirit, for coming down from the Father and the Son, in order to abide with us and give us power. Make us Thy eternal sanctuaries and seal us by Thyself as God's own possession for the return of our Lord.

We worship and adore Thee, O Holy Spirit Lord, for Thou art our constant Comforter, Teacher, and Guide into all truth as it is revealed in Jesus Christ our Lord through the Word of God, the Bible, inspired by Thee.

Keep us, Holy Spirit Lord, from Satan and the beast and the false prophet, and make us true and faithful witnesses for Jesus Christ our Lord till He comes again. Amen. — From Eternal Gospel Herald.

Leave A Tract

How many tracts can be distributed across America this summer? If each of us will take a supply when we travel, and leave one or two in places we have occupied — in motels, restaurants, stations, buses, etc., it can total thousands of seeds sown. Remember, it is in such places that people are likely to pick up and read whatever bit of reading matter is at hand. Why not Seventh Day Baptist literature?

Conference Theme

The Sabbath was made for man — by their fruits ye shall know them.

August 17-22 at Salem, W. Va.
The Source of Power

By Lester G. Osborn

(Continued from last week)

The Supernatural Power

Yes, a supernatural task is given to us to accomplish in human strength — and it needs a supernatural power to accomplish. Remember how the gods equipped Hercules for those twelve tasks: one gave him a magic sword, another a powerful shield, golden armor, a horse, bow and arrow. With this equipment, furnished by the gods, Hercules was able to perform those strenuous labors. Likewise, there is available to us a supernatural power to accomplish our supernatural task.

By Christ's return to heaven, He was transmitted to the apostles to enable them. The same power is ours. It is the Holy Spirit. God has given these two great gifts: to the sinner, His Son as Savior; to the believer, His Holy Spirit as power.

On the day of Pentecost the Holy Spirit came to earth to abide. Jesus promised: "I will pray the Father, and He will give you another Comforter, that He may abide with you for ever." It is expedient for you another Comforter, that he may abide with you for ever. It is the Holy Spirit. We must look away from our weakness and concentrate on His power. We have an omnipotent God, and His all-powerful Holy Spirit is our power. We must look away from our weakness and concentrate on His power. Power is available, but we must keep in touch with the source!

Is this a supernatural power? Have you been endowed with power from on high? If you have not, and in the power of the Holy Spirit coming upon you? Are you doing "greater works" because of His infilling?

WOMEN'S WORK — Mrs. A. Russell Hanson

"No Man is an Island"

We live in God's world. But we see in it a world of conflict and change. The change of tomorrow will depend on the conflict of today. This is why the way in which we understand and meet and resolve our conflicts is so basic to our very existence and peace.

Too many understand the basic conflict in which we are involved as one between "good and evil" — "Christian and Communist." We divide our world into two great camps in terms of politics and economics. It is the great heresy of political and economic wars.

The Gospel tells us that man never understands the world of his fellow-beings right, or himself, primarily in political or economic terms. He has a deeper conflict that can only be resolved in relation to God. Those who gain His grace and power have a peace that no one can destroy.

Now those who recognize this have a high calling — to reclaim man from being treated as a cog in a political, economic, or administrative machine and to restore him to a world where he can enjoy his true status as a member of the family of God. For here we have a supernatural and a supratemporal basis for world community such as no mere political or economic framework can give.

At a time when people are in desperate need for a sense of world community and peace, all who believe the Gospel and live in its power have the responsibility of living in fellowship with the people of other lands who belong to God and belong to each other. It is this that makes the 1600 members of the university who have come from other lands so significant for building a new world. They are ambassadors from other lands and much more than that — brothers and sisters of the same human family to which we all belong only. It is not right that God's children should be allowed to live as orphans or that brethren should live like strangers. Only those who in their own lives know God's love will care. As it has been said so truly: "If there is one man ill, I am not whole; If there is one man lost, I am not saved." — Celestín Fernando, Visiting Counsellor from Ceylon.

The Rev. Celestín Fernando has come to the campus of the University of Michigan to be the first visiting counsellor for the Protestant Foundation for International Students. He is well qualified for the task he has taken on. Graduating with honors from London University, he received the post-graduate degree of B. Litt. from Oxford University. An ordained Anglican priest, he has served in the local parish and as chaplain at the University of Ceylon, and has wide experience in Christian Youth Work.

Mr. Fernando works with the American students helping them to understand the student from abroad and to think through the Christian responsibility on the campus; he will counsel with foreign students, all of whom there are 1600 this year, on problems of adjustment and friendship. In a series of lectures at the end of his stay on the campus he will help students understand the churches and to the community the needs of international students and the significance of a Christian ministry among them.

SABBATH SCHOOL LESSON

for August 8, 1959

"The Search for True Values"

Lesson Scripture: Ecclesiastes 5:1-2, 4-6, 8-12, 18-19.
with plenty of time for discussion; lectures on “Being Christian at Home,” by the Rev. Charles Bond, also with discussion following; worship periods under the supervision of the Rev. Paul L. Maxson; recreation of all kinds, Fred Zinn leading (he’ll have charge of campfire programs, too); and music instruction and singing to your heart’s content.

During the swimming periods, we’ll have the fine pool all to ourselves with lifeguard. Camp Caesar has a new lake with boating and fishing for us to enjoy. We’ll eat in a nicely appointed dining hall which we will share with another group of campers on Wednesday, Thursday, and Friday.

Young adults, don’t delay another minute. Send word to Director Rex E. Zwiebel, Box 15, Alfred Station, N. Y., right away that you will be in attendance at the first national Young Adult Retreat.

SDBYF News

The Salemville SDBYF held their June meeting on the 6th of the month. The YF invited the Junior CE group to join with them. Recreation was the first activity with the boys pitted against the girls in a baseball game. The boys won, but after all girls weren’t cut out to be ball players.

When everyone became tired, we had our worship service which was led by Ruthanna Kagarise. Then we finished the evening with a hot dog roast with all the trimmings.

Our president, Eileen Kagarise, entered nurses training in June.

Another member of our YF, David Robine, plans to be home during July from an Air Force Base in Oklahoma.

Three members of our YF attended Camp Joy, and one is hoping to go to Pre-Con.

— Juanita Lippincott, correspondent.

California Camping

Pastor Alton L. Wheeler directed Intermediate Camp to June 21-28, and the attendance was 30. Pastor Francis Saunders directed Senior Camp, July 3-5, with 23 young people in attendance. He was assisted by the Rev. Ralph Coon. Camp was conducted by Pastor Saunders who was assisted by Pastor Wheeler, had 57 boys and girls participating.

The Primary Camp was held July 12-15, with Professor Coon in charge.

— From the Riverside Church Bulletin.

Lack of Funds

At a recent meeting of the Finance Committee of the Board of Christian Education, it was voted to recommend to the board that the July-August issue of the Beacon not be published for lack of income. When Our World Mission funds that were voted do not come in, the planned program is seriously curtailed.

Youth Field Worker Report

Miss Helena Knox, field worker for the Youth Work Committee of the Seventh Day Baptist Board of Christian Education, is helping with the church and Associate campers during the summer. The following is her report from Camp Joy which was held at the Ritchie County 4H Camp, June 30-July 6, 1959.

I am enjoying the work more each day as I become more familiar with my duties and feel more at home in the job. Each day I see the need for such work which makes me more confident than ever that the board should have a full-time field worker for youth. This summer is only scratch the surface as far as going along at the problems and working on them.

Thirty-two campers were enrolled for Camp Joy with 17 girls and 15 boys. Their ages ranged from 10 to 17. Two classes were conducted each day: one by Pastor Don Richards and the other by myself. The classes were divided by age groups. Pastor Carl Hager directed his own workshop in the late afternoon, but was able to be with us only one afternoon because of illness. Pastor Duane Davis led the workshop the rest of the week.

Churches represented were Salemville, Salem, Lost Creek, Ritchie, Middle Island, and Paint Rock. Howard Sutton was the exchange camper from the Southwestern Association.

The young people are organized into Seventh Day Baptist Youth Fellowships at Salem and Lost Creek. They are youth that have been invited and driven for church work, as do the youth from all these churches.

The wide-spread age group brought forth the need for the Southeastern Association has been trying to deal with for several years. There are enough campers to have a separate unit of leaders. The staff felt that the camping experience could be much more vital to both groups if they were divided and the program geared for the respective group interest.

The meals were attractive, balanced, tasty, and varied.

It is a real challenge to try to help with the camping program of our people. I am anticipating Camp Holston.

Service Rendered

Tract Board

By the Secretary

It was the twelfth day of July. There was reason to wonder whether or not many members of the Board of Trustees of the American Sabbath Tract Society could spare the time required or travel the miles involved in attending a quarterly meeting of the board at Plainfield, N. J. When the president, Franklin A. Langworthy, called the meeting to order he was pleased to note that there were 19 members and one visitor present. Some had driven long distances or had had other work to take their part in committee meetings and the deliberations of the board.

Featured in this board meeting in addition to the regular quarterly reports of officers and committees were the annual statements to the General Conference which were read and thoroughly discussed. The secretary’s report of his own work was approved for presentation to Conference and publication in the Year Book.

The board gave assent in this report to the proved value of the special issues of the Sabbath Recorder for the new year. The board also includes the funds needed for the continuation of the project through the current fiscal year.
The members present followed closely the quarterly and annual statements of the treasurer, which in some cases shows an amazing correspondence between the funds provided in the budget and the amounts expended to render the service contemplated. This was particularly true in the major items of Sabbath Recorder and the publication of tracts.

Perhaps the most significant action of the Board in its three-hour meeting was the adoption of a tentative budget for the year that began June 1. The Budget Committee (with invited consultants) had met for nearly two hours earlier in the day to discuss how to increase the service of the board to the denomination while at the same time reducing the asking from Our World Mission budget to the amount that Commission in its midyear decision could be reasonably expected from the current denominational giving of our people.

The story of how this is proposed to be done should probably wait until Conference to be told. Something like that was done in the year just ended, as the statement of the Conference showed. It cannot be done in the year to come without the use of some funds that are now invested. Each committee was urged to carry out to the full its projected work as authorized by the board.

Upon recommendation by the Publications Committee it was voted to print a number of pieces of literature totaling upwards of 25,000. It is expected that most of this will be completed during the current quarter. New tracts are also under consideration. This was recommended by the Distribution Committee now in the planning stage were reported by the committee located in South Jersey.

Another forward step taken at the suggestion of members of the Sabbath Promotion Committee was formulating the revised budget involved Sabbathextension in cooperation with the Missionary Board. Details of this activity are yet to be worked out with the agencies and personnel involved. The Budget Committee gave attention to remarks about the great need of Sabbath Promotion and recommended the addition of two more lines of effort within the budget item—if time can be found to carry them through.

Plans for the Conference program of the American Sabbath Tract Society were outlined by a member of a special committee, Charles F. Harris, former Conference president and chairman of Commission and now recording secretary of the board. The Board is scheduled for the first afternoon of Conference and will feature a dramatic portrayal of a church trying to get to a tract distribution effort.

The corresponding secretary of the American Sabbath Tract Society tells attention to a notice in the July 11 church bulletin received from Shiloh, N. J.

The pastor was to be absent for the weekend serving the religious needs of 55 boys and girls at the South Jersey Junior camp. In his absence the local Sabbath Promotion Committee was to have charge of the worship and program at the Sabbath eve service. This, of course, is not the primary duty of such a committee, but when there is an active committee devoted to extending the recognition of the Sabbath it may well appear before the church on such occasions to awaken the members to the special message of our people.

There are many churches with no such committee, which would seem very strange to an outsider observer. "Do you mean to say," he would ask, "that you who contend that Christendom ought to observe the Sabbath have no organized, active program of promoting the practice that distinguishes you from other Protestants?"

Some people who visit our churches may get the impression that we too frequently emphasize the Sabbath. Leaders of other Christian organizations who speak to our leaders seldom get that idea. Rather, they wonder why we keep so quiet. L. M. M.

J. W. Mellick

In a storm on the Sea of Galilee, the faith of the apostles decreased as its fury increased, and their voices mangled with the wailing winds and roaring waves as they cried to their Master, "Carest thou not that we perish?" The wakening Christ rebuked their fear and unbelief: ... Why and what have we no faith?" Their faith had terminated as the storm increased and their Master slept. Here were "believers" not believing and faith had fled. To be certain, they had faith to a degree—faith for fair weather, but it did not extend into the storm (Mark 4:37-41).

Peter, apparently loaded with faith, steps from a boat at the bidding of Jesus and begins to tread the watery path to his Master. Boisterous wind and waves put his faith to a test; it fails and Peter prays a pointed prayer. "Lord, save me." Jesus stretches forth His hand and catches him saying, "O thou of little faith, wherefore didst thou doubt?"

Peter's faith did not extend far from the side of the boat. He was reprimanded by "believers" whose faith fails, is an insult to the power and ability of Christ. Christ rebukes such limited faith!

"Extended faith" is woven into the fabric of Scripture many times, as following the miracle at the wedding feast in Cana of Galilee: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." (John 2:11). Faith to a test; it fails and Peter prays a pointed prayer. "Lord, save me." Jesus stretches forth His hand and catches him saying, "O thou of little faith, wherefore didst thou doubt?"

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How often we may be prone to heap criticism upon "believers" who will not believe and be saved, and yet we may have a faith that has failed to grow beyond this initial stage—a faith too small for the storms!

Another strange incident is that in John 11:1-46. Jesus, hearing the anxious request to come and heal ailing Lazarus, purposely tarries until death has done its work, and then says, "Lazarus is dead and I am glad for your sakes that I was not there, to the intent ye may believe." Strange words to those already believers, unless we are to understand that He is speaking of "extended faith."

Tragedy May Extend Faith

They had faith, but their faith had limits which He knew. Beyond those limits was unbelief or "no faith." The mere healing of His friend Lazarus would not have been sufficient for this task, nor perhaps an immediate raising, so He waits till He has lain in the grave four days. To witness one a demonstration of power would be a solid foundation for extending their faith. Christ may be glad for tearfully tragic incidents in the lives of His friends that He can show forth His power and increase faith! What seemed negligible and almost cruel on His part, was of the utmost wisdom, kindness, and benefit to all. It was by this means that He extended their faith.

1 John 5:13 reads, "These things have I written unto you that believe on the name of the Son of God; that ye may know the testimony of God, and the testimony of the Son of God, which is the testimony of the Father; and the testimony is true. And the testimony is true, that as thou hast heard that word of truth, so thou may believe on the name of the Son of God." If this is the message, its most searching criticism and rebuke upon our unbelief is that we may have our testimony of God and the testimony of the Son of God, which is the testimony of the Father; and the testimony is true, that as thou hast heard that word of truth, so thou may believe on the name of the Son of God.

To know the importance of "extended faith" is to understand this verse. This message is most searching and meaningful. When a believer is assured of his sonship and his possession of eternal life, it serves to extend his faith further. It challenges him to believe for constantly greater things. We see then that one of the primary purposes in the writing of the First Epistle of John was to extend our faith and ours on to greater things in the Christian life. Hebrews 10:38 says, "Now the just shall live by faith..."
The Sabbath a Day of Gladness

We are in the teenage age not very old but we are old enough to have many pleasant and a few unpleasant memories. We can look back to what seems a long time ago when we were no older than the eight-year-old girl pictured here.

When we were about the age of this girl we may have learned in Bible School Psalm 122, which begins: "I was glad when they said unto me, Let us go into the house of the Lord." Many older people love to repeat that verse because for them the Sabbath is a day of gladness; it gives them an opportunity to go to the house of the Lord. When we stop to think, we realize that David did not write that Psalm when he was of teenage but when he was much older. It does have meaning for us too.

According to statistics, a great many young people in their upper teens stop going to church. When Father or Mother says, "Let us go into the house of the Lord," their answer does not express gladness. For us who read this page in the Sab­bath Recorder the joy of going to church is a memory. We do not say that we were once glad to be in the house of the Lord but now we are not. Sab­bath means something to us. No one has to say, "Let's get ready, and go to church," or if some one does remind us, we respond cheerfully.

What is the difference between "us" and "them"? Perhaps we should look at the picture again. The little girl with a smile stands in front of the "Welcome" sign of the pretty church in the background. She is happy because the children are not forgotten, because Sabbath School is interesting, because her daddy (the pastor) always has something for the boys and girls in the morning service — usually an object lesson that makes them want to listen to the sermon. Her Sabbath day will always be a day of gladness because the people of the church love children more than dignity, because they are patient with boys and girls who find it hard to keep from wiggling.

There are other and more important reasons why we love to go to church. We were trained well in our early years and given the kind of Bible instruction that we could understand. Now that we have come to the years of independent decision we have heard the call of the world but have not heard the call of Christ. We know what the Savior has done for us and we want to do His will. We know that He wants us to reserve the Sabbath for Him. We like to be with God's people on God's day. It helps us and maybe it helps others too.

For us the Sabbath is not just a memory of childhood days; it is a day of gladness.

One thing is clear. Alcoholic beverages would not be the firewater of juvenile delinquency if the youngsters could not get the deadly stuff. There is only one thing to do with a ravenous tiger and that is to kill it. And the only way to deal with John barleycorn is to buy him again, so don't let this time that he will never rise again.

— John W. Bradbury, editor, Watchman Examiner.

Teen Talk

I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments" (Psalm 119:176).

Our political refugees

Outnumber English

Dr. Elfan Rees, adviser to the World Council of Churches and to the International Missionary Council on matters related to refugees throughout the world, reports that at this moment there are some 45,000,000 persons, refugees from their homelands, scattered among the continents. This figure includes more than 27,500,000 in Asia, another 18,000,000 in Europe, and 170,000 in Africa. He notes that it is as many people as inhabit all of France, or the German Federal Republic, or the United Kingdom.
On Calif.; two half sisters: Eda (Mrs. Nenia. Due to a change in policy at Northern Fellowship dinner with both churches participating was held in the People's Church on June 20, preceded and followed by an inspirational time of singing, special music, and Bible study.

Sabbath eve services were held in the People's Church the first week Mr. Dickinson was there. The second week a service was held in the home of Mr. and Mrs. Guy Sutton in Manassas, Va., with some of the group traveling as many as forty miles to attend. This group meets in the Sutton home twice a month. The Suttons' son, Edward, is active in the leadership of this group. A news item appearing recently in a local newspaper tells of his intention to give up his job as a mailman to become a Seventh Day Baptist minister.

During this two-week period Pastor Randolph conducted a Bible School in the People's Church with an enrollment of about thirty children, some from each of the two churches, and many with no church home. Several of these children attended the mid-week preaching services conducted Tuesday and Thursday evenings by Mr. Dickinson.

Sunday, June 28, the People's Church had a memorial service for the Rev. Luther Crichtlow and other former pastors of the church, in which Mr. Dickinson and Miss Randolph took part, as well as others from the community.

Our church released Pastor Randolph early in July to go to Paint Rock, Ala., to help with a Vacation Bible School. On July 4, Leroy Bass preached for us, bringing a wonderful message. He and Mrs. Bass were welcomed into church membership recently. Edward Sutton had charge July 11, emphasizing Our World Mission offering. Helmut Strauss, another newcomer to the church, preached July 18.

CHICAGO, ILL. — On June 27 our student pastor, John Conrod, preached his last sermon at the Chicago Church and the next day left to make his home in California. Due to a change in policy at Northern Baptist Seminary he will be attending school in the fall at Whittier College, Whittier, Calif. He is now making his home at his sister's at 14044 E. Belcher St., La Mirada, Calif. John's mother, who was a frequent visitor at the Chicago Church, has sold her home in Chicago. While the Chicago Church regrets being pastorless, our best wishes are with John for a continued contact in denominational work.

Miss Ada Bond who for several years has been spending from September to June at the home of her brother, Dr. Ian Bond, is again in West Virginia for the summer. Miss Anna Filak recently from Florida is again in the Chicago area and a welcome attendant at church services. Miss Nellie Hull, teacher in a Chicago high school and a long-time member of the Chicago Church, flew on July 12 to Dublin, Ireland, to visit a teacher friend. Miss Hull plans to visit the Mill Yard Church while in England and other countries before returning to Chicago the first of September.

By Baptism:
Richburg, N. Y.
Martha Jean Cartwright

By Adoption:
Warren — Alice Davis, daughter of Alfred S. and Emma Buck Davis, was born in Rosewood, Ohio, September 4, 1876, and died at the Harris Nursing Home, Hornell, N. Y., June 3, 1959.

Soon after moving to Fouke, Ark., when a young woman, she became a member of the Seventh Day Baptist Church there.

She was married to Wayne F. Warren on November 10, 1894. To this union were born three sons: Fred F., who died in infancy, Hurdley S., Alfred, and A. Roy, Rensselier, N. Y.; and two daughters: Flora E. (Mrs. Walter L. Easton), Akron, Ohio, and Nellie E. (Mrs. Dighton Burdick), Alfred.

There also survive two half-brothers: Carroll Davis, Nortonville, Kan., and Elmer Davis, Los Angeles, Calif.; two half sisters: Eda (Mrs. Vance Kerr), Fouke, Ark., and Ina (Mrs. Albert Stika), Los Angeles, Calif.; nine grandchildren, three great-grandchildren, and several nieces and nephews.

Memorial services were held June 4, at the Crandall and Crandall Funeral Home, Horshalt with the Rev. Albert N. Rogers, Dean, School of Theology, Alfred University, officiating. Interment was in Alfred Rural Cemetery.

— H.S.W.