

DENOMINATIONAL BUDGET

Statement of Treasurer, March 31, 1952

	Receipts	
	March	6 months
Balance on hand Mar. 1	\$ 84.40	
Adams Center	84.05	206.42
Albion	50.00	154.50
Alfred, First	764.48	1,852.27
Alfred, Second	341.25	417.85
Associations and groups		187.65
Battle Creek		1,616.26
Berlin	16.00	291.40
Boulder	153.43	300.65
Brookfield, First	40.00	129.00
Brookfield, Second	13.49	105.54
Chicago	94.50	343.90
Daytona Beach	103.25	370.90
Denver	128.02	518.89
De Ruyter	118.00	417.00
Dinuba	10.00	32.00
Dodge Center		274.69
Edinburg	31.05	54.12
Farina	20.00	169.20
Fouke	24.65	56.53
Friendship	26.00	34.00
Gentry	10.00	10.00
Hammond		48.25
Hebron, First	31.15	118.25
Hopkinton, First	212.15	627.00
Hopkinton, Second	26.00	26.00
Independence	108.00	235.00
Indianapolis	30.79	30.79
Individuals	50.00	205.00
Irvington		230.00
Jackson Center	15.00	21.50
Little Genesee	149.63	410.43
Little Prairie	1.40	10.10
Los Angeles	79.00	137.00
Lost Creek	181.70	478.67
Marlboro	75.00	463.86
Middle Island	16.81	52.11
Milton	891.16	2,754.63
Milton Junction	152.65	688.52
New Auburn		35.96
New York City, First	87.63	180.73
North Loup	266.18	346.00
Nortonville		106.50
Pawcatuck	982.35	2,994.10
Philadelphia	13.00	56.50
Piscataway	11.00	202.00
Plainfield	702.73	3,664.58
Putnam County (Fla.)		10.00
Richburg	88.00	235.00
Ritchie		35.00
Riverside	916.73	1,829.39
Roanoke	2.00	7.00
Rochester		11.65
Rockville	68.61	88.76
Salem	436.60	889.35
Salemville	58.00	167.84
Shiloh	150.00	1,078.20
Stone Fort		7.00
Verona	21.00	251.35
Walworth	30.00	30.00
Washington	140.00	150.00
Waterford	47.55	113.96
Welton		10.00
White Cloud	24.89	219.57
Wilkes-Barre	25.00	25.00
Total	\$8,204.28	\$26,825.32

Disbursements

	Budget	Specials
Missionary Society	\$2,293.41	\$ 325.81
Tract Society	1,000.98	22.00
Board of Christian Education	1,352.73	27.00
Women's Society	30.82	42.00
Historical Society	183.58	9.50
Ministerial Retirement	504.51	784.67
S. D. B. Building	210.38	4.50
World Fellowship and Service	42.21	
General Conference	1,081.38	21.00
Relief Appeals		191.16
Balance on hand	76.64	
Totals	\$6,776.64	\$1,427.64

Comparative Figures

	1952	1951
Receipts in March:		
Budget	\$6,692.24	\$3,004.25
Specials	1,427.64	701.80
Receipts in 6 months:		
Budget	21,079.43	13,865.57
Specials	5,745.89	3,504.05
Annual Budget	43,825.00	37,000.00
Percentage of budget raised to date	48.1%	37.5%

Milton, Wis. **L. M. Van Horn,**
Treasurer.

COMING EVENTS

Quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, Pawcatuck Church, Westerly, R. I., April 27, 1952, at 2:00 p.m. H. R. C.

May Fellowship Day — May 2, 1952.

Annual Seventh Day Baptist Ministers' Conference — Brookfield and Leonardsville, N. Y., May 5-8, 1952. The conference probably will open Monday evening and close Thursday noon.

New England Seventh Day Baptist Youth Fellowship — Sabbath night, May 10, 1952, at Westerly, R. I. — Bill Barber, Secretary-Treasurer.

Northern Association — The spring session of the Northern Association will meet May 23-25 at Jackson Center, Ohio. The first service will be on Friday at 8 p.m., EST, and the session will close with business at the Sunday morning fellowship breakfast. M. B., Sec'y.

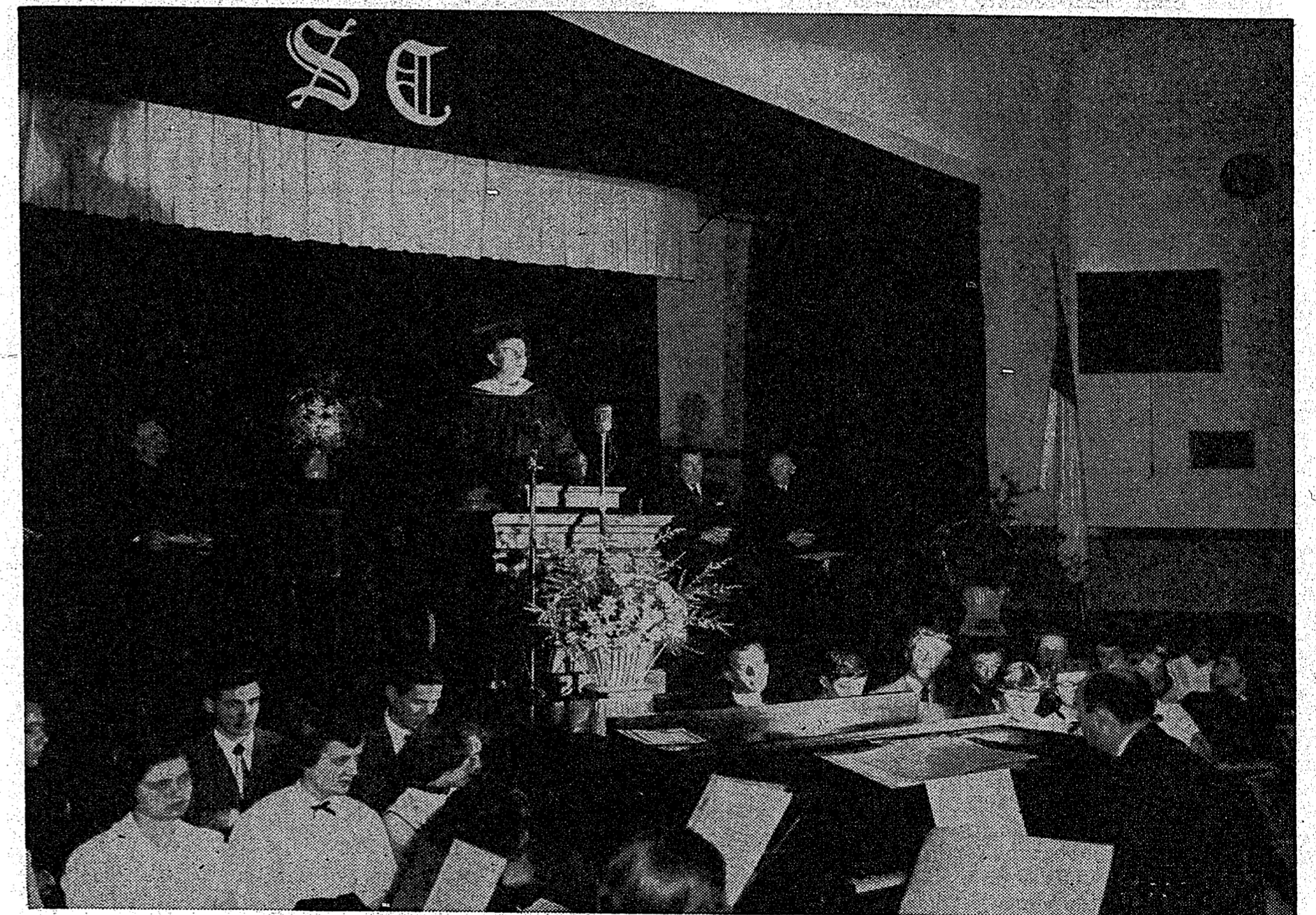
SABBATH RALLY DAY

MAY 17, 1952

Program plans will appear in the Sabbath Recorder of April 28.

APRIL 28, 1952

The Sabbath Recorder



President Kenneth Duane Hurley delivering inaugural address in the auditorium,

Salem College, Salem, W. Va., on Friday afternoon, April 4, 1952.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

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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, N. J.

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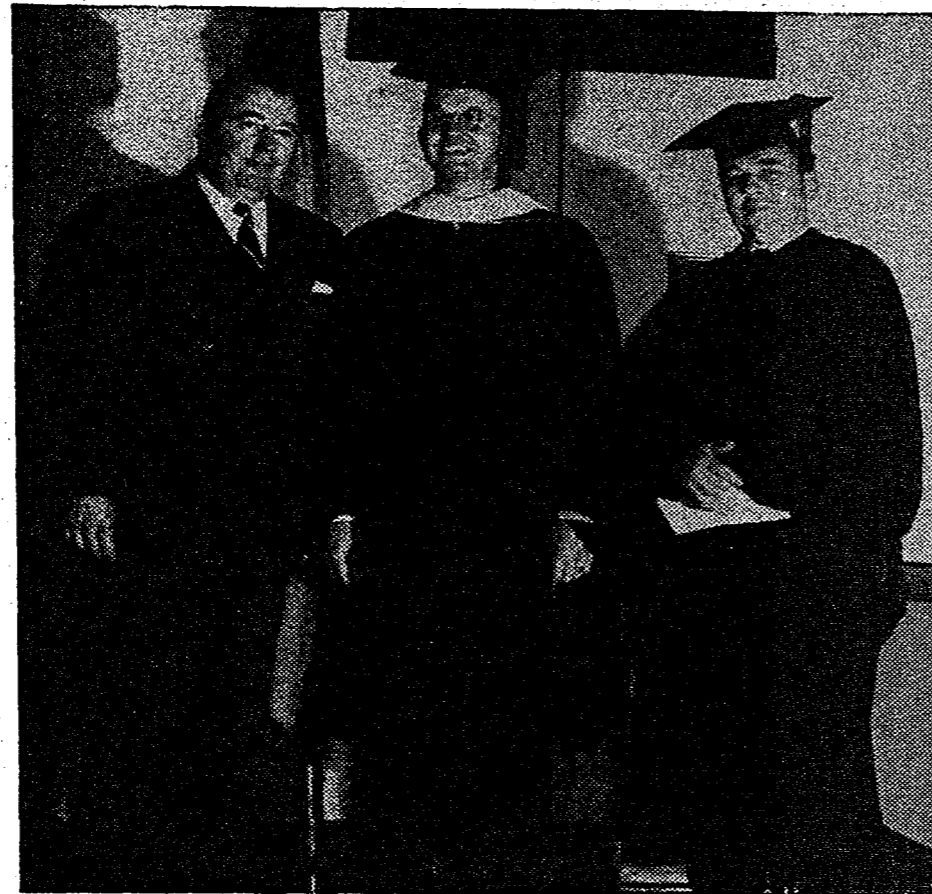
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PLAINFIELD, N. J., APRIL 28, 1952

Vol. 152, No. 17 Whole No. 5,490

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At the Inaugural Ceremonies

Left to right: Dr. Jennings F. Randolph, President K. Duane Hurley, President Alvin R. Keppel.

College Presidents to Address Ministers' Conference

Tuesday afternoon, May 6, the Ministers' Conference meeting in Brookfield, N. Y., will be host to two distinguished guests from the denominational scene in what promises to be one of the highlight sessions of the conference. At this meeting President Carroll L. Hill of Milton College and President K. Duane Hurley of Salem College will discuss the problems and goals of the Church-related college. Ministers who are nearly all alumni of one of these two liberal arts institutions will hear an analysis of the role of Christian higher education as related both to contemporary society and the program of the Christian Church.

President Hill has been known to many Milton students first as pastor of the Seventh Day Baptist Church at Milton, as member of the college board of trustees, and as president of the college. Only recently installed in his present office, President Hurley is better known to Seventh Day Baptists at large through his work for two years as editor of the Sabbath Recorder. Both are graduates of the institutions which they now serve.

Rev. Everett T. Harris will preside at this session. — Contributed.

INAUGURAL CEREMONIES AT SALEM

"We have not inaugurated a president of Salem College in forty-three years," remarked Vice-President Cecil H. Underwood who served as toastmaster at the guest luncheon on Friday noon, April 4. Consequently, the inauguration of K. Duane Hurley as seventh president of Salem College was an outstanding event.

Beautifully decorated tables awaited the guests as they entered the Seventh Day Baptist Church dining room. Following the invocation by Vice-President Underwood, the ladies of the Church served a delicious luncheon.

Greetings to President Hurley

At the luncheon, greetings to President Hurley were brought from the Colleges and Universities by President Irvin Stewart of West Virginia University, from the West Virginia Colleges by President Richard E. Shearer of Alderson-Broadus College, from the West Virginia Department of Education by State Superintendent of Schools W. W. Trent, from the Sixth President by Dr. S. Orestes Bond, president 1919-1951, from the Churches by Rev. Herald A. Grandstaff, pastor of the Salem Methodist Church, representing the Harrison County Ministerial Association, from the Alumni by President R. Eugene Luzader, from the Students by President Frank Angiulli of the Student Federation.

In his characteristic manner, President Hurley responded expressing his deep appreciation of the cordial greetings and of the privilege of being associated with a wonderful institution and a wonderful cause.

Inaugural Ceremonies

The formal inaugural ceremonies took place in the college auditorium promptly at 2:30 o'clock on Friday afternoon. The Salem College orchestra, directed by Professor Eugene Jose Singer, played Handel's "Largo" for the processional. The invocation was offered by President Emeritus S. Orestes Bond. Selections from Moffatt's translation of Proverbs were read by Rev. Loyal F. Hurley, pastor of the Salem Seventh Day Baptist Church. The "Hymn of Freedom" by Brahms was presented by the college choir and orchestra.

President Alvin Robert Keppel of Catawba College, Salisbury, N. C., and immediate past chairman of the Commission on Christian Higher Education of the Association of American Colleges, delivered an address, "The College as Interpreter and Prophet." The college choir and orchestra then presented the "Battle Hymn of the Republic" by William Steffe. Dr. Jennings Randolph, member of the board of directors of Salem College, and speaking on their behalf, gave the charge to the new president.

Professor Henry L. Ash, also a member of the board of directors, who presided at the inaugural program, welcomed President Kenneth Duane Hurley and introduced him for the inaugural address.

The audience joined in singing the Alma Mater which was followed by the benediction pronounced by the editor of the Sabbath Recorder.

The recessional, "Pomp and Chivalry" (Grand Processional March) by Charles J. Roberts was played by the college orchestra under the direction of Professor Singer.

The Reception

Following the inaugural ceremonies, a reception in honor of President and Mrs. K. Duane Hurley was held in the Recreation Hall across the street from the Administration Building. Here opportunity was afforded for greeting friends of former days and for forming new friendships.

Inaugural Church Service

The regular Sabbath-morning worship of the Salem Seventh Day Baptist Church was planned by Dr. Loyal F. Hurley, pastor of the Church, as an "Inaugural Church Service honoring Kenneth Duane Hurley inaugurated as president of Salem College on April 4, 1952." At 10 o'clock the sanctuary of the Salem Church was filled to capacity with worshipers which included officials of Salem College, members of the board of directors, the faculty, and student body, as well as many visiting guests and townspeople. The worship was conducted by Pastor Hurley assisted by Dr. Wayne R. Rood of the School of Theology, Alfred University, Alfred, N. Y., who read the Scripture lesson, Dr. S. O. Bond, president emeritus of Salem College, who offered the spoken prayer, and the editor

of the Sabbath Recorder, who led the responsive Scripture lesson. Mrs. Hallie V. May was organist and Clarence Rogers directed the choir in the singing of two anthems, one of them being sung a cappella. Pastor Hurley preached the sermon of the morning using as his subject, "Keeping a Christian College Christian."

There was strong reason for the Salem Church to take so great an interest in the inauguration of the president of Salem College as is indicated by "A Bit of History" which Pastor Hurley included on the back of the Church bulletin of the morning. This historical sketch appears elsewhere in this issue of the Sabbath Recorder.

On the evening after the Sabbath there was held a faculty-board of directors dinner, honoring President and Mrs. Hurley, at the Stonewall Jackson Hotel in Clarksburg, which concluded the inaugural events.

A Few Impressions

It was the privilege of a lifetime to attend the inauguration of K. Duane Hurley as the seventh president of Salem College, Salem, W. Va. Particularly is this true since the last inauguration was held forty-three years ago and Dr. S. O. Bond, the sixth president, served for thirty-two years. We hope for the seventh president the longevity of the sixth. Consequently, it was the privilege of a lifetime since it would be quite unusual for some of us to be present for another inauguration.

One feature of the inaugural preparations which was in evidence on every hand was the many thoughtful courtesies extended to the representatives and guests in attendance. The inaugural committee, consisting of Henry L. Ash, Harley D. Bond, Edwin J. Bond, Miss Elizabeth Whipple, Cecil H. Underwood, and Mrs. T. Edward Davis, is to be commended for its well-laid plans for the inaugural ceremonies. We were informed by one of the Salem College professors that Mrs. T. Edward Davis, for many years secretary to the college president, was responsible for the working out of many of the details and for the smooth operation of much of the planning.

The outstanding impression from the

inaugural ceremonies which remains with us is that Salem College is recognized as a Christian institution, that the officials of the college, the faculty, and especially the new president, all have a vision of the mission of a Christian college. It seemed to us that the program of the inauguration was but an enlargement of the Church's vision of the spirit of resolution to aggressively promote the interest of the Founder and Great Head of the Christian Church, Jesus Christ, our Lord. Repeated references were made to our dependence upon God and the inspiration of His Holy Spirit in the carrying forward of plans for a larger growth and a more effective service in the building of Christ's kingdom upon earth. The spirit of a fresh dedication to this the greatest cause on earth, was in evidence on every hand.

Dr. Alvin R. Keppel in his address on "The College as Interpreter and Prophet" spoke with insight and clarity concerning present-day conditions which confront every Christian institution in our land and with keen discernment as he unfolded the role of the Christian college "as Interpreter and Prophet."

In his charge to the new president Dr. Jennings Randolph, representing the Board of Directors of Salem College, led all of us to sense afresh the privilege and responsibility of the president of Salem College. He closed his charge with a unique presentation of an acrostic which formed the word "HURLEY" to each of which letters he ascribed a duet of qualifications, which the new president possesses.

President Hurley's inaugural address gave outstanding evidence of his comprehension of the task of a college president and the purpose and mission of a Christian college.

In his sermon at the Inauguration Church Service on Sabbath morning, Dr. Loyal F. Hurley presented a direct challenge to all of us who are interested in the affairs of our Christian institutions which should further awaken us to the necessity of "Keeping a Christian College Christian."

We hope to have some of these addresses for publication in the Sabbath Recorder.

"OPERATION SABBATHKEEPING"

Friday night: Emphasis on individual Sabbathkeeping

Sermon or discussion or filmstrip

Sabbath school: Family Sabbathkeeping as a part of the lesson

Church: Sabbath as a day of universal rest — "The sabbath was made for man"

(1) Intent, (2) Meaning, (3) Witness

Suggested Scripture (See letter)

Suggested hymns (See letter)

Young people's meetings: Adventuring

in Sabbathkeeping

In business and profession

In school and social life

In helping others

The above suggested outline for Sabbath Rally Day emphasis is presented by the Committee on Sabbath Promotion of the Tract Board of which Corresponding Secretary Frank R. Kellogg is chairman.

A letter giving fuller details of plans and suggestions will be sent by Mr. Kellogg to pastors and clerks of pastorless Churches at an early date. It is hoped that these may be found useful and the observance of Sabbath Rally Day may prove to be a great blessing.

HARGIS RESIGNS TO DO GRADUATE WORK

Rev. Ronald I. Hargis, executive and corresponding secretary of the Seventh Day Baptist Board of Christian Education, has resigned, effective September 1, 1952, in order to do work toward a doctorate in Religious Education, according to recent word from Rev. Albert N. Rogers, president of the board.

"The Board of Christian Education at its quarterly meeting on Sunday afternoon, April 20, accepted very reluctantly Secretary Hargis' resignation," stated President Rogers. Rev. Mr. and Mrs. Hargis will continue their Church visitation for the board until Pre-Conference Retreat time. "He will serve as director of the retreat and carry forward the special interests of the board during Conference," continued Rev. Mr. Rogers.

Mr. Hargis will enter upon further graduate study at the Pacific School of Religion at Berkeley, Calif. He and Mrs. Hargis will reside in Fresno, Calif., where

MORE A BIT OF HISTORY

In 1745, or before, a company of Christians was organized into the Shrewsbury Seventh Day Baptist Church at a village named Squan, in Monmouth County, N. J. It was only a few miles from the present-day resort town of Asbury Park. In 1789, for various reasons (which included the poor soil in their locality and the depredations of Indians and renegade whites in their vicinity) they left their New Jersey home and started west. They stopped first in Woodbridge, Pa., then went on to White Day Creek in northern West Virginia, and finally located in Salem. Here they laid out the village, built a fort, and dug the first well on what is now the parsonage lawn. Thus Salem is the outgrowth of the migration of the Shrewsbury Seventh Day Baptist Church.

As the community grew, people of various faiths settled here. Life was often hard, opportunities for advancement were few, and educational advantages were very meager. But these pioneers were hungry for the privileges of education both for themselves and for their children.

People of the community first asked the Methodist denomination to establish a college in Salem. But the Methodists decided to place their school in Buckhannon. Folks in Salem still wanted a college and the Seventh Day Baptists were encouraged to establish such a school. They did so in 1888, the first president being the pastor of the Salem Seventh Day Baptist Church. Therefore this Church is not only the founder of the town of Salem, but the mother of Salem College as well. It seems to be altogether fitting that the inauguration of a new president of Salem College should be made an occasion of glad and solemn recognition by this Church. Let every worshiper join in earnest prayer for God's blessing in this sacred hour. — Church Bulletin.

he has accepted a call to serve a Church on a part-time basis.

"The Board of Christian Education appointed a special committee to study the matter of secretarial arrangement," concluded President Rogers.

AN ORIGINAL TRANSLATION

By Rev. Melvin G. Nida
Editor, The Helping Hand

Daniel 13

(This chapter number is used only as a convenient way of denoting this portion translated from an Ur-Betrachtung manuscript. This translation is taken directly from *The Geiste*, which is the property of the translator and will not be loaned under any circumstances. Please do not ask. It is only fair to state that *The Geiste* from which this material is taken is considered by many to be apocryphal or pseudopigraphical. This is a personal translation freely rendered so as to be made more obtuse at several points. The implications cut very sharply and might cause concern in the peaceful minds of some.)

And I, Daniel, saw in my visions by night several apparitions that made me shiver and quake. Of all the visions I have seen, these were more terrible.

Behold, there arose out of a little crystal clear pool of water that was fed by a living spring, a cloudiness and a darkness that disturbed the pool and made the waters roil. The darkness spread as a deep dye that is cast into the clear waters, and the waters turned themselves until shapes began to form out of the disturbing darkness that had entered the crystal clear pool.

Finally the forms took shape and at first, though weakly, the shape began to swallow up the crystal clear water and grow more huge and exceeding strong by doing so. More terrible it became until the little pool was divided and the remainder of the crystal clear waters were forced to escape into the spring from whence they came. No longer could the waters flow freely in the little pool for the huge formless shape was there to seize them up and destroy them whenever they appeared. And I, Daniel, wondered after the huge formless beast as it sat in the pool.

And behold there arose a formless beast out of the great sea. And this formless beast cried to the formless beast in the pool, "My fellow, my fellow, my fellow." And the great formless beast in the pool replied, "I know you not, you are none of mine!" But the formless beast from

the great sea said, "We are brothers. I am the great beast that declares when a man has lived out his useful life and when he is suffering too much. I am the great beast that uses various forms of death to painlessly take life from the one who is suffering or useless in the world." And the beast from the great sea spoke on, "You, my brother, are the beast that takes away the right of men to think and follow the voice of the spirit that comes to them. You destroy the beauty of their minds and spirits and would change them into yourself. You determine what they shall think. You kill men's minds while I kill their bodies." And the beast from the great sea spoke yet once more to the beast in the little pool, "We are brothers."

And I, Daniel, saw another formless shape arise from the great sea. And this terrible shape spoke with the voice of thunder and said, "What I have spoken is true and can never be annulled." And this terrible shape from the great sea spoke yet once more and said, "Thou art my son, Shape-from-the-little-pool. Come to me. I say what is truth. I determine days and seasons. I declare what is miraculous and what is human. I destroy all crystal clear waters where I am supreme. Come home to me, my son."

And yet a third shape arose from the great sea more terrible, and huge, and awful. The formless shape of this beast was so terrible that all has gone from me and I know not what it was. At the sight of this shape the other shapes did quake and a red shadow was cast over the sky. But once it spoke in a voice of many, many waters to the shape in the little pool and to the other formless shapes. It said, "I am the god whom thou all must serve. There are no more crystal clear pools to cause me alarm."

And I, Daniel, heard instructions in the night from Him who sits upon the Throne and rules over all. The voice was tender and pleading, yet firm and determined, "O son of man, do thou hear! Fight thou the formless shapes with all the strength that I shall give thee. Fight thou the formless shapes to the last bitter drop of blood that flows in thy veins. Fight thou until thy life is gone. To fall prey to

KEEPING A CHRISTIAN COLLEGE CHRISTIAN

By Dr. Loyal F. Hurley
Pastor, Seventh Day Baptist Church,
Salem, W. Va.

(Sermon preached at the Inaugural Church Service in the Salem Church, April 4, 1952.)

To found a college is a difficult undertaking; to maintain it, keeping up year by year its organization and finances, is still more difficult; but to keep a Christian college Christian is the supreme problem for such an institution. Let us begin far from our theme in hope that we may find it again, somewhere, sometime.

The American College

It is a commonplace of our knowledge of education to recognize that the American college is a child of the Church. Nearly all of our oldest scholastic institutions were founded by the Church expressly to provide an educated ministry. Many besides prospective ministers attended these schools, of course, thus laying the foundation for an educated and intelligent citizenry. Education has been defined as the process for prolonging the period of infancy, the method of extending the preparatory training for life. A college is an institution to prevent one's intellectual clay from hardening too quickly, to train in men a certain pliability of mind until greater grasp and accuracy in knowledge is acquired. But the early American college was a Christian institution where the search for truth was carried on in a Christian atmosphere.

In process of time our state universities were established, schools that were naturally divorced from Church and religion. They are invaluable in the field of technical education, both scientific and cultural, but from their very nature they are lacking in moral and spiritual aims.

In the December, 1951, issue of the magazine, "Christian Education," there is

these formless shapes is more terrible than death itself."

And I, Daniel, awoke and behold it was a dream. But when I look into a crystal clear pool, methinks I can almost see a formless shape therein and my spirit cries out to the Eternal God to give me strength to fight it.

given something of a definition of a Christian college from which I quote:

"A college, or an individual, becomes progressively and distinctively Christian as confidence is rested in the transforming love of God as manifested in Jesus Christ. Consequent on this Christian faith is the steady insistence that the spiritual and moral be valued above the material, that personal integrity and human brotherhood are of prime significance, and that a community of individuals thus convinced constitutes a truly free society. Humility before God and trust in His love and mercy as promised through Christ, together with a recognition of His infinite power and righteousness, are commonly agreed upon as essential.

"In the acceptance of Christ, a man also accepts the Fatherhood of God, and a community sense is created, because it follows then that all Christians are brothers. This relationship should make Christians keenly sensitive to the brotherhood of all men. The detailed conduct of the Christian life cannot be particularized because there are interpretations necessarily individual, and because such a life is never static and therefore not subject to static definition. However, all followers of Christ can agree that among His guiding principles are these: 'Thou shalt love the Lord with all thy heart. . . . Thou shalt love thy neighbor as thyself. . . . Love one another as I have loved you. . . . Know the truth, and the truth shall make you free — if you are my disciples.'

"It can be truly said that the Western world has been built on an incomplete and insufficient understanding and devotion to these principles. Yet it has been a civilization distinct in many recognizable ways from all others because of these fundamental acceptances. A Christian college is marked in the same manner, and is separated from other institutions of higher learning only by its faith in these guides and by its excellence in following them. It is the Christian's ultimate educational philosophy that the search for and transmission of truth are processes most effectively carried on within the framework of a dynamic religious conviction."

This report is part of the findings of forty-six Church-related colleges whose

representatives met at Berea College, Berea, Ky., last year. The Christian college gives something which no secular institution can provide, no matter how complete are its facilities. What is that something that is so badly needed in education?

Science Is Not Enough

The educational discipline of science is tremendous. There is an accuracy about it, mathematical and technical, that impresses mightily. Its methods of demonstration are convincing. It trains men to think and act with exactitude. Science has revolutionized modern life. Its results are evident to all who are observing.

Physics and chemistry have become literally almost new fields in the last half century. In agriculture and mechanics we are in a new world. Medicine has well-nigh conquered some of the diseases that were formerly a scourge to mankind. The fear of fate and the dread of demons that fill the mind of a savage have been replaced in the educated by a knowledge of natural law. Only the undiscerning doubt the value of science. And yet, modern man with all his inventions and all his science is becoming increasingly alarmed at his accomplishments.

In his final argument at the Nuremberg trials Justice Jackson said: "We have been accustomed to think of our own time as standing at the apex of civilization, from which the deficiencies of preceding ages may patronizingly be viewed in the light of 'progress.' The reality is that in the long perspective of history the present century will not hold an admirable position. . . . These years will be recorded in the book of the years as among the bloodiest of all annals. . . . It is not an irresponsible prophecy to say that this twentieth century may succeed in bringing the doom of civilization." As General Omar Bradley puts it: "Our knowledge of science has outstripped our capacity to control it. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants."

How clearly this was impressed upon me by my experience with the best high school professor I ever had! In school

and out of school he was my friend. He taught me to play the guitar; gave me a violin if I would learn to play it; started me in the study of German; and gave me the first Bible I ever owned. Later on after I had been the principal of the school where he had taught me, he came back from the West urging me to go to Pasadena with him and take a principalship there. He was then high up in the Pasadena school system. I declined his offer and went East to a little Church in New York State. Some years later I attended our General Conference in California and made a special trip to Pasadena to visit my friend. Imagine my consternation to learn that he was a convict in San Quentin Prison! Whether or not he was "framed," as he said, I shall probably never know. I did get to visit him a bit later, while he was still a prisoner, and learned of his activities while in San Quentin. He had organized the school system of the prison, and told me that they had given over 6,000 different courses of study in that institution. In that conversation he said that he could have staffed any college or university in our country from the inmates of San Quentin.

No, science and secular education are not enough. We need morality above all else. Look at our beloved nation, shocked at the greatest national scandals we have ever known. Our government officials are well educated, on the average, but seem to lack honor and morality.

Yes, We Need Morality

Conscience, however imperfectly developed, does have its word about right and wrong. It lies in a realm entirely apart from sense perception. It is never seen with out eyes, nor heard with our ears, but its voice is imperative. It speaks as the authority of our total personal self and says, "I must." Not only does it declare the fact of our duty, but it always adds an additional recognition about our life in the future. It seems to say: "If I do my duty, and obey this 'Stern Daughter of the Voice of God,' I shall be a stronger, better, finer person tomorrow. But if I am untrue to my deepest self I shall be a weaker personality and the days to come will find my soul in jeopardy." By some process this inner monitor

must be clarified and strengthened in the leaders of men, or civilization is lost. And where can it better be done than in a Christian college?

But morality is not enough!

Idealism Needed

Someone has said, "What this country needs is not New Deals, Fair Deals, Square Deals, but Ideals!" This is more than the sense of duty or "oughtness." It is a recognition of "the world that ought to be," rather than "the world that is." And here again we are dealing with a world which is entirely above and apart from sense perception. With which eye does one see the light of truth and aspiration? With which ear did Dr. Schweitzer hear the call of the black natives of the Lamberene? That voice sounded so clearly in his ear, or in his soul, that he left his concerts of Bach music, his philosophy and theology, to give himself in sacrifice to the black man's need, and to make "the world that ought to be" in that neglected land. Again it ought to be noticed that no scientific experiment or analysis can either create or discover these visions of "the world that ought to be"; nor can any amount of learning guarantee that one will follow the vision of the soul.

Caught, Not Taught

The deepest experiences of men, religion, moral courage, and the vision splendid, are caught rather than taught. No one can explain how it is done, but somehow power passes from one life to another. Sometimes the soul of man is suddenly illumined by the mystical experience of God Himself. Isaiah in the temple, and Saul on the Damascus road, are cases in point. They are living demonstrations of the statement in Proverbs: "The spirit of man is the candle of the Lord." Something within men, touched by the divine fire, suddenly bursts into flame. They are henceforth not only illumined themselves, but become a veritable light of God for others.

Usually, however, such illumination of the soul of man is not direct from God, but is mediated to him through some previously illumined human spirit. The real teachers of youth are not merely those who can impart the facts of history and

science, of literature and law, but those who, knowing their subject matter, are also kindling torches at whose touch the candles of youth are set aflame. This is the supreme privilege of a Christian teacher.

Salem College

Salem College was founded 64 years ago to provide this area with educational advantages in a Christian atmosphere. It was the child of this Church in whose sanctuary we are worshipping today. Briefly, this Church was founded in New Jersey, and, during a period of three years, the Church migrated to this community and founded the town of Salem in 1792. Nearly a century later, after the Methodist denomination had declined to found a college in Salem, the Seventh Day Baptists were urged to do so. Thus, for better or worse, this Church is the mother of Salem College. Of the seven presidents of the school, the first three were pastors of this Church; three others were members of this Church, while one retained membership in the Lost Creek Seventh Day Baptist Church which, in turn, is a daughter of this Church.

In the 64 years of her history Salem College has graduated 1,804 with degrees, and has had as students 30,615 who did not earn degrees. It is fair to say that a large number of the influential leaders of this area received their training in Salem College.

The Faculty

A college is a plant for the production of quality manhood and womanhood. Buildings and equipment are valuable aids in the process. A board of directors and generous friends are needed. But the greatest factor in any college is its faculty, its teaching staff. These determine, more than anything else, the quality of the product which the school may turn out. How many leaders of men could say, "Whatever I have become is due to the inspiration of Professor So-and-So!"

But the president of a college is in the peculiar position of having a need of these moral and spiritual qualities for leadership greater far than any single professor. He must be influential in molding the total atmosphere of the school, both in faculty and in student

body. He does not necessarily need to be the greatest scholar on the faculty, or have the most brilliant brain, but he does need quality and character showing beyond question that his own spirit is in communion with the Unseen and that, as the candle of the Lord, his inner life is aflame with the divine fire. Only so will he be able to light the candle in other lives.

Keeping the Christian College Christian

The quality of a Christian college, therefore, depends upon the Christian character and spirit of its faculty. Someone has expressed this truth in these simple lines:

"No written word nor spoken plea
May teach young hearts what men should be;

Not all the books on all the shelves;
But what the teachers are themselves."

If every Christian has the continuous problem and duty of keeping his contact with the Eternal unbroken, and his soul warm with the love of Christ, surely a Christian teacher has such a duty, first for himself and then for his students. A part of the report of the forty-six colleges which met last year at Berea, Ky., is in these words:

"One of the general needs of all college students is that of a constantly deeper understanding of religious truths and a constantly higher concept of values vitalized to the point at which they become the basis for all decisions of life. In a Christian college, these truths and values are found in the Christian religion. The committee agreed upon five items as the most important tools for the progressive attainment of this goal, tools which the students entering our Christian colleges have not acquired to an adequate degree: (1) An understanding of the Bible; (2) an understanding of the institution of the Church, its purpose and role in society, and its history; (3) an understanding of the religious implications of truths in all fields of knowledge, and of their essential interrelatedness; (4) a keen awareness of and desire to see the implications of the truths of the Christian religion in all areas of present-day living; (5) a desire to meet the issues of life on the basis of these truths or principles."

But if students need such training the

Historical Society News Notes

A Gift of Books

Rev. LeRoy Edwin Froom, of the Department of Church History of the Seventh Day Adventist Theological Seminary, Washington, D. C., with a collection of books — 24 volumes in all — relating to the history, doctrines, and practices of Seventh Day Adventists; a most valuable reference collection.

Professor Froom, who is engaged in writing a history of Sabbathkeeping Churches in Western Europe, Great Britain and Ireland, and Colonial America in the 17th and 18th centuries, recently spent two days in research in the library of our Historical Society. Of this visit, he writes briefly, "I look back upon the two days at Plainfield with most pleasant memories, and it was indeed a profitable visit."
C. F. R.

To keep the Sabbath according to numberless set rules imposed from without is to secularize the day. Jesus who is Lord of the Sabbath would make it a day for doing good. The Jews who sought to condemn Him by their own strict Sabbath rules could find no fault with Him beyond the fact that He healed the sick on the Sabbath day. — A. J. C. Bond.

entire faculty needs such a spirit as will make such training seem to be the natural and proper pursuit for all, faculty and students alike. That is, the faculty should be truly Christian both by profession and possession. It will not be enough for the faculty just to attend chapel. Every teacher needs a quiet period daily for his own private devotions, a time when his own candle may be lighted afresh at the divine flame. And he needs the stimulus of worship in some Church with other reverent souls, as together they bow in the presence of our common Father and Lord. If every member of the faculty will keep his own soul warmly aglow with the love and fire of Christ, then of each one some student will sometime say, "He lighted my candle."

CORRESPONDENCE BETWEEN LONDON AND NEWPORT 1669 - 1689

By Dr. Corliss F. Randolph

President and Librarian,
Seventh Day Baptist Historical Society
(Continued)

Mr. William Seller wrote from London to Mr. Hubbard. May 29, 1676, and said,

"There has been a dreadful fire in Southwark last week; it hath burnt the middle part of the Borough; none knows how it came. — When I have seen my poor erring bretherin walk in the fear of the Lord honestly, I have thought this with myself, If this brother or bretherin be so gracious and holy with those bad principles, how much better would they be than myself if they had my good principles?"

The church in Bell-lane wrote to the church in Newport, May 31, 1676; but on March 1, 1677 they wrote from Fenchurch Street. Mr. Hubbard wrote to Mr. Stennett, June 29 1678, when he said, "Dear brother, there is a practice started up, out of conscience, that because the world, yea, most professors pray in their families mornings and nights, before meats and after, in a customary way, therefore to forbear prayer in their families or at meals publikly, except some are led forth upon some special occasion: saying they find no command in the word of God for it: but for private prayer they are I judge very frequent. I desire your information."

On Feb. 12, 1679, Mr. Francis Bampfield wrote to his bretherin in Newport, a proposal of a general meeting of bretherin from all their churches in England, Holland & America; and Mr. Edward Stennett wrote a postscript in which he proposed the meeting to be on May 14, 1679. But persecution arose soon after, and Mr. Bampfield died in prison. Indeed Daniel Varnum* a brother in Newport Church, went over to London, by whom Mr. Hubbard wrote to Mr. Bampfield, Oct. 16, 1680, and informed him that they had 22 members in their church. In another letter to Isaac Wells in Jameca, he informed him of a ship which arrived at Newport from Virginia, April 2, 1680, in which came 26 souls, 5 of whom were baptized & joined to their church. On December 7, 1681, he wrote to Mr. Stennett, and said, "This week past there came two In-

*This is, perhaps, the same as "Dan'l Vernon" in the list of members of the Newport Church in 1692. Seventh Day Baptist Memorial, Vol. I, p. 121.

dians, an old man and his son, both baptized at Nantucket: the old man was sent forth to preach unto the Indians where he should come, and was to preach at Soconet, over against this island the last first day, where one capt. Church had warned all the Indians to come. These two Indians came to brother Hiscox's house, and showed him a letter of recommendation from one Peter Folger, a member of the old church. — Two Indians were baptized here this summer by brother Hiscox, and the church brake bread with them; they live on Martha's Vineyard."

Mr. Peter Folger had been a schoolmaster to the Indians for many years on the Vineyard; and after he became a baptist, and joined to the first church in Newport, he removed to Nantucket, where his posterity are respectable to this day.

On January 28, 1681, 2, Mr. Hubbard wrote to his brother Thornton* at Providence & said, "There is this day a brother here of Martha's Vineyard, one Isaac Takkamme, an Indian, who brings word that all there is well. Brother West and his wife, and sister Rogers, and our brother David oakes, an Indian, they stand fast in the faith; and brother Isaac saith his brother and his wife will be next for baptism and the Sabbath."

Mr. Joseph Davis wrote from London, Aug. 30, 1685, and said, "Having this opportunity of sending by one of your members, it was the more encouragement to maintain our former Christian acquaintance by writing, being im great doubt that these may be the last. The shadows of the evening seem to be stretched out upon Great Britain, and tho' through grace, I am carried above the fear of what man can do unto me, yet it is a question to me, who, as to particular persons, shall live? The devil being come down in a great rage, full of wrath, showing that his time is but short to scatter the holy people. I cannot but hope you have so attained the Christian Spirit that you will sympathise with our lamentable condition, which is beyond what my pen can express. You will understand by the bearer, that the glory is departed from England; the zealous for reformation, and who are faithful in their testimonies, are in great affliction & reproach. A flood of ungodliness is come in upon us, & I fear Popery, that hateful idolatry, is following after it." This letter was brought over by William Newland, a brother of Newport Church.

*Doubtless John Thornton who appears to have been Mr. Hubbard's familiar friend.

FROM CHINA

Miss Mabel West, who is now visiting in Alfred, has shared with us a letter from one of her former students in Grace School, Shanghai. Miss West says, "This girl was the second of a family to finish our senior high school. That she wishes to keep in touch with her old teachers shows that her life in our school was a happy one."

Dear Miss West:

I am happy that I got your address and can write to you. Many a time I have tried to know something about you but it has been in vain. How do you do? I hope you are as healthy as before.

I have lived in Formosa three years since I left Shanghai. My family has settled here. I have entered National University of Taiwan, majoring in economics. I think it is necessary for every Chinese at this critical time to discover which is the most sound economic system. . . . We need to learn more about the modern and finest economic life. . . .

Although this is a small island, we are closely united. Formosa is a lovely island, where trees are green all the year. The weather is warm; we may enjoy many favorite fruits, such as pineapple, watermelon, oranges, and sugar cane. Bong-lai rice is a well-known agricultural product in the Far East. The export of sugar cane gives us the foreign exchange we need.

We live in Tai-peh where streets are well paved. Many people ride bicycles. I ride my bicycle to school every day. Our house is of Japanese fashion, small and low. Taiwanese sleep and sit on the tatami that is made of dried straw and used as floor, bed, and seat. Their spoken language is different from ours. They like to imitate the way we live our daily life, so gradually they are assimilated by us.

I'll never forget my middle school life for it is so dear to my heart. The beautiful campus of Grace School, its solemn student Church, the high, overhung bridge, sport teams, dramatic society, strict teachers, are always in my mind.

Now "Grace School" is changed to "Five Love School."

(I think another name may be in use now. M. L. W.)

H. R. C.

**NEW ZEALAND —
AUSTRALIA — AFRICA**

At the time of the issue of this Sabbath Recorder, according to plans, Brother and Sister Bottoms will be in Perth, in the southwestern part of Australia. Their itinerary follows: Sailing from Auckland, New Zealand, Friday afternoon, April 4, and arriving in Sydney, Australia, Tuesday morning, the 8th. Remaining in the vicinity of Sydney until April 15, they then would go to Melbourne, arriving the next day. Leaving Melbourne on Sunday, April 20, by train (they were selling their car in New Zealand), they would arrive in Perth on the 24th. They will remain in Perth until May 10 when they sail, scheduled to arrive in Capetown approximately fifteen days later. From Capetown Mr. and Mrs. Bottoms will go to Nyasaland to visit Rev. Ronald Barrar, missionary in that land, from New Zealand. The time to be spent in Nyasaland is undetermined, depending upon the time of departure of ships from Capetown to New York. It is now expected that they will arrive in New York by the latter part of July.

On the return north to Auckland, Mr. and Mrs. Bottoms revisited some of the people that had been previously contacted, among them the Maori Sabbathkeepers. They were enheartened, but disappointed in that they were unable, because of his absence from home, to see their leader. Many calls were made in Paeroa and on Sabbath, March 22, a service was held in the Hare home. Some of the Hare family are members of the Auckland Church. Ten days were spent in Paeroa and Hamilton. It was then necessary to go on to Auckland to make necessary arrangements for their departure from New Zealand.

On their final Sabbath in Auckland the Church ordained Brother Randall Mason to the gospel ministry. He will be a home missionary or field worker for New Zealand Seventh Day Baptists.

Pray for the work of Brother and Sister Bottoms as they continue their labors across Australia and in Nyasaland.

H. R. C.

**STATEMENT ON PUBLICITY
Regarding Protestant Missionaries
Held in Communist China**

A number of American Protestant missionaries remain in Communist China because it has been impossible for them as yet to get official permission to leave the country. Increasingly unfavorable conditions have made it impossible for most of those remaining to continue any Christian work. With very few exceptions they have sought exit permits in order that they might leave the country, but though such requests have been pending for many months — in some cases more than a year — it is increasingly difficult to secure such permits. They have suffered under the constant attacks on America that fill the newspapers and radio broadcasts and that are poisoning the minds of the people of China against all Americans. They have been forced to bear in silence charges that missions have been the agencies of what is called American imperialism and cultural aggression, that every good work performed in more than 100 years has been done to poison and seduce the Chinese people, and that missionaries have been tools and spies of their own governments.

It is only fair to say that most Protestant missionaries have not been ill-treated, thought they have suffered increasing official hostility and severe nervous strain. In many instances they have personally and specifically been accused of various crimes, ranging in nature from the most ridiculous to the most hideous. The starving of helpless children, the surrender of refugees to Japanese torturers, the mutilation and murder of hospital patients are examples of such charges. Some missionaries have been brought to trial in so-called People's Courts that appear to be travesties of justice and are cleverly stage-managed, where Chinese associates and friends have often been forced to make accusations in which they have been thoroughly drilled beforehand. They have been forced in most cases to break off all relationships with Chinese Christians; in many cases where they are still free they are not permitted even to worship in the Churches. Many have

been restricted in their movements; some are under house arrest. A number have been arrested on false or unspecified charges and imprisoned, usually in solitary confinement, for long periods without proper trial or opportunity to defend themselves, and for the most part under unknown but certainly not favorable conditions.

Some missionaries have been deported after these prison experiences, but at least eleven Protestant missionaries are still incarcerated without any opportunity to communicate with their families, who have no certainty that they are still alive. One has died of cancer complicated by extreme malnutrition shortly after the release that had been denied for many months. At least one has died in prison under uncertain conditions. None of these missionaries are prisoners of war in any sense of the word. They are being held contrary to all the practices of civilized nations. Every effort to aid them or even to get definite information as to their whereabouts or condition has met a wall of stone — or a curtain of iron. Such efforts have been completely unsuccessful.

It is only after careful consideration that we have finally decided that we should break the silence we have maintained so long in order that the general public may know this unhappy and unprecedented situation and with the hope that something may be done to release these missionaries who are held against their will in Communist China. — (Issued by the Far Eastern Joint Office, DFM, NCCC/USA, as approved by the China Committee, April 3, 1952.)

H. R. C.

OUR SERVICEMEN**Where They Are****Stonefort, Ill.**

Pvt. Claude H. Lewis, NG26373020
Co. L, 130th Inf., 44th Inf. Div.
Camp Cook, Calif.

Cpl. Hubert O. Lewis, US16163788
Station Complement 8031st
APO 317, c-o Postmaster
San Francisco, Calif.

OPEN LETTER FROM THE WOMEN'S BOARD

Dear Christian Women:

Would you care to know what the Women's Board is doing or planning to do with the money which you have been sending?

When the new board took over in October, 1951, we had no obligations thrust upon us by the former board. We have been progressing slowly in order to determine how best to use your money for the advancement of our Christian work. We deeply appreciate your generosity and faith in giving without any commitments. We have now decided on some projects which we feel are worth while and we hope you will also.

Let us explain how funds in our treasury are classified.

First, we have a general fund to take care of the running expenses of the board, such as publishing the bimonthly news letter; sending delegates to conventions; expenses of house trailer, now in use on the Florida field; tuition for students of Christian education courses in Salem College; Conference expense, which includes that of a speaker for the women's program, books, and literature for your inspection and use; and printing of our annual report, both for distribution and publication in the Year Book.

Just recently, as requested by the denominational Planning Conference, we have spent quite a sum from this fund in securing names for a complete list of Seventh Day Baptist Church members and in buying filing cabinets and cards so that the list may be kept up to date and in good order. This list is for the use of any of our denominational boards or agencies.

Second, there is an evangelistic fund, which is, as the name implies, for the promotion of the Word wherever possible. This is the fund that we hope to build up right now, in order to carry out the new projects which we are undertaking.

Third, there is on hand a start toward a memorial fund to Mrs. Mildred Wiard Ehret, designated for educational work in Alabama. Contributions to this fund are welcome.

Projects

First, the Women's Board is launching for you a summer project to help Churches or communities with Daily Vacation Bible Schools, where, without some assistance, they might not otherwise be held. We have already offered to send a small amount to Rev. C. A. Beebe in Florida to help finance Bible schools there.

Second, because of the many demands for funds from the Missionary Society and the fact that its budget had to be cut, it is not possible for it to help the work at Woodville, Ala., at present. The Church there has requested aid from us in the support of its new pastor, Rev. Ralph Soper. We have agreed to give \$50 a month for a period of six months.

Third, believing that religious education for our young people in college is a good investment we paid \$98 toward tuition for the present semester for such training at Salem College. This amount did not take care of all the requests for this semester. We hope to do this much, and preferably more, twice yearly, if funds permit.

Now that you have before you our plans, do you feel that you could possibly increase the amount you have been sending? If you have not been contributing, could you help in some way to support the Lord's work through the Women's Board? If you have a preference as to how the money is to be spent, please designate it; if not, the board will place it where it is most needed.

We would urge all associational secretaries to plan a session especially for women at their next association meeting where the women's work of our denomination, being directed by the Women's Board, may be presented and discussed, and where the women present may be urged to support the work both financially and prayerfully.

Yours in the Master's work,
(Mrs. Lloyd) Leo Lukens,
Chairman, Ways and Means Committee.
April 2, 1952.

Inaugural Photos

The Bell Studio, Bridgeport, W. Va.

Children's Page

Dear Wendy:

I have just returned from Easter service at the Methodist Church. Before the sermon the pastor always has a story for the children. Today there were more than twice as many children to listen. The pastor said he wished he could have that many children every week. He told about a caterpillar which slowly crept up the trunk of a tall tree and then nearly to the end of a branch and there spun a cocoon around a pretty leaf. Then the pastor held up the empty cocoon in one hand. In the other hand he held up a framed glass under which was the butterfly which had come out of the cocoon. "Who taught the caterpillar to make the cocoon?" the pastor asked. Several children answered, "God." Then the pastor talked with them about how God is the Creator of all people and all things.

I am hoping to receive another letter from you soon.

Lovingly yours,
Mizpah S. Greene.

Dear Mrs. Greene:

We have been looking for signs of spring. I saw four robins yesterday. The flowers in our front yard are coming up. We saw some sap buckets on the trees.

We made a Palestine house in release time class. We are going to make a synagogue, too. We played synagogue school.

Your friend,
Chris Van Horn.

Brookfield, N. Y.

Dear Chris:

Spring is rather slow in coming here in Andover. The weather keeps rather cold, and we are still warned that we may have more snow. My crocuses are budded but I'm afraid it will be several days before they are in blossom. I returned Thursday from Bridgeton, N. J., where crocuses are in full bloom in my son's garden. I have seen quite a number of robins around here but it seems to me they act as if they were rather cold. Perhaps I think that because I shiver every time I go outdoors, especially today.

My eight-year-old grandson in Bridgeton has a name pronounced like yours but

it is spelled with a K, "Kris." His two sisters are Karen and Kathy and their dog is named Kelly. How is that for K's? Please write often.

Yours with love,
Mizpah S. Greene.

Dear Mrs. Greene:

We planted some narcissus bulbs in jars in our Sabbath school class. We hope they will bloom for Easter.

We had the measles. About 150 children in Brookfield had them at the same time, so school was closed.

I am glad spring is coming, aren't you?

Your friend,
Josephine Van Horn.

Brookfield, N. Y.

Dear Josephine:

I hope your wish was granted and that your narcissus is in bloom on this Easter Day. I hope that the sun is shining instead of the cold rain we are having here.

Our school was also closed for a week because over half of the children were out. Most of them had measles, some had mumps, and others, the flu.

Yes, I am looking forward to spring weather and the green grass shows that it is not far off. One of my little neighbor boys is hoping it will soon be high enough to mow. He has mowed my lawn and the Church lawn two summers already and does a fine job.

Hoping to hear from you again and often, I remain

Your loving friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I read the letters from Diane Avery and Barbara Cruzan in the Sabbath Recorder. I know Diane and I am looking forward to meeting Barbara this summer.

In Christian Comrades we have been studying about Seventh Day Baptist Churches, pastors, and missions all over the world. We made a big map of the United States and put the associations and Churches on it. We are going to make a scrapbook with pictures of pastors and Churches in it.

Your Recorder friend,
Janet Van Horn.

Brookfield, N. Y.

Dear Janet:

It has made me very happy to receive so many children's letters lately and how I wish I had room to get them all in the Recorder this week! I still have four more letters and haven't even room to answer yours. By making my answers short I hope to get them all in next time.

Your loving friend,
Mizpah S. Greene.

Conference Publicity

What? — Seventh Day Baptist General Conference.

When? — August 19-24, 1952.

Where? — Denver, Colo., the Mile High City for Mountain High experiences.

Why? — Inspiration, fellowship, and attending to the Lord's business.

Who? — All Seventh Day Baptists and friends. — Publicity Committee.

VOCATIONAL OPPORTUNITIES

Orsen E. Davis, Vocational Committee Chairman
Winter address: 2959 Cridge, Riverside, Calif.

Possible Employment Listings

1. Bellamy Lace Works (Mfrs.)
(Year-round employment)
2. Nottingham Lace Works (Mfrs.)
(Year-round employment)
3. Warners Bros. Company
Manufacturers of ladies' foundation garments
(Year-round employment, mostly women and girls)
4. Hope Valley Mills, Inc.
Manufacturers of narrow fabrics, tape, elastic, webbing, etc.
(Year-round employment, mostly women and girls)
5. Morrone Mfg. Co.
Machine shop — basic products, shot-guns and shop products
(Year-round employment, male machinists with machine shop experience)
Small plants, normally operating 40-hr. week
6. Prospective buyer for wagon shop, also blacksmith shop.

Anyone interested in these listings please consult D. Alva Crandall, Hope Valley, R. I., Box 248, Key Worker for Rockville Seventh Day Baptist Church.

COMING EVENTS

May Fellowship Day — May 2, 1952.

Annual Seventh Day Baptist Ministers' Conference — Brookfield and Leonardsville, N. Y., May 5-8, 1952. The conference probably will open Monday evening and close Thursday noon.

New England Seventh Day Baptist Youth Fellowship — Sabbath night, May 10, 1952, at Westerly, R. I. — Bill Barber, Secretary-Treasurer.

Bimonthly meeting of the Tract Board — Shiloh, N. J., May 11, 1952.

Sabbath Rally Day — May 17, 1952.

Northern Association — The spring session of the Northern Association will meet May 23-25 at Jackson Center, Ohio. The first service will be on Friday at 8 p.m., EST, and the session will close with business at the Sunday morning fellowship breakfast. M. B., Sec'y.

BIRTHS

Catlin. — A daughter, Nora Lee, to Mr. and Mrs. Herbert Catlin of Oneida, N. Y., April 5, 1952.

Obituaries

Sutton. — Mary (Mida) Ellen Jett, daughter of Jacob and Mary L. Rowe Jett, was born in Roane Co., W. Va., October 15, 1866, and died at the home of her daughter, Leona May Whitehair, in Berea, W. Va., March 12, 1952.

She had been a long-time invalid, being cared for in the home of her daughter.

She was married November 8, 1896, to Martin L. Sutton, who preceded her in death on August 28, 1919. To them were born five children: Bernice Ilene, Veva Amma, Leona May, Hubert, and Dora Ruth.

She is survived by three children: Veva Amma Cutright, Weston, W. Va.; Leona May Whitehair, Berea, W. Va.; and Dora Ruth Garner, Frostburg, Md.; also by twenty-one grandchildren and twenty-four great-grandchildren.

She has been a long-time member of the Ritchie Seventh Day Baptist Church at Berea, W. Va.

Farewell services were conducted in her home Church by the pastor, Rev. John Fitz Randolph on March 15, 1952. Interment was in Pine Grove Cemetery.

J. F. R.

Seventh Day Baptist General Conference
DENVER, COLO., AUGUST 19-24, 1952

MAY 5, 1952

The Sabbath Recorder



Never Summer Range from Trail Ridge Road,
Rocky Mountain National Park