

# The Sabbath Recorder

*Remember -*



**One Great Time for Sharing**

**IT'S NOT TOO LATE TO HELP THE HELPLESS . . .**

During the Lenten season, including Easter, churches all over the nation are taking special offerings for world relief. If you have not yet given, it's not too late.



***Now!* TIME TO SHARE**

Yes, **now** is the time to help those in need. In the spirit of Christ, **now** is the time to aid the refugees of Korea, Burma, India, Pakistan, the Middle East and Europe.

**Now** is the time to give, through your own local church, a gift designated for world relief. Thousands of other Christians are sharing. How about you?

**One Great Time for Sharing**

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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## Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

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## ALFRED PLANS HOUSING OF CONFERENCE DELEGATES

The committee charged with the heavy and primary responsibility of providing housing for the General Conference delegates that will pour in upon the Alfred community next August is already at work on its task. The group has been designated "The Committee on Hospitality and Registration," and has been given co-chairmen: Mrs. M. Elwood Kenyon for Hospitality and Mrs. Dana Peck for Registration.

"The committee has been assured by President M. Ellis Drake of Alfred University that rooms at reasonable rates will be available on the university campus for Conference guests," reports Mrs. Kenyon. Other rooms in the homes of Alfred and Alfred Station people will be at the disposal of the committee. "There should be ample housing for all who come," Mrs. Kenyon said. A registration office, centrally located, will handle the details of placements and arrangements under the direction of Mrs. Peck.

The committee, in addition to the co-chairmen, is composed of Mrs. A. E. Whitford, Mrs. Christine Bailey, Mr. and Mrs. Richard West, Edward Crandall, and M. Elwood Kenyon of Alfred, and Mrs. Leon Davis, Mrs. Paul Conderman, and Mr. and Mrs. Elmer Willard of Alfred Station. — Publicity Committee.

## MINISTERS' CONFERENCE SPEAKER

Rev. Kenneth W. Masteller

Pastor, First Baptist Church

Haddon Heights, N. J.

Bible Conference Speaker and Teacher,  
Philadelphia School of the Bible

### — Topics —

Monday, April 2 — "This Urgent Hour"

Tuesday, April 3 — "By My Spirit,  
Saith the Lord"

### Front Cover Picture

"Aftermath of the War in Korea"

"A young girl is perplexed by the ruins of her former home in Seoul."

UNATIONS Photo

Courtesy: Church World Service

## THE SABBATH RECORDER

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### THE WOMEN VISIT THE TOMB

He has risen!

Unbelief, then amazement!

They could not take His word for it!

Could we?

The Gospel according to Mark relates: "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, 'Who will roll away the stone for us from the door of the tomb?' And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, 'Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you.' And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid." Mark 16: 1-8 (RSV).

They rested on the Sabbath according to the commandment. Truly, "to obey is better than sacrifice, and to hearken than the fat of rams." 1 Samuel 15: 22b.

It happened "very early on the first day of the week" that the women, Mary Magdalene, Mary the mother of James, and Salome, bought spices for the purpose of anointing the body of Jesus.

Had they slept the last three days? Only from sheer exhaustion! Sleeplessly they had awaited the passing of the Sabbath. An early hour found them approaching the tomb.

"Who will roll away the stone for us?" they asked each other. The stone that sealed the tomb's doorway was large.

A miracle!

As they looked up, behold! The stone already had been rolled back. Immediately they entered the tomb. There they saw a young man "dressed in a white

robe," "sitting on the right side." "They were amazed."

Would not we have been?

"Do not be amazed," the young man said to them. "You are looking for Jesus of Nazareth, who was crucified. He is risen, he is not here. See the place where they laid him."

Miracle of miracles! "He is not here! He is risen!"

"Go!" continued the young man. "'Go, tell his disciples and Peter that he is going before you to Galilee.' He told you that you would see Him there."

Frightened, they fled from the tomb, saying "nothing to any one," but their fright gave way to faith when the risen Lord appeared unto them.

So, today, two thousand years later, millions know the glory and the dynamic hope which the empty tomb promised the sorrowing, hopeless women on that post-Resurrection morn.

## THE RESURRECTION

He who said, "I am the way, and the truth, and the life," is the Resurrection. Resurrection means a return to life from among the dead. He also said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." John 11: 25, 26 (RSV).

Few people welcome death. Some accept it; others fear it; many never give it a second thought. Yet, death is an experience which all of us must eventually face. Our attitude toward Christ will largely determine the way in which we will meet death. No hour passes without someone being ushered through its portals. One baffling feature about it is that no one returns to this side of the vale to tell us about conditions over there.

There was One who came back once. All who believe in Him, though they die, yet shall they live. And, whoever lives and believes in Him shall never die. This He declared before He went the way of the Cross and cruel death. Nevertheless, His appearances to and fellowship with His disciples after His return from among the dead are sufficient proof that He did not remain dead. Those forty days and



nights — how filled with establishing His Church and the disciples in their mission!

Days of anxiety ended! Their risen Lord near! That was great joy! Then He gave the Great Commission and the Christian Church began.

Resurrection means that God's plan includes a provision for life after death. This life does not end in a blind alley, nor does it end all. The way of benefiting by the resurrection provision is made plain in Jesus Christ. "He who has the Son has life; he who has not the Son has not life." 1 John 5: 12 (RSV).

Resurrection means life! Why exchange life for death?

### SPECIAL SPEAKER FOR MINISTERS' CONFERENCE

Rev. Kenneth W. Masteller, pastor of the First Baptist Church of Haddon Heights, N. J., will be the special speaker on Monday and Tuesday evenings of Ministers' Conference. This announcement is made by Rev. Lester G. Osborn who, with Rev. C. Rex Burdick, at the request of the program committee, selected the speaker for these two evenings.

Pastor Osborn writes: "Dr. Masteller is not only pastor of a large, active Church, with a big program, but is a Bible conference speaker, and a teacher in the Philadelphia School of the Bible. The Haddon Heights Baptist Church . . . supports several missionaries besides their local program. At present they are building a new Church edifice."

Dr. Masteller's topics for the conference are: Monday, April 2 — "This Urgent Hour"; Tuesday, April 3 — "By My Spirit, Saith the Lord."

Seventh Day Baptist ministers have in store for them a wonderful spiritual experience. We hope and pray that the majority of us may be present to benefit by this great privilege.

### OUR FAITHFUL SECRETARIES

Too often we take for granted the faithful work of our board secretaries. It is encouraging and refreshing to know that their labors are appreciated by those with whom they come in touch and correspond. Typical of expressions of appreciation

are the excerpts from a letter received a while ago by Corresponding Secretary Frank R. Kellogg of the American Sabbath Tract Society.

"Please excuse me for not writing sooner, but my labors for the Master and my work at New York University keep me quite busy.

"Thank you very much for your prompt and adequate reply to my request for some literature about your organization. The tracts and booklets are just what I wanted, and I was delighted when I received them.

"Thank you, too, for your letter dated November 22. If every stranger who approached a Christian organization with a request received such kindness and interest, the spiritual kingdom of the Lord Jesus Christ would grow indeed! . . .

"The Lord Jesus Christ be with thy spirit. Grace be with you. Amen." 2 Timothy 4: 22."

Interest of this kind bears fruit.

Of course, our secretaries do not wish to sound their own praises. Yet, to share letters, like the one from which we have quoted, with readers of the Sabbath Recorder would prove mutually encouraging.

More power in the Lord to our secretaries!

### JUST A MATTER OF DEGREE?

(Guest Editorial!)

It seems to us that there is a marked deterioration in the thinking of some of our Christian leaders in regard to war, weapons, and the atomic bomb. When the bomb was used on the civilian population of two Japanese cities a wave of protest went up from the Christian world. "Never again," we said. And we meant it.

In a press conference which followed Secretary of State Acheson's radio message to the convening convention of the National Council of Churches this moral concept had radically changed.

Said Bishop Oxnam: "There is no moral difference between the atomic bomb and the bow and arrow."

Will this stand a careful analysis? Is there no more moral difference between a weapon which at the most can kill but one person for each arrow and one which can level cities and count the dead by the thousands?

Is there no difference between an instrument of death which makes a clean wound and one which not alone kills but maims survivors for their shortened lives?

Is the reasoning as simple as that? We doubt it. The man who is guilty of mass murder has committed a crime far beyond that of the one who aims a pistol at an enemy and leaves one dead on the sidewalk. The law is on this side of the argument and, we think, religion as well.

In the same interview O. Frederick Nolde, in response to a similar question, replied: "Full Christian principles are not applicable unless the two sides agree. When one disagrees to the extent of aggression it must be dealt with."

There are a lot of us who would like to take refuge in a philosophy of this kind. It is not the kind upon which most of us were raised. Our Christianity is hardly contingent upon those about us in home, office, or the world. Dishonesty is dishonesty whether I am dealing with a Christian or a pagan; brutality is brutality whether visited upon a friend or an enemy.

The Christian obligation is well stated by Saint Paul when he said: "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." — Church Management for January, 1951. Used by permission.

### OUR SERVICEMEN

#### Where They Are

(The Church should keep in touch with those who have entered the armed services and alternate services of our country. As an aid in carrying out this privilege, the Sabbath Recorder will publish from time to time the names and most recent addresses of our servicemen. Please keep us informed. Correct information is most essential.)

Lt. J. L. Skaggs 0-1644093  
Co. 13, 4th Bn. BTG, SCRTC  
Camp Gordon, Ga.

### PERSPECTIVE ON THE DISCUSSION OF DENOMINATIONAL REORGANIZATION

By Rev. Albert N. Rogers  
Pastor, Seventh Day Baptist Church  
Alfred Station, N. Y.

"Since the existing constitution of the General Conference was carefully planned with reference to consolidating and unifying our polity, the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society, at their next annual sessions (should) enter into closer relations with the General Conference. . . . This recommendation on denominational polity was adopted by the Seventh Day Baptist Council held in Chicago, October 22-29, 1890. (Cf. Proceedings of the Seventh Day Baptist Council.)

By action of the Salem Conference last summer we are now engaged in rethinking our denominational organization. Valuable perspective is gained from the report of this Council held sixty years ago by vote of another Salem Conference. Nearly one hundred representatives from seventy-nine Churches met and drafted proposals for meeting the demands laid upon our people at the close of the last century.

After placing the burden for denominational unity squarely upon the Missionary, Tract, and Education Societies, the Council submitted two steps they might take. It asked additional recognition of life members by the societies, and it proposed that the Churches appoint delegates "as a permanent constituency" to the annual meetings of the societies in the same way that General Conference now does so in a nominal way. It was assumed that some of the annual meetings of the societies might be held in connection with the annual sessions of General Conference.

All was not well with denominational finance in 1890. "Pastors and executive officers of each one of the Churches (were urged to) put forth earnest and unsparing endeavors to lead all to give with regularity according to their several ability and as the Lord may prosper them; and that they pay to the benevolent societies for their use a sum equal to an average of at least five cents weekly, per member, and

as much more as may be required by their means and their obligation to God. . . .” It was also recommended that a standing committee on systematic benevolence be appointed by General Conference, and that the Churches use weekly offering envelopes. The united Denominational Budget came somewhat later, but undoubtedly groundwork for it was laid in Chicago.

Partly in response to a recommendation from the Council, the publishing house of the denomination was moved from Alfred to Plainfield. Beginning with a study of the spiritual life and religious development in our Churches, the delegates gave serious attention in turn to missionary interests, Sabbath reform, publishing interests, education, women's work, young people's work, and the subjects already mentioned. Current at the time was a resolution on moves being undertaken to close the Columbian Exposition on Sunday.

It would seem that the issues before us this year also are how to consolidate our various working agencies and how to support them. Questions related to the Denominational Building and the Sabbath Recorder cannot be settled until these are clear. Increased support of the missionary and educational programs of the denomination depends on these also. The Commission was organized to tie us more closely together than annual Conferences had been able to do.

Whether the Commission is to be strengthened by representatives from the associations, or by the employment of a general secretary, may be decided at the General Conference at Alfred this summer. The delegates can amend the Conference by-laws to make the first possible in the course of time, or they can undertake the second immediately if they so desire. But whether or not the societies will decide to adjust their by-laws and make their programs more directly the mind of the people cannot be decided at Alfred.

**ANNUAL MINISTERS'  
CONFERENCE**  
**SHILOH AND MARLBORO, N. J.**  
**APRIL 2-5, 1951**

### STUDENT ASSISTANT PASTOR AT ALFRED REPORTS

(Excerpts from report of Duane Davis, student assistant pastor, to the annual business meeting of the First Alfred Seventh Day Baptist Church, January 14, 1951.)

Your pastor's assistant has been employed by the Church for the last four months of 1950. Work was begun to coincide with the calendar of the university in the middle of September.

Weekly planning conferences have been held with Pastor Harris at the parsonage nearly every Monday to plan together the activities ahead.

Perhaps one of the most apparent contributions made to the congregation has been the weekly story or message for boys and girls which the pastor's assistant has given ten of the fourteen weeks in the Sabbath morning service. These have been enjoyable to present, and the many expressions of encouragement from members of the congregation have been an inspiration.

On Sabbath day, October 28, in the pastor's absence, his assistant delivered the sermon and conducted the morning service of worship.

He has acted as coadviser with Don Sanford to the youth group of the Church and aided in the reorganization and adoption of a constitution for the Christian Endeavor.

The youth Vesper Choir, which meets weekly for practice and presents a monthly vesper, was organized during the fall. The assistant pastor helped to instigate its organization, and some of the Christian Endeavor social suppers held in connection with the Vesper Choir. Increasing interest in the choir in participation and vesper attendance shows that it is serving an important part in our Church program under the valuable direction of Mrs. Elizabeth Percy.

The assistant pastor served as teacher of the college Sabbath school class, which meets in the Gothic, from September to December. The class is now being taught by Dr. Wayne R. Rood.

Several times letters have been written and sent out to the youth groups, the choir, and in one instance to members of the advisory board. Assistance has been

given to Pastor Harris in addressing post cards, letters, and in some of the mimeographing. A bulletin of the service of the Vesper Choir has been composed and mimeographed by the assistant pastor for each vesper service.

In December, some time was given assisting the Sabbath school's home department in distributing the Helping Hand to older people of the community.

As a result of much prayerful thought, suggestions from members of the congregation, and in co-operation with Pastor Harris, it was decided to begin a program of extended training for the children, to take place during the sermon time of the morning service. So, on December 23, the children were especially invited to go to the parish house following the message for boys and girls. Average attendance has been about twenty since that time. The eager response makes it seem worth while to continue the special emphasis for boys and girls to have a time of their own during the morning service, following the opening time of worship with their parents.

Plans for the rest of the school year include bettering the children's extended time on Sabbath morning, more help with the home department, a letter to young people away from Alfred in colleges or in the service of our country, and continual help in Pastor Harris' busy schedule.

The four months have been enjoyable. The experience in preparation for the gospel ministry along with training in the School of Theology is appreciated, and will be of great value in the years ahead.

May all of us work together for the furtherance in Alfred of the growth of the kingdom of our Lord and Saviour Jesus Christ, and may all action be done in His name.

Respectfully submitted,  
Duane Davis,  
Student Assistant Pastor.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

Mala'chi 3: 10.

### WORSHIP IN GROVES AND UNDER TREES

By Herbert N. Wheeler

Trees have been associated with the worship of idols, and of the Supreme Being of the universe ever since the far-distant past. Manasseh, wicked king of Israel, “set a graven image of the grove” in the house of the Lord; Ahaz “sacrificed and burnt incense . . . on the hills, and under every green tree.” The Lord told Gideon to “throw down the altar of Baal . . . and cut down the grove that is by it.” The druids worshiped in groves, especially oak groves, since they held the oak tree in high regard.

Trees and groves have been used as places for communion with Jehovah God throughout the ages, and Christ often resorted to the mountains and the wilderness places, and especially to the Mount of Olives for prayer and meditation. There is something about a magnificent grove that causes a person to think of God and puts him in a worshipful mood.

Rev. Herbert C. Van Horn, former editor of the Sabbath Recorder and a lifelong friend of the writer, said that he and some friends were in a grove of California redwoods early one morning, and felt the urge to hold a prayer meeting, when another group near by asked if they might join them in the worship. Redwoods, towering in their majesty to great heights pointing to the limitless sky, are a strong appeal to worship the Creator of all things, under their canopy.

Charles Wakefield Cadman, the great American composer of music about nature, felt the call and took his piano into a redwood grove seeking a place that would give him inspiration for the composition of a great theme.

In harmony with this spirit, it was with great interest that I read in the January, 1951, issue of American Forests the article, “Prayer Trees,” written by Dorothy Guch. This article tells us that cowboys in Wyoming, Colorado, New Mexico, Arizona, and Texas have selected individual trees where they meet once each year to hold religious services for several days. They wanted a place where they could squat on the ground about a campfire,



could talk together, and sing the songs their mothers used to know. So they selected a good tree where the cowmen, for miles around, gathered for the yearly camp meeting. New Mexico ranchers were the first in this movement, and asked Gordon Gray, the forest ranger, if the Forest Service would object to a campground and Church site on Nogal Mesa. The ranger was sure there would be no objection, and suggested the mesa would help them to give inspiration to others. The cowboy said Gordon was wrong, that "there wasn't a 'cowpoke' who could inspire a jack rabbit to live a better life, but the forest and the view from the mesa would 'make the Devil hiss himself whitewash his ways.'"

The first meeting on Nogal Mesa lasted four days, cattlemen coming from a radius of 150 miles, the men sleeping at night in their blankets on the ground under the stars, as they would at a cattle roundup. This first of such meetings was most successful, as those attending ate donated food, and listened to non-denominational services held in buildings made of rough pine, that replaced the "coot" tents. A minister held a service in the tabernacle, but the most enjoyed meeting was at 5 p.m., under the blue sky outside the Church house by the tree where the men whittled cedar sticks, some one read a bit of Scripture, and each one spoke when he felt like it, discussing his troubles, sharing thoughts with the neighbors.

The three camps — at Pagosa Springs, Colo.; Snowy Range, Wyo.; and Montosa, N. M. — use the ponderosa pine (western yellow pine) for their "prayer tree." The Perkinsville, Ariz., tree stands alone in a grassy valley; and at Glenwood, N. M., and Sonoita, Ariz., the white oak is the tree. A cowboy says, "God made the tree, so there is no better cathedral."

Perhaps the Church forests can be of use in this respect, by groups other than the regular Church organizations.

2121 Virginia Avenue NW,  
Washington 7, D. C.

**Seventh Day Baptist General Conference**  
ALFRED, N. Y., AUGUST 14-19, 1951

### DIVIDED RESPONSIBILITY

Divided responsibility is at the very heart of democracy.

The country fully realizes the critical nature of the emergency which faces the United States and the entire free world.

It also realizes the necessity of dealing with this emergency efficiently but without developing totalitarianism, against which we arm.

There is no more corrupting influence than the development of ever-swelling power.

For this reason, and with entire sympathy for the Armed Forces in every legitimate and reasonable demand upon Congress and the American people, we suggest the high importance that Congress shall not forget its own responsibility. For the elected representatives of the people to put the stamp of approval upon every request of the Armed Forces even when those requests are within the area of Congressional responsibility and run counter to the considered opinions of the legislators, would be an abdication which the people would regard with profound unease. Have we not been warned that we cannot defend ourselves without losing everything we want to defend? We do not believe this to be true; it is ours to see to it that it is not allowed to become true.

There was reason in Representative Mundt's suggestion that even the contemplated expenditures for defense should be subjected to close scrutiny for possible savings.

These thoughts are prompted by the failure of the Senate Armed Services Committee, in the bill it is reporting, to provide for protection of the men in the Armed Forces against systematic exploitation by the liquor traffic. Many of these men will be very young and many of them — we believe on the average, the best of them — will come from homes where they are encouraged to abstain from liquors. Indeed, the majority of them will have been taught in their schools and in their Churches that abstinence is the better and safer way of life.

The American Legion, in a bill it proposed to the committee, made very clear

its attitude that such protection should be offered in any system of military training or service. Members of the Senate committee considering this legislation, men of great experience and prestige, believe that such provisions should be made. So far, they have NOT been made and this failure seems to be due to an uneasy deference on the part of the legislators to all suggestions from the Pentagon. Too great a deference may lead to a customary bypassing of the elected representatives of the people, to reach an autocratic group holding all power of decision.

### GENERAL EISENHOWER AND BEER IN THE ARMY

General Dwight D. Eisenhower, in testimony before the Committee on Armed Services of the United States Senate, February 2, 1951, made the following significant statement:

"I will tell you this about the American soldiers. When I finally got enough shipping to send home for something of that kind for our soldiers after the first landing in Africa, I conducted a Gallup poll and found that instead of beer, they wanted Coca-Cola, which was easy because you can bring over the sirup and make it there."

(The statement appears on page 1194 of the hearings: "Universal Military Training and Service Act of 1951.")

Note: This statement was in reply to a question by Senator Saltonstall: "He also buys Coco-Cola, does he not?"

There are men high in the Armed Forces who are evidently disturbed by the number of alcoholics among veterans. When an abstainer becomes a drinker, he incurs a certain liability to alcoholism, a greater liability to ordinary addiction, and a very formidable liability to involvement in alcoholic misfortunes which are almost infinite in variety.

For this reason we suggest that the matter should receive adequate consideration in general debate. Why are not the provisions of existing law carried out? Why are there persisting rumors and more than rumors, of unsatisfactory conditions in

the Occupation Area in Germany? Why these humiliating stories of misconduct, so damaging to the prestige of the United States? Is it because examples set the men are bad? Is it because no standard is raised, no high ideal of morality is set before the men in regard to alcoholic indulgence?

We believe that others in places of responsibility should share the evident concern of General Eisenhower in this matter. (See box on this page.) Too much is at stake for them to fail to do so.

In the meanwhile, the responsibility primarily rests upon Congress. There should be no rubber stamping.—Clipsheet.

### IF EASTER BE NOT TRUE

If Easter be not true,  
Then all the lilies low must lie;  
The Flanders poppies fade and die;  
The spring must lose her fairest bloom  
For Christ were still within the tomb—  
If Easter be not true.

If Easter be not true,  
Then faith must mount on broken wings;  
Then hope no more immortal springs;  
Then hope must lose her mighty urge;  
Life prove a phantom, death a dirge—  
If Easter be not true.

If Easter be not true,  
'Twere foolishness the cross to bear;  
He died in vain who suffered there;  
What matter though we laugh or cry,  
Be good or evil, live or die,  
If Easter be not true?

If Easter be not true —  
But it is true, and Christ is risen!  
And mortal spirit from its prison  
Of sin and death with Him may rise!  
Worth while the struggle, sure the prize,  
Since Easter, aye, is true!

Henry H. Barstow.

—From Quotable Poem compiled by Clark Gillespie. Published by Willett, Clark, and Colby. Used by permission.

### COMMISSION MEETING

Plainfield, N. J.

March 29-April 1, 1951

## HISTORY OF SEVENTH DAY BAPTIST CHURCH DODGE CENTER, MINN.

By Rev. Earl Cruzan, Pastor

The first settlement of Seventh Day Baptists in Dodge County, Minn., was made in June, 1856, when two families, those of Joel Tappan and Benjamin F. Bond arriving from the East, located in the southern part of Wasioja Township. Other families came later in the year, among whom were the Burdicks, the Ayars, and the Crandalls.

These people were hardy pioneers who, in spite of the wolves that howled about their homes, the rattlesnakes that threatened the lives of their children, Indian raids and periods when starvation seemed near at hand, converted the forests into grazing lands and used the logs to build homes that later were to produce strong men and women of our faith.

The Bonds and Tappans held their first meetings for Bible study, song, and prayer in their immigrant wagons and later in their log houses. Brother Bond and Sister Tappan seem to have been the first prominent leaders, for it was they who laid the foundation for the future organization of the Church.

On June 4, 1859, twelve Seventh Day Baptists met at the home of Benjamin F. Bond to consider forming a Seventh Day Baptist Church. Nathan M. Burdick was chosen moderator and Elder Crandall, Nathan M. Burdick, and Benjamin Bond were elected a committee to draft an exposé of faith and the rules of the Church.

Two leading sins of that day, slavery and intemperance, held an important place in their articles of faith as issues that Seventh Day Baptists must antagonize. The eleven persons qualified to subscribe to the covenant and articles of faith were: Elder Phineas S. Crandall, Lucius J. Crandall, Nathan M. Burdick, Matilda L. Crandall, Clarissa A. Burdick, Albert M. Burdick, Esther L. Crandall, Eli B. Ayars, Benjamin F. Bond, Adeliza B. Bond, and Caroline S. Tappan. Seven more members were added to the Church the next month.

Benjamin F. Bond was chosen the first Church clerk and Nathan M. Burdick the

first deacon. Mrs. Rebecca J. Ayars was the first one baptized into the Church.

On June 8, 1861, Samuel R. Wheeler, a young man of 27 years, interested in the ministry, preached his first sermon in the log house of Joel Tappan. He later became a successful pastor and after several years was called to the pastorate of this Church.

By 1863 the Church had grown in spirit and numbers to the extent that a house of worship seemed very necessary. A meeting was held at Joel Tappan's home on July 17, to consider the matter. Elder Burdick furnished a plan, and a building committee was appointed consisting of Deacon Charles Hubbell, John Ellis, and Alva Jones. Four hundred dollars was offered by the Missionary Board and the Church voted to raise \$300. Elder Charles M. Lewis solicited \$100 in 1865. The building was erected on what was called South Prairie about three miles south of Dodge Center, at a cost of \$800.

During this time the Civil War called away from the Church nine of its members.

Elder Oliver P. Hull was called to become pastor in 1864. He had supplied the Church in 1862. Elder Burdick supplied in 1863 and Henry B. Lewis supplied a great deal during 1865, 1867, and 1869.

As most of the Sabbathkeepers were living in Wasioja and Ashland Townships, it was voted in 1866 to call the Church the Wasioja-Ashland Seventh Day Baptist Church. Joel C. West became pastor in 1866. The first vote to take a collection on the Sabbath was on December 9, 1866.

In 1868 the Church adopted the articles of faith and covenant of the Milton, Wis., Church to be used in place of those already in force. These articles were more concise and less dogmatic. In that year also, 14 new members were received into the Church as a result of the meetings held by Elder Stephen Burdick.

Revival meetings were held again in October, 1871, this time by Elder Charles M. Lewis. Rev. Zuriel Campbell was called to the pastorate at that time.

The Church building was drawn with teams from South Prairie to Dodge Center in 1873 and enlarged and improved.

David C. Fairbank gave the lot where the Church now stands.

In the same year a committee was appointed to examine the Minnesota State laws to learn the legal right of Sabbathkeepers and if necessary to petition the state legislature for the full rights of Christian citizens. The committee reported that the Sabbathkeepers were sufficiently protected by the state constitution.

On February 8, 1874, the name of the Church was changed to that of Dodge Center Seventh Day Baptist Church.

An organ was purchased in 1876. Mrs. Lulu B. Ellis was the first organist. In 1878 a bell was purchased and placed in the belfry. This was brought about by the efforts of Pastor George M. Cottrell.

Elder Henry B. Lewis was called to succeed Pastor Cottrell in 1883. During his pastorate there were 45 additions to the Church, bringing the membership up to 129.

Pastor Lewis was succeeded by Rev. Samuel R. Wheeler who came to Dodge Center April 1, 1887. During this pastorate the Christian Endeavor Society grew to importance as a help to the Church.

Rev. Herman D. Clarke came as pastor in 1893 to fill the vacancy left by the resignation of Pastor Wheeler. Up to this time the Church had owned no parsonage; but now a house and lot on Main Street west of the Church were purchased from Edward L. Ellis, for the pastor's family. This was used as the parsonage until 1905.

By 1894 the small Church could no longer accommodate the congregation and an addition was built on the west side with a new belfry at a cost of \$800.

During the pastorate of Rev. Mr. Clarke the Church was very active in temperance reform movements. Many of its members were leaders in fights against the saloons in the community. Fifty-one members, 39 of which were by baptism, were taken into the Church. The Junior Christian Endeavor became a large and active organization of the Church. Elder Clarke's pastorate closed in 1899. Elder Orpheus S. Mills, who had just retired from the active ministry and moved to Dodge Center, supplied the pulpit until a pastor was obtained.

(To be continued)

## 1950 STUDENT EVANGELISM

Just as it would be impossible to secure word pictures of all evangelistic work in our foreign fields, it is also difficult to have every participant tell of his experiences in student evangelism during the summer of 1950. Two "Daves" have written down some of their impressions of teamwork and we are sharing their comments at a time of year when the new summer's challenge to service approaches. Dave Pearson of last year's "Southwesterners" and Dave Williams of the "Gospel Forty-niners" report to you. The Southwesterners included Dave Beebe, Gentry, Ark.; James and Inez Mitchell, then of Nady, Ark.; substitutes, Fred and Rolleesa Le Blanc, Hammond, La.; and Dave Pearson, Amsterdam, N. Y. The Forty-niners were Dave and Jeanne Williams, Verona, N. Y.; Marian Coon, Salem, W. Va.; D. S. C.

### The Southwesterners

Last spring as the school year was drawing to a close, I received a letter from Secretary David S. Clarke. I wasn't sure at the time, but that letter contained my plans for the summer of 1950. At once I saw the greatness of the opportunity and gave myself to the work of student evangelism.

At the close of school, I gladly left South Carolina for my home state of New York. There I spent three weeks before I received final word to leave for the Southwest.

The time came when I had to say with the Apostle Paul, "The time of my departure is at hand." Once again I left family and state, passing through Pennsylvania, Ohio, Indiana, Illinois, and Missouri before I finally reached Arkansas. My trip required better than fifty hours, but it was extremely pleasurable. I met many on the bus with whom I enjoyed many hours of conversation. Most of these I shall never meet again but I shall remember them for the months to come. As I was waiting in a bus terminal, I spoke to a man who was passing by. He saw me with Bible in hand and labeled me as a friend. For the next 15 or 20 minutes we talked together. He, of course, was a born-again Christian and we enjoyed talking.



Once I arrived in Mena, Ark., I began to weave my way toward Camp Miles. The last 10 miles were the hardest, but finally I was relieved by two vacationers who drove out of their way to take me to camp. A hearty greeting was given me by Brother Clifford A. Beebe, pastor of our Church at Gentry, Ark. Within a matter of minutes, we were standing around the breakfast table to partake of God's blessings. Many faces were entirely new to me, but it wasn't long before we got to know each other.

This was just the beginning of an eventful summer. Much has been said about the work, and if I said more, I would repeat that which has already gone forth in testimony and print. The summer presented many rich opportunities to all who worked on the teams, for which I shall ever be thankful.

I rejoice to think that this emphasis has been placed upon evangelism. I sincerely hope that in the future, we as Seventh Day Baptists will bring the Gospel of Christ to the world about us.

Respectfully submitted,

David Pearson.

### The Gospel Forty-niners

The Gospel Forty-niners praise God for the privilege of serving Him for the second consecutive summer sponsored by the co-ordinated Seventh Day Baptist effort. These summer weeks have been a joy and challenge to us. Our hearts rejoiced as we distributed tracts, witnessed, sang, preached, and prayed for the lost. Our prayer, too, was for personal cleansing to be usable in reaching hungry souls. The Holy Spirit did convict and point some to the Lord in spite of our own blunders.

Including the two Daily Vacation Bible Schools in Battle Creek, we co-operated in five different Daily Vacation Bible Schools, reaching some 275 children with the glorious saving gospel. Of this number, we had the joy of seeing over a score won to Christ and of sowing the precious seed. Our experiences in visitation were joyous. This one circumstance is too blessed to keep. One of the team members called at a rural home and before leaving that "p.m." had the joy of seeing

not only the mother but also three of her children yield and receive Christ as personal Saviour.

Marian's service was that of music for the Daily Vacation Bible Schools as well as for the evening meetings the team conducted or assisted in. We challenge other Seventh Day Baptists to dedicate their God-given talent to its rightful owner.

The team feels that this pioneering work, along with the Southwestern team, is preparing the way for a time of real harvest of souls, through student evangelism. God needs many others to labor for Him. The spiritual dividends supersede everything else in benefits received.

We humbly acknowledge our failures and shortcomings and take this opportunity to express to all our Christian friends especially in Middle Island, Independence, Battle Creek, Indianapolis, and Stonefort, our heartfelt thanks for their kindness and understanding guidance as we have labored with them in love for our Lord and Saviour, Christ Jesus.

David S. Williams.

### WOMEN'S BOARD MEETING

(Excerpts from the minutes)

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met at the home of Mrs. G. H. Trainer on February 11, 1951, with the following members present: Mrs. J. L. Skaggs, Mrs. Ottis Swiger, Mrs. G. H. Trainer, Mrs. Rex Zwiebel, Mrs. Okey Davis, Miss Alta Van Horn, Miss Lotta Bond, Mrs. Orla Davis, Mrs. O. B. Bond, and Miss Greta F. Randolph.

Mrs. Swiger led the devotional period, using a meditation emphasizing prayer from the Church Woman, and excerpts from a Guide to Confident Living.

Mrs. Swiger read the report of the treasurer, showing the following balances: General Fund, \$77.10; Evangelistic Fund, \$1,118.59.

It was voted that the registrar of Salem College, Miss Alta L. Van Horn, be the board representative in the Christian Education Department at Salem College.

Miss Van Horn read the report of the Christian Culture Committee, which was accepted item by item, as follows:

The committee recommends that:

1. A notation in the next News Letter call attention of our women to an article in the January, 1951, issue of the Reader's Digest entitled, "What Prayer Can Do."

2. Enough of the pamphlets, "The Divine Plan," by Glenn Clark, be ordered for each News Letter.

3. The attention of our women be called to the book, "The Christian Prospect in Eastern Asia," and that one copy be ordered by the board. It may be obtained from the Friendship Press for 75 cents.

4. The mission books for which we have had no recent call be sent to the Missionary Research Library in order that they may be distributed to libraries in Europe.

5. An item in the News Letter might suggest that if any woman knows someone who is a shut-in, that a subscription of "Along the Way" might be sent. This is edited by Vivian B. Kimball, who is a Seventh Day Baptist, at Walworth, Wis. It may be obtained by sending five cents a month to Miss Kimball.

6. The board make it a policy of inviting the junior and senior Seventh Day Baptist girls to become associate members of the board. In order to put this into motion, the committee further recommends that the president of the board, Mrs. Skaggs, extend an invitation to the following girls: Marion Burdick, Marian Coon, Jean Davis, Evelyn Hemminger, Mae Randolph, and Lenora Williams.

Mrs. Okey Davis reported for the Christian Citizenship Committee.

The Ways and Means Committee report was read by Greta F. Randolph.

The committee recommends that:

Tuition in Christian Education courses in Salem College be paid for Marion Burdick, Mae Randolph, David Beebe, Doyle Zwiebel, and Edna Ruth Randolph from the \$98 the board agreed to pay toward college training in Christian Education.

It was voted that the corresponding secretary write a letter to Mrs. Ross P. Seager in appreciation for her report in the Recorder.

Adjourned to meet March 11, 1951, at 2 p.m.

Mrs. J. L. Skaggs,  
President,  
Greta F. Randolph,  
Secretary.

### Our Children's Letter Exchange

Dear Mrs. Greene:

I like to have mother read your letters from the Sabbath Recorder and thought I would like to send one also. I am five years old and go to kindergarten.

My sister Joan and I have a rabbit and a kitten named Tippy. I like to help my grandpa take care of the chickens.

I like to go to Sabbath school. Mrs. Van Horn teaches our kindergarten class.

Your friend,

Jimmy Palmer.

Brookfield, N. Y.

Dear Jimmy:

I was ever so glad to receive your letter. Letters from Brookfield children are especially welcome since I like Brookfield and its people.

When we lived at Independence our children had a good many rabbits. In fact, they furnished rabbits for many of the children in the neighborhood. They were Belgian hares really, but we called them rabbits. Of course our children always had a kitty and often several of them. Tippy is a cute name for a kitten. Our children never had a Tippy. The names I can remember among their kittens are Dick, Spotty, and Skeezies.

I'll bet it's fun to help take care of chickens and how I do like their eggs; only I did get tired of cleaning about two crates of eggs a week to ship to New York. Ha!

I'm glad you like to go to Sabbath school where you may learn over and over how much Jesus loves little girls and boys.

Truly, your friend,

Mizpah S. Greene.

Dear Mrs. Greene and the Children:

Once more after long silence I take my pen to wish you God's very best gifts in this opening year. I feel guilty to have left you so long without notice, but I will make up by telling you about —

"Chargoggagoggmanchauggagogg-  
chaubunagungamaugg."

You would have laughed could you have seen me, pen in hand, trying to write it correctly for you. I would be interested

to see the typesetter who fixes it for the Children's Page in the Recorder.

And here is another one, somewhat similar, yet different too, maybe harder to spell —

"Enarchaanhologoskaihologosan-prostontheon."

That first long word is an Indian sentence now used as the name of a lake I passed near, on my way home in the midst of winter after spending six weeks in Alfred, N. Y. The name of the lake means this: "You fish on your side, we will fish on our side, and we both can fish in the middle."

Since this agreement was made more than a hundred years ago, between the Indians and the white men who lived around this lake in Massachusetts, people have enjoyed visiting there for its lesson and results of harmony and freedom from quarrels. We wish it might be equally peaceful on all sides of our round earth.

The second long word is a Greek sentence from our Bible, John 1: 1, meaning: "In the beginning was the Word, and the Word was with God."

It is interesting to know that hundreds of years ago the Indians and the Greeks used to join their words together without any space between them. Now we use spaces.

I hope you children will like language study in school, and will learn how to read both Indian and Greek. There are other languages, too, that are nice to know. Greek is especially so, for in that language are words of beautiful sound telling us of Jesus Christ, His Sermon on the Mount, and His promise of eternal life, after right living here on earth. The Greek language tells us also about the Sea of Galilee where Jesus loved so much to be.

I must stop now with fond farewell,  
Lois F. Powell.

Box 56, Princeton, Mass.

Dear Mrs. Powell:

Thank you for your interesting letter. I surely had a time typing the Indian and Greek words. I still am not able to pronounce them.

Sincerely yours,  
Mizpah S. Greene.

## CHURCH NEWS

**BATTLE CREEK, MICH.** — At the January 7th Church business meeting Rev. Alton L. Wheeler was elected pastor for another year and voted a cash bonus. The moderator, Dr. B. F. Johanson, was asked to convey the appreciation of the Church for all the fine work Rev. Mr. and Mrs. Wheeler had done in the past year.

The Senior Christian Endeavor Society had charge of the morning worship service on February 3, in observance of National Youth Week. Ward Maxson, president, was in charge. Dale and Wendell Thorngate sang a duet, and Velma Rowe, a solo. Arthur Millar played the trumpet, and Ruth Johanson, the violin. Neva Brannon was organist for the morning. The two-part sermon was delivered by Dorothy Stiede and Wayne Maxson, and Jacqueline Wells brought the children's message. Others participating in the service were Phyllis Bunce, Patricia and Roberta Putnum, Owen Davis, Winifred Stiede, Ronald and Robert Babcock, Neil Crandall, and Ervin Davis.

The Ladies' Aid Society has put on three mission programs for the Church. On Sabbath night, February 3, a lunch, games, and a review of the book, "So Sure of Life," were enjoyed by the Church families. At a Sabbath afternoon Berean Hour the society presented a guest speaker to review the book, "Near East Panorama," and the following week a former missionary to India told of her experiences there.

The social committee has asked different organizations in the Church to sponsor an all-Church family night on one Sabbath night of each month. In January the Pro-Con, young adult group, presented the Moody Bible Institute color sound film, "Voice of the Deep," followed by lunch and games. In February the Senior Christian Endeavor entertained with a patriotic social. — (Mrs. Geo.) Madelene Parrish, Correspondent.

**CHELTENHAM, PA.** — The members of the Philadelphia Fellowship met together for their annual business meeting on January 26, at which time the following officers were elected: President, William D. Parry; vice-president, Carlton W.

Wilson; clerk, Mrs. Alberta Godfrey; treasurer, Mrs. Nellie Parry; chorister, Mrs. Jean Hildreth; pianist, Mrs. Ahvagene Clarke; Sabbath school superintendent, Miss Ethel Wilson; children's Sabbath school teachers, the Misses Jean and Patsy Hildreth; corresponding secretary, F. Kenyon Clarke.

Our fellowship is unique in that every member holds a responsible office.

We were pleased to have Irving Seager, a charter member of the fellowship, at the service this day.

On February 10, Rev. Wardner Fitz Randolph spoke to us about the Jamaica Mission Field. Rev. and Mrs. Rex Burdick brought him from Marlboro, and after our Church and Sabbath school services, we met at the home of Mr. and Mrs. F. Kenyon Clarke for a social time and an opportunity to see slides of interest of Jamaica, and to hear more about the work there.

On February 24 we were pleased to have Zale Godfrey, who is home on furlough from Texas, meet with us.

The fellowship continues to hold services at the home of Pastor Carlton W. Wilson who leads us. Contacts with North and South Jersey Churches twice a month bring visiting ministers and swell our congregation. Anyone in the Philadelphia vicinity on Sabbath will receive a warm welcome if he would like to attend Church. The address is: 118 Ryers Avenue, Cheltenham, Pa. Sabbath services start at 3:30 p.m. — F. Kenyon Clarke, Corresponding Secretary.

**WHITE CLOUD, MICH.** — Our Church voted to send its pastor to Conference and has notified the Conference president of this action.

Marvin Cruzan has re-enlisted in the Air Corps and is stationed at Selfridge, Mich.

Mrs. Elma Johnson recently returned from Jamaica, having spent a month there with her brother, Rev. Neal D. Mills and family.

Mr. and Mrs. Darrell Reefman were called home from Florida to help care for the former's mother, Mrs. Bert Reefman, who fell and fractured her hip on January 28.

Pastor Orville W. Babcock has been using "The Kingdom" as the central thought for some of his sermons lately. When we see the serious conditions existing in the world today, we cannot help but realize that it is a blessed privilege to come apart with fellow Christians and think upon the things of the kingdom. What a year of going forward for Seventh Day Baptists this would be if every member of every Church were earnestly and prayerfully seeking FIRST the kingdom of God and His righteousness! — Mrs. Dora Siems, Correspondent.

## EASTERN ASSOCIATION

The Executive Committee of the Eastern Association has elected Rev. Harold R. Crandall as president to fill the vacancy caused by the resignation of Lewis F. Randolph, who was elected at the session held at Plainfield, N. J., last June.

This association will meet with the Rockville, R. I., Church on June 8-10, 1951.

(Mrs.) Lucie I. Armstrong,  
Corresponding Secretary.

## Obituaries

**Mattison.** — Byran P., son of Luman and Mary Hall Mattison, was born in Alfred Center, N. Y., April 10, 1858, and passed away at the Rutledge Home, Chippewa Falls, Wis., October 5, 1950.

When five years old he came with his parents to West Hallock, Ill. At the age of twenty-one, he, with his mother and three sisters, moved by wagon to Lincoln, Neb., and three years later to North Loup.

In the early years of 1900 he moved from Welton, Iowa, to New Auburn, Wis. Here he married Mrs. Bertha Barry. They sold their farm in 1927 and moved to the Rutledge Home, where they spent many happy years together until she passed away in 1948.

Mr. Mattison was a faithful member of the New Auburn Seventh Day Baptist Church, and had a strong faith in Christianity. Up to the last he retained a keen mind, and interest in political and world affairs.

He is survived by one sister, Mrs. Mary Loof-boro, Milton Junction, Wis., and a host of nieces, nephews, and friends. C. L. L.



# The Sabbath Recorder

## WEEPING MARY

The tardy sunshine slants through orchard mist  
To warm her, huddled by the masonry,  
Touching the shoulders shuddering with sobs,  
Dropping caresses on the tear-stained face,  
Glinting bright copper in her tumbled hair —  
And fitfully she dreams.

“Ah, Magdala, so far in miles and years —  
Old Magdala, beside the lapping sea,  
With friendly, sprawling huts of fisherfolk  
Basking unworried in the summer sun,  
Stolidly squatting there through winter rain —  
And always the smell of fish!

“Aye, and the garrisons of Antipas,  
Those hard, grim, lusty men of haughty Rome —  
One of them smiled from ranks, and later kissed —  
What was his name, that one?

“And then He came — the gentle, knowing One;  
What were a roof and bread compared to Him?  
Or legionary's smile — or even life?  
He was, Himself, a world complete and rich —  
Too rich, mayhap — else why those bitter days?  
Mockings, scourgings, lies and counterlies!  
Sadistic fingers pointing toward a Cross!”

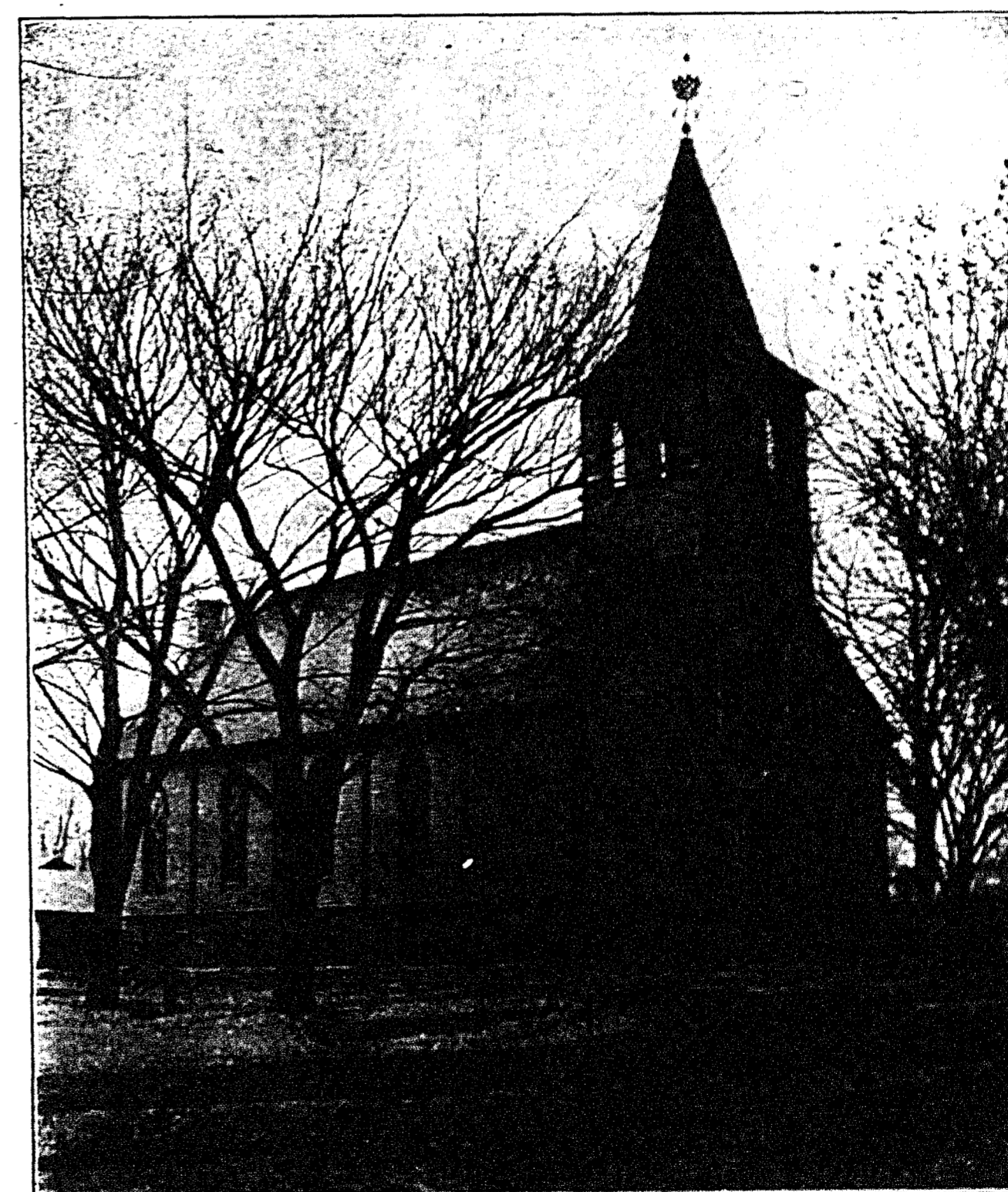
“No!” Wildly she wakes and cries.  
“No!”

“God, let the tortured mind reject pretense of thought —  
Like crushed kaleidoscope, spill senseless, brittle chips!  
Cobweb the door where love dwelt yesterday,  
For grief's a choking hand upon the soul.”

Soft through her crying breaks a voice she knows;  
In disbelief, she turns to see Him there.

“Mary, I had thought that thou wouldst know —  
Mary — do not weep.”

—Don Vincent Gray.



Seventh Day Baptist Church, Milton Junction, Wis.  
(See article on page 196)