

The Sabbath Recorder

Sabbath Rally Day



"For our rejoicing is this, the testimony of our conscience." 2 Cor. 1: 12.

young people are filling their places in the work of the church.

The slate of officers proposed by the nominating committee was accepted, there being no change except in an enlarged list of ushers to serve during the year.

Guest speaker in our pulpit on March 28 was one of our former boys, Kenneth Smith, who at present is pastor at Albion and Milton Junction. The sermon, "Behold the Man," was excellent and well received. That day also marked the reception of new members in the church, four of whom were baptized the evening before. Our choir was augmented by the choir of the North Stonington Federated Church in presenting Gallia-Motet by Gounod. We in turn gave them our support in presenting the same program at North Stonington. On Friday night of Holy Week our choir sang "The Crucifixion" by Stainer.

On Easter Sabbath the altar was lovely with Easter lilies and hyacinths. The pastor's sermon, "When Death Is Gain," directed our thoughts to the real meaning of Easter. Little children happily received the hyacinths, and the lilies carried their message of hope and cheer to shut-ins.—Mrs. E. F. Loofboro, Correspondent.

The Bible won't be a dry Book if you know its Author. — Cream Book.

Accessions

Alfred, N. Y.

Letter:
Richard West.

Nortonville, Kan.

Letter:
Mrs. Mary Crandall,
Elizabeth Crandall,
Billy Crandall.

Obituaries

Crumb. — Frank Arlington, son of Dwight and Jane Crandall Crumb, was born in Brookfield, N. Y., September 4, 1863, and died at the Bethesda Hospital, Hornell, N. Y., April 1, 1953.

He was married to Etta West of Shiloh, N. J., October 21, 1885. To this union were born two children: Ralph A., Cleveland, Ohio, and Ella (Mrs. Donald Wilson), Pittsford. Besides his wife and children, there survive five grandchildren and two great-grandchildren.

He was baptized and united with the First Seventh Day Baptist Church of Alfred, May 12, 1893. He was ordained deacon on September 26, 1942, in which office he served

faithfully until failing health prevented. He was president of the church for ten years, resigning "to give younger men a chance."

Mr. Crumb was a printer, an editor, and a publisher. At 14 years of age, he began his apprenticeship under Frank Spooner, editor of the Brookfield Courier; at 17, he went to work for the West Winfield News; at 18, he established a commercial printing shop in Syracuse. Two years later, in 1882, he came to "Alfred Centre" to work in the office of the Sabbath Recorder. In 1883, he and three associates formed the Sun Publishing Association, Ltd., and proceeded to publish the Alfred Sun. He retired on April 1, 1951.

Mr. Crumb served as town clerk for twenty-five years and as a supervisor for eight years.

Memorial services were conducted on Friday afternoon, April 3, from the First Alfred Church by his pastor, Rev. Hurley S. Warren, and Rev. Albert N. Rogers, pastor, Second Seventh Day Baptist Church of Alfred at Alfred Station. Burial was in Alfred Rural Cemetery. H. S. W.

Langworthy. — Martha Brown, daughter of Daniel Franklin and Annis Lanphear Langworthy, was born at Alfred, N. Y., May 30, 1866, and died at her home in Newport, R. I., on Sabbath, March 7, 1953.

Early in her chosen work, Miss Langworthy was a graduate nurse at the Buffalo General Hospital and Buffalo Children's Hospital. She also did private nursing for many Buffalo families. Throughout her career, she gave unstintingly of her skill to members of the Langworthy family. She moved to Newport in 1915, where she served for many years as a city welfare nurse.

She was a member of the First Seventh Day Baptist Church of Andover, N. Y.

Miss Langworthy is survived by four nephews: Franklin A., Plainfield, N. J.; Egbert R., Newport, R. I.; Edson C., Andover, N. Y.; and Lynn L. Langworthy, Alfred, N. Y.; and several grandnieces and grandnephews.

Memorial services were conducted by Rev. David Carter in Newport, R. I., March 9, 1953, with a committal service being held the next afternoon at Alfred Rural Cemetery, Alfred, N. Y., with Rev. Hurley S. Warren in charge. H. S. W.

Wilson. — Edward Livingston, son of Deacon and Mrs. John C. Wilson, was born in Attalla, Ala., October 31, 1882, and departed this life on February 23, 1953, at his home in Attalla.

Early in life he accepted Christ and united with the Attalla Seventh Day Baptist Church.

In 1913 he was united in marriage with Verna McComb who preceded him in death January 6, 1928.

He is survived by four sisters: Mrs. Lela Wofford and Mrs. Maude Mills of Attalla; Mrs. Cornelis Vernon, of Altoona, Ala.; Mrs. Della Burgess of Fort Payne, Ala.; three brothers: Clifford D. of Attalla; Verney A. of New Lebanon, Ohio; and Lonnie L. of Birmingham, Ala.

Funeral services were conducted at the Collier-Butler Funeral Chapel in Gadsden, Ala., by Rev. Lee Gibbs and Rev. Thomas I. Muskett and interment was in the Attalla Cemetery.

V. A. W.

IMPRESSIONS OF A MISSIONARY BOARD MEETING

It is not our purpose to report the actions taken at the quarterly meeting of the Missionary Board held at Westerly April 26. We would, however, like to make some editorial observations which will create a desire for reading the full statement when it appears in the Missionary Reporter.

There are unique joys in first impressions. Have you not frequently noticed that you can describe a person's face better after your first meeting than later? As we get to know people better their faces and clothes blend into the deeper qualities of their personality so that we see the person, not a caricature of the face. A board meeting may appear a bit formal at first, but we are glad to remember that it throbs with life beneath the skin and is bound together with sinews of loyalty.

This was certainly a well-rounded meeting (27 members and guests attending). It couldn't happen every time, but the editor was happy to attend at a time like this. The foreign field was represented in the most human way that is ever possible — by a missionary on furlough. It was further represented by two missionaries newly commissioned to go to another field. The home field was covered by the missionary secretary just returned from a six-thousand-mile speaking tour of the South and Southwest. Here was a glorious opportunity to come to grips in a personal way with all of our major areas of mission work.

At the proper time our young, bearded missionary coming to us from Nyasaland, made clarifying factual statements about the present state of that work and the plans for the coming of the two nurses. Questions were freely asked and clearly answered. It would appear to this observer that the board members were very well pleased.

The problems of providing for the return of two of our Jamaica missionaries and replacing them with two new workers seemed to be well taken care of. Mr. and Mrs. Bond were called upon for further statements, to the satisfaction of all. A letter of appreciation from the church at

FAST WORLD

The way things are going we will not be here very long. In fact we are not here very long. Figuring the whirling speed of the earth, and the speed of its solar rotations someone has figured it to be 181½ miles per second. In other words, as quickly as you can say "eighteen and a half" you have ridden the earth that many miles. As Elverson Babcock of Rosemead, Calif., expresses it, "Our 'hereness' is breath-takingly instantaneous." But the sun is also traveling and we have to tag along at an additional speed of twelve miles per second. We have three speeds forward besides anything we might do with our man-made machines. Mr. Babcock's article points out that we have a pretty big and pretty fast God to be always present with us. We might add that man's speed and precision in relation to the earth are infinitesimal compared with the cosmic and microscopic precision and speed of God. He not only keeps up with us but He knows the thoughts and intents of the heart. He plants holy thoughts in our fleeting minds.

ASSOCIATION MEETINGS During May and June

- Northern—May 15-17
White Cloud, Mich.
Central—June 5-7
Brookfield, N. Y.
Eastern—June 12-14
Westerly, R. I.
Western—June 19-21
Nile, N. Y. (Friendship Church)
Southeastern—June 26-28
Lost Creek, W. Va.

Bath read in the meeting will appear in the Recorder.

The home field report of Secretary Harris led to discussion and action in regard to strengthening all of the churches. This may be far-reaching.

The next six months and succeeding years would seem to bid fair to challenge the best thinking and the earnest praying of pastors and people in a forward-looking program of home and foreign missions.

WHY I KEEP THE SEVENTH DAY SABBATH

Rev. Clifford W. P. Hansen

On July 4, 1776, the United States of America declared their independence. On June 17, 1777, Congress formally adopted the Stars and Stripes as the national flag. The adoption of a flag is always one of the first things done by any new nation.

Why is this so? Why do nations feel such a need for a national symbol? Because the human mind seems to require symbols. Government is something we can't see; a flag is something we can see. Government is not a material substance. It exists only in our minds. It is a thought, an idea. A flag is a material substance. It is something that appeals to our senses. And so, a flag helps us better to understand and appreciate the reality of our government. Our flag, which we can see, reminds us of our government which we cannot see. Our flag is a symbol of our government. Our flag represents our government.

God, too, has a flag! Not a piece of cloth, to be sure, but something which, like a flag, reminds man of God's government, His power, His authority. What is God's flag? Let me read it to you from the very heart of the Ten Commandment moral law:

Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it. Ex. 20, 8-11, RSV.

I want to give you four reasons why I keep the seventh day of the week as the Sabbath.

I. A Symbol of the Creator

The first reason is that from the beginning of our religious heritage, this day, the seventh day of the week, has been set apart as a memorial of the creatorhood of God — a symbol of the one living person, God, who created the universe, the God in whom we profess to believe. That the seventh day Sabbath is a symbol of this God is made plain not only here in the

heart of the Decalogue, but also in the story of creation as given in Genesis 1 and 2. This story divides the work of creation into six days and then closes with these words:

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation. Gen. 2: 1-3, RSV.

I do not know how each of you, individually, understands the six days of creation week — whether you take them literally, figuratively, or poetically (by poetically, I mean, as an artistic literary device). There have been sincere people, lovers of God and His Word as revealed in Scripture, holding to all of these views. But I do know that **one thing is clear!** Whoever wrote this story, or whoever arranged it in its present form, **certainly associated the Sabbath with creation.** It is plain that in the thought of the prophets who gave us our knowledge about God and moral truth, the Sabbath was a sign of God as Creator, a symbol of the one and only true God — the God who made the heavens and the earth. That was the original purpose of the Sabbath!

Now to me this matter of the creatorhood of God is important — very important. As I understand Biblical religion, it is all based upon this fundamental doctrine. Indeed, the Bible opens with the declaration: "In the beginning God created the heavens and the earth." And in the last book of the Bible, Revelation, the call to worship the Creator is called the everlasting Gospel.

Then I saw another angel flying in mid-heaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people; and he said with a loud voice, "Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water." Rev. 14: 6, 7, RSV.

Yes, the first claim of God upon our lives is the fact that "it is he that hath made us, and not we ourselves." If that weren't true — if God didn't make us — there would not be the slightest reason for worshiping Him at all.

We need to remember this basic fact. We need a constant sense of our proper relationship to God — the relationship of children who were called into being by His will and His love. If only we could keep this fact in our minds, if only we would base our decisions, and chart our course of life, with reference to this fact — what a difference it would make in our lives.

Who has the best right, who is in the most advantageous position to tell you how to operate your new automobile — what grade of oil to use, how much air to put in the tires, and so on? Is it not the manufacturer who made the product? Then who is in the best position, who is best equipped to give us suggestions on the running of our human lives? Is it not God our Maker? If we just believed that simple truth, if we really looked to God as our Maker and therefore the One best qualified to instruct us in life, it would make a big difference in all of us. And the more deference we paid to that fact, the bigger the difference would be. We who are Christians have accepted the God of the ancient Hebrews. Why should we not accept also the flag, the symbol, of that God?

What would you think of an alien who wanted to become a citizen of the United States, and professed the most profound belief in the principles for which our nation stands, but who, nevertheless, refused to accept the United States flag as we have established it? Isn't that what Christians have done in accepting the God of Abraham, Isaac, and Jacob, and refusing to accept the seventh day Sabbath, the symbol of that God? And just as no other flag, except the Stars and Stripes chosen by our government, can ever be the flag of our nation, so can no other day, except the seventh day of the week, ever represent that which the Sabbath was originally intended to represent — the worship of the one true God, the God of creation.

II. Symbol of Sanctification

But this was not the only thing for which the Sabbath stood in Bible times. As important as the creatorhood of God is in Biblical religion, it is not the whole of that religion. The ancient prophets

believed in God all right. They believed in one God, a good God, but when they looked about and within their own lives, they were conscious of something wrong about the universe God had made. According to their story of creation, God had made the world all "good," "very good." But in their own experience, they knew it was not all good. They saw there, instead of the goodness of God alone, that mysterious mixture of good and evil. There were some things in this present world which they saw should not be there. Then, recognizing the inability of man to put things right in this world, these men of God propounded another article of religious faith — their belief that the same God who created the world, would also, in His own day and time, purify and sanctify it, redeeming it from the curse. This was Article Number Two in the faith of the Hebrews — the redeemerhood of God.

These men of God perceived that it would take the same creative power of God to redeem men as it took in the beginning to create them; and so, significantly, the Sabbath became for them, not only the sign and symbol of the God of creation, but also the sign and symbol — the flag, if you please — of the God of sanctification and redemption. (Of course, they didn't use these terms sanctification and redemption in exactly the same sense as we do today, but the germ of the idea was there, nevertheless.)

And the Lord said to Moses, "Say to the people of Israel, 'You shall keep my sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you.'" Ex. 31: 12, 13, RSV.

"Moreover I gave them my sabbaths, as a sign between me and them, that they might know that I the Lord sanctify them." "and hallow my sabbaths that they may be a sign between me and you, that you may know that I the Lord am your God." Ezek. 20: 12, 20, RSV.

(To be continued)

The most amazing thing in life today is the way in which the liquor traffic is allowed to shove around the American home, the American school, and the American church. — Civic Bulletin.

JOB ANALYSIS OF THE EXECUTIVE SECRETARY'S OFFICE

(Reprinted from Sabbath Recorder of January 7, 1952.)

The Commission labored arduously to make a job analysis of the executive secretary's office. In presenting this analysis to the second Planning Conference held at Plainfield, N. J., December 30, 1951, the Commission of the General Conference urged board and agency representatives to contribute their thinking and to make specific suggestions toward the improvement of the job analysis outline. The analysis outline was called "a flexible proposal to describe the areas of work of an executive secretary and his relationship to our denominational activities." The discussion largely centered around clarification of outline items. The job analysis follows.

A flexible proposal to describe the areas of work of an executive secretary and his relationship to our denominational activities:

Commission — Responsible to Commission

1. To attend all meetings.
2. To conduct correspondence for Commission and General Conference.
3. To prepare agenda in consultations with president and chairman. Obtain background material for agenda.
4. Budget building.
5. Budget promotion.
6. Reservoir of ideas, techniques, methods — discovery of potential energies and talents.
7. Disseminate information on general denominational matters.
 - a. Recorder.
 - b. Direct mail.
 - c. Speaking.
 - d. Visual aids.
 - e. Etc.

President of Conference

1. To keep him alerted to program and specific needs and where his time would be most effectively used.
2. To provide specialized information.
3. To provide administrative assistance.
4. To provide continuity from one administration to the next.
5. To provide assistance in developing Conference program.

Boards

1. Provide specialized information for boards and agencies.
2. To obtain specialized information from boards such as data for budget preparation, statistical data, and co-ordination with other data for the purpose of denominational planning.
3. Stimulate joint planning of board secretaries.
4. Carry into board meetings our denominational objectives and program.
5. Carry to Commission board problems and objectives.

Associations (Based on the premise that Commission will be composed of associational representatives)

1. Administrative assistance to associational representatives on Commission.
 - a. Handle correspondence.
 - b. Provide materials.
 - c. Collect information for representatives.
 - d. Assist in programming of association meetings.

Churches and Ministers

1. Work through ministers and church officers.
 - a. Obtain statistical information.
 - b. Develop methods for reporting data for denominational planning.

National Council

1. Does not replace our representatives.
2. Does act as clearinghouse of information.

General Principles

1. Field work to be considered only as a means to obtain a specific objective.
2. Co-ordinate — integrate — obtain teamwork.
3. Prepare and maintain denominational calendar.

The acceptability of this job analysis led the Planning Conference to suggest informally that boards and agencies make job analyses for their employed personnel.

SABBATH SCHOOL LESSON for May 23, 1953

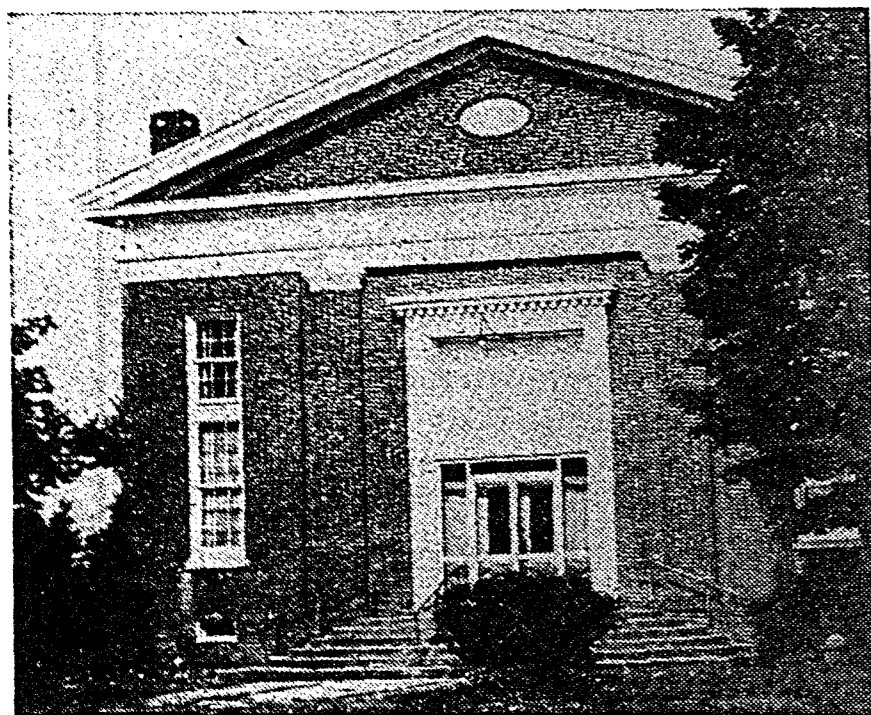
Problems of the Christian Conscience
(Temperance Lesson)

Basic Scripture: 1 Cor. 5-9

Emphasized portion: 1 Cor. 8: 7-13;

6: 18-20

THE SHILOH, N. J., CHURCH



Sermonet: "You Are Commissioned."

In the four Gospels and the first chapter of Acts we have a five times repeated commission: "Go ye into all the world and preach the gospel." This commission and command was not given just by an ordinary man to a group of ordinary people. It was given by the Son of God in whom "dwelleth all the fulness of the Godhead bodily." Col. 2: 9. Also the commission was given to a unique body of people who accepted Him as their Lord and Saviour. Nowhere in Scripture can we find a command given by Christ after His Resurrection which tells more clearly the mission of all those who follow Him. It is thus the mission of the individual and the Church. It should be the sole purpose of every Christian and church to go forth into the highways and hedges and bring men and women to the saving knowledge of Jesus Christ. This was Christ's commission. This is our task for which Christ called the Church into existence. If the Church of any locality is not fulfilling this divine commission then it has no reason for existence. It will die a slow, painful death by refusing to do any missionary work at home or abroad. The "Hardshell Baptists" are a good example. Today they are almost extinct. Could this happen to our churches? The statistics of the last fifty years are revealing. Look up your Year Books for this period and see what you find. A decrease in membership. Why? Could it be that we have

lost our commission to "Go and preach the gospel"? Could it be that we no longer have a message of salvation through the cross of Christ to give to a sin-sick world?

Jesus also told the disciples to begin their work at Jerusalem, then go into Judea and to the uttermost parts of the earth. Missions must start at home. Foreign missions are good and should by all means be carried on with much zeal. However, home missions are more important. The entire foreign program rests upon the home field. Failure to advance at home means failure to maintain that which is overseas. We seem to think that the home mission work isn't important, yet Jesus thought it important enough to place it first in the areas into which His disciples were to go. Shouldn't we consider the home field more seriously and begin to do some honest work at home?

Perhaps you are one who says, "Well, that's the pastor's job. We hired him to do that." Christ didn't give the commission to pastors only but to every person who claimed His name. If you fail to do your part in going to your neighbor and inviting him to Christ and the Church then the Church will fail in its mission. Every member should be a missionary of Christ if the Church is to advance.

Have you ever stopped to think what the mission of your particular church is? If someone asked you what it was would you reply, "To educate the children and adults in Christian living, to worship God, to have a social now and then, to have a place to go each week." These are good but they should not be the basic purpose of the Church. The Church won't go anywhere unless it reaches others outside its own fellowship. It will remain stagnant and die.

Recently I heard an illustration given by Rex Bowen in our Men and Missions Sabbath service which pictured very well some churches in America. Mr. Bowen, a baseball scout, said, "There are some teams that don't care whether they win or lose; they are happy with their lot whatever it may be. Nothing phases them and they go along in the same rut day after day. We call these teams 'Joy Clubs.'" He went on to say that many churches are just joy clubs of Christian who don't care whether the church and the Gospel wins

or loses in its mission. Is your church a joy club because you don't care whether the Gospel goes out or the truth of the Sabbath is heard? You know that unless you ask someone to come to church he may never be exposed to the Gospel. You do your part and God will do His. Invite someone to church. Christ said, "Go." This is for you, not Mary, Mr. Jones, or your pastor, but you, the reader. He says it's for each one who confesses Him as Lord and Saviour. The aim of your church and every church should be to get every member to be so missionary minded that he will want not only to give of his means but to go himself and win another. The result will be an impact on the community for Christ and the Sabbath.

Robert Lippincott.

Past History

The Shiloh Seventh Day Baptist Church is one of the oldest churches in our denomination. It was constituted in 1737 when a group of Sabbathkeeping people came to this area to begin a life of farming. There is a stone monument erected in the present cemetery as a memorial to the old brick church which was used as a house of worship as well as an academy for education. The first church was known as the "Cohansey Seventh Day Baptist Church." The name was changed to "Shiloh" about 1829.

The present session room is considered a landmark in this section of the country, and was also used as a classroom for the children beginning school in the early days. This continued till as late as twenty-five years ago.

From the Shiloh Church a part of the congregation separated and started their own house of worship, nearer their homes, known as the Marlboro Seventh Day Baptist Church. There is a deep tie between the two churches which is kept alive by joining together twice each year to share in joint Communion.

Also from this church have gone missionaries, not only in the homeland but to China and Palestine.

General Conference was held in Shiloh in 1921 and in 1937. In 1936 the church was rebuilt after a fire had badly gutted

the interior. At that time the basement was enlarged, and the organ installed.

Among the various organizations of the church is the Shiloh Female Mite Society organized in 1814 and probably the oldest organization of its kind in the denomination. The society meets once a year and all "mites" are deposited. The amount is a cent a week per member. These mites are given to missionary purposes. Men are welcome to the society's yearly meetings. The society has never missed a year in holding its annual meeting.

Present Advancement

A new small portable organ has been purchased for use in the summer camp program, Christian Endeavor, and outdoor services.

The church, with the help of the classes of the Sabbath school, has completed the work on and in the session room. The chairman of the building committee was Mr. Percy Fogg. The session room was enlarged because of the increase of boys and girls in the primary department of the Sabbath school. In the adult division eleven classes meet in the church. At present William Richardson, Jr., is the superintendent. The average Sabbath school attendance last year was 128.

The junior Christian Endeavor group had become too large both in number and in age range to be practicable so it was divided to form an intermediate group. There are now four groups of endeavorers meeting Sabbath afternoons. The senior group from age 14 and up meets in the church under the leadership of Everett Dickinson; the intermediates, ages 10 to 13, meet in the basement of the session room under the leadership of Mrs. Robert Lippincott and Mrs. Bert Cruzan; juniors, ages 7 to 10, meet in one room of the session room under the leadership of Mrs. Chester Bonham; and in the other room the juniorettes, ages 4 to 7, with Mrs. Everett Dickinson. While this is going on, the pastor is conducting an Old Testament survey class in the church basement for parents and teachers of the Sabbath school. Every room is thus in use on Sabbath afternoons.

Plans are also being made for another

camping program for South Jersey. Our camp served some 51 young people of this area last year. This camp was started two years ago for Marlboro and Shiloh young people. There was a need for a camping program which would take in more of our own young people. The camp in its two years' existence has proved its worth in advancing the Kingdom of God in this area.

The committees have been chosen for the annual Daily Vacation Bible School which is a community project under the direction of the Shiloh Church. Jonathan Davis of Marlboro will be the general chairman this year. The school had an enrollment last year of 162 pupils from 17 denominations as well as some who had no church connections.

The church through various organizations has contributed throughout the years to mission work at home and abroad. One of the most active in this field of endeavor has been the Ladies' Benevolent Society. It has contributed money toward training for the two nurses preparing for work in Nyasaland; to the Alabama field; to the Salem College Library for Bible reference books.

A radio broadcast was started twelve years ago and is continuing to send out the Gospel message and exhortation to Christian living. The Sabbath promotion committee has launched an intensive program of tract distribution which will cover this area with more than 6,000 Gospel and Sabbath tracts. Probably the most effective method of sending out the truth is, however, through the constant witness both by word and deed of consecrated Christians who neither back down nor compromise their convictions of Christ as Lord and Saviour and of keeping the Sabbath holy and acceptable unto the Lord.

Mrs. Percy Davis.

Meeting at White Cloud

The Semiannual Meeting of the Northern Association will convene at White Cloud, Mich, May 15-17. The theme will be "The Continuing Task." Meetings will start at 7:30 Friday evening and continue through Sunday morning.

Gladys Hemminger, Secretary.

BUDGETS

To many the thought of budgets is uninteresting and unappealing, but to those on whom responsibility of an organization has been placed, budgets are necessary. A carpenter building a house must know what materials are needed and whether or not they are available. A tailor or a dressmaker must "cut the garment according to the cloth." Money is the necessary commodity for carrying on the work of a religious organization. We must determine our need and consider what material is available, then make our plans accordingly. We have our Denominational Budget, and each of our organizations has its budget for the department for which it is responsible. This is as it should be. The budgets are adopted after careful and prayerful consideration.

Gifts designated for special projects in recent years and months have caused deep concern to the boards responsible for the ongoing work of our societies and organizations. This comes about because of a very evident reason, and that is that most of the special contributions divert funds from already established work. It is natural that new missions and projects should have a certain glamour and appeal. Each person has an undisputed right to contribute to whatever cause he or she may choose. Contributions to such should be over and above the regular giving. In this way our work could be built up and expanded, for the time always has come that these newer projects eventually have become the responsibility of the department interested in that line. Naturally the writer is thinking particularly of the Missionary Society. It is suicidal to divert funds into new channels so that those depending for their living on the Missionary Society suffer great inconvenience and hardship because of insufficient funds in the treasury to pay full salaries promptly, as has recently happened.

All will agree that we should not drop the work in Jamaica, British Guiana, Germany, etc. Certain churches in our own country, particularly in what we speak of as the "Southwest," receive aid in the support of a pastor through the Missionary Society. Even with the aid given, the

salaries are pitifully small. Pastors in these churches which are frequently spoken of as missionary churches are consecrated and able men. Their churches should increase the amount which they pay them. In how many cases has the increase in a pastor's salary been comparable to the percentage of increased wages of the church members?

Our societies and boards render account of all monies received and give account of the way in which they are disbursed. These accounts are audited by efficient and responsible accounting agencies. Gifts to these societies and boards designated for a special project are applied to that project just as the donor expresses his wish. Only in the interest of complete information and proper credit regarding the total work and finances of our denomination is this appeal made to support the budget in full and to turn special gifts through proper denominational channels, and to be sure that they are over and above regular giving to the Denominational Budget. Designated gifts could contribute to breaking down the budget system and hampering our total program. "Let everything (even to finances) be done decently and in order." H. R. C.

ADDITIONAL INFORMATION REGARDING NYASALAND

(Referring to an article in the Sabbath Recorder published last fall, "Nyasaland, the Land, the People, and Missions," Ronald Barrar has written the following article which gives additional, up-to-date information on the subject. E. T. H.)

In the Recorder of December 8, 1952, there was an article in which much information was given about Nyasaland and its missions. As much of this information is now out of date, I would like to give a brief resume of the prevailing conditions.

The population — European, Asiatic, and African — has increased considerably and now comprises:

Europeans	4,000
Asians	4,800
Coloreds (these are people of mixed blood)	2,000
Natives	2,450,000

Makapwa Mission, which is found in the Southern Province of the country, is located among the Anguru tribe, which is split into two main divisions, namely, Lomwe and Kokola. These people have migrated to Nyasaland from Portuguese East Africa during the last 50 to 60 years. For that reason they have not come under the influence of the earlier missions and are generally more backward than other tribes in Nyasaland. They are generally recognized as agricultural workers and only in recent years have they begun to take their place in trades and professions. The old tribal customs are still found, and witchcraft is practiced a great deal. Owing to the fact that these people have not until recently come under the influence of missions there are no people of their own tribes to take up positions as teachers and leaders in the church. This means employing Africans of other tribes which sometimes leads to difficulties among the people. For this reason most of our pastors and church leaders are only trained in native dialect which is Chinyanja. Although this is not their own language, about 90 per cent of the people including women and children speak it and Chinyanja Bibles and hymnbooks are always used.

Our mission covers not only the churches in the Southern Province but also a group in the Northern Province. These people do not use the Chinyanja language but speak Henga which is a dialect of the Timbuka language. The only other people in Nyasaland belonging to the denomination are from the Tonga tribe. They are found in a small group near the Lake Shore at Bandwe, the site of the old Free Church Mission. The other tribes mentioned in the original article — Chewa, Nyanja, and Ngoni — all speak Chinyanja. This is the official language in the Nyasaland Government for the Central and Southern Provinces and it is in this language that all elementary education is carried out.

The oldest existing mission in Nyasaland is the Free Church of Scotland Mission now located at Livingstonia. The Universities Mission leaders were the first to send a party into Nyasaland but they were unable to establish a permanent mis-

sion owing to malaria in the area which they chose and to trouble with the natives. They did not return to Nyasaland to start their permanent work until many years after the Free Church of Scotland was established. The Free Church of Scotland and the Church of Scotland which work together to a large degree constitute the largest body of any denomination in Nyasaland. The Universities Mission is now established on Likoma Island in Lake Nyasa.

Political Situation: Nyasaland is a Protectorate ruled by the British Government through the Colonial Office. In Nyasaland itself there is a Legislative Assembly which is comprised of members from the chief government departments and unofficial members nominated by the governor representing the various sections of the community. There are two Africans and one Indian as well as the European members. For administrative purposes the country is divided into three provinces which are in turn subdivided into districts. Each of the provinces has a chief magistrate or a provincial commissioner and under him there is a magistrate for each district. These magistrates work with the native chiefs of their district who in turn work with the village headmen. All native matters are handled entirely by this department and all native cases are tried by the native authorities except in such cases as murder which must go before the European magistrate. This system meets with the approval of the Africans in general and there is very little political unrest among them at the present time. There is one unofficial political group which calls itself the Nyasaland African Congress. They are a liberal minded group and show no signs of leaning towards Communism or any other violent anti-government movement. They have on numerous occasions worked with the Native Authorities Council to bring certain matters before the government. These matters have all been dealt with successfully and it has encouraged these people to confine their activities to improving the educational facilities in the villages and the general cultural advancement of the Africans.

PRAYER

O Thou, who art the Light of the minds that know Thee, the Life of the souls that love Thee, and the Strength of the thoughts that seek Thee, help us to know Thee that we may truly love Thee, so to love Thee that we may fully serve Thee, whose service is perfect freedom, through Jesus Christ our Lord, Amen. — From the Gelasian Sacramentary, A.D. 494. Contributed by Marion Burdick Maxson of Salem College.

OUR YOUNG PEOPLE SPEAK The Challenge of Christian Education

Marie Bee
Salem College

In this age of high velocity living, when one speaks of education he nearly always thinks in terms of secular education. Where Christian education is concerned the school lays the task on the shoulders of the parents, and parents lay it on the shoulders of the church. We can easily say, "What is wrong with this? After all, Christian education is naturally the job of the church."

How can the church teach when it lacks students and properly trained instructors? A secular school teacher is not allowed to teach until she has met certain requirements that are set up by the state in which she is to teach. Most Sabbath school teachers are allowed to teach with little more training than they received as a child from an unqualified teacher. Many teachers enter the Sabbath school room with little or no preparation for the teaching of the lesson. Many churches have no Christian education director, no library, no equipment with which to work, and no recreational facilities — nothing to make Christian education appealing to the younger generation. Is it any wonder that our church roll is gradually decreasing? Is it any wonder that juvenile delinquency is gradually increasing?

It is all very nice for us to lean back and relax in our easy chairs and say, "Let the church worry about it. That's one of its jobs." Yes, it is the church's job, but let's stop and think for a minute. Who is the church? WE ARE! We are

the church and the task of Christian education for the future leaders of our church rests solely on our shoulders. Are we going to shoulder the task or are we going to fail in aiding the Lord in His work. "Train a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22: 6.

We thank the young ladies of Salem College for the above items. We shall hear from another young lady next time. — Women's Board Editor.

Children's Page

Robin's Search (Continued)

At last the little boy ran up the steps of a little brown house on a pleasant street. His mother stood at the door waiting for him and said with a smile, "What swift feet my little boy has! I wonder if they will not run up to the corner and get me a loaf of bread."

The little boy stopped right in the midst of a merry laugh, drew down his rosy face in a frightful scowl, and whined out, "No, I won't get any old bread! I'm too tired!" and ran into the house.

Robin did not go with him, no indeed. He stood still for a moment and then cried out as he skipped quickly away:

"Oh, me! Oh, my! I feel like crying.
In this nice home I cannot stay.
My disappointment's very trying
That this dear boy should disobey."

As he hurried around the corner, he saw just ahead of him two little girls who were chatting merrily together. Close up to them he crept to hear what they were saying. "Perhaps I can live with them," he thought hopefully; but he soon shook his head sadly and went on, for one little girl fell down and the other would not help her up, and the first child refused to pick up a pencil dropped by a smaller girl who ran by.

The rest of the afternoon Robin kept looking here and there for a peaceful, happy home, but not one could he find to suit him. At last he was tempted to turn back to his home in the woods, for he was tired, discouraged, and disap-

pointed. When he was passing a plain little house at the end of a city street he heard a sweet voice singing:

"I'm just as happy as I can be;
I love my mamma, my mamma loves me;
I like to dust for her, I do,
To wash and wipe the dishes, too.

"I am so thankful every day
I have dear Mother to obey;
I'll try to be in all I do,
Cheerful, helpful, brave, and true."

Robin's face fairly shone with happiness and, in a twinkling, he had slipped through the window and into the little house.

As soon as Robin found himself in the little house he looked eagerly around him, and his sharp, twinkling eyes seemed to see everything at once. Round and round the living room he danced on his nimble feet, singing happily in his soft little voice, for what he saw and heard made him sure that at last he had found a home right after his own heart.

On a bright, soft quilt at one side of the room sat a cunning, rosy-cheeked baby, playing with some blocks, and laughing and crowing with all his might.

At the other side of the room a boy was playing with a big dog, and it was hard to tell which made the most noise, the shouting boy or the barking dog; while a little girl sang sweetly and lustily as she cleared the supper table and carried the dishes into the tiny kitchen, smiling tenderly at her mother who was sewing by the window.

All at once the girl paused in her cheery song and said happily, "Oh, Mother dear, isn't this a lovely, homelike, quiet room?"

"Quiet!" exclaimed her mother laughing. "Yes, it is lovely and homelike, but what makes you call it quiet?"

"Well, you know what I mean, Mother. Of course there's lots of noise, but it's such nice, peaceful, happy noises that it seems quiet to me. If you were yelling for baby to stop his racket, or sending Ned and Jack out of the house because they were so noisy, and telling me to stop singing, it would really be noisy. Or if we were quarreling, it would be terrible. Why, don't you see?"

"Yes, Grace dear, I do see," said her mother lovingly. "I also see that I have the dearest, most helpful children in the world."

"And we have the best mother," said Ned, as he came around to give her a regular bear hug. "Don't you want me to do some errands for you, Mother?"

"Yes, thank you my son," said his mother, as she laid aside her sewing and gave him a list of groceries. "You may get these things at the new store, way down on Center Street."

Without a word of complaint over the long trip before him, Ned called Jack and merrily away skipped boy and dog.

Mother carried a sleepy baby off to bed, while Grace sat down in her little rocking chair, with her doll, and began to sing a lullaby. But suddenly she grew very still and began to listen, with a happy smile on her dear little face and then said softly, "The wind is singing down the chimney, but I can't quite hear what he says."

Now it wasn't the wind. It was only Robin, the little brownie, singing with a joyful heart.

Mizpah S. Greene.

Pocket Testament League

You don't need motion pictures, snappy choruses, or a brightly lighted auditorium to get Korean soldiers to a gospel meeting. To them the Gospel is really news — good news. They crowd into stuffy Quonset huts, stand in windy fields, sit on cold hillsides to listen to someone tell the old, old story of salvation.

They listen — and they respond. Pocket Testament League evangelist, Don Robertson, reports: "2,000 men in the 2nd ROK Replacement Battalion, with full combat packs, sat on the cold ground as we preached from the Gospel. We told them of a Saviour worth dying for and a Lord worth living for. We explained fully what it means to be a Christian. Then we gave an invitation. Like one man they raised their hands." After the services, the men are urged to read the Gospels distributed to them and to write for additional literature. — The Pocket Testament League, 156 Fifth Ave., New York 10, N. Y.

PRAYER FOR THE ASSOCIATION

(An extemporaneous prayer offered on Sunday morning, April 12, at the Pacific Coast Association in Riverside, Calif., by Daisy Allen.)

Dear God in Heaven, we come to Thee this morning with hearts that are yearning for a refilling of love for Thee and trust in Thy promises. O our Father, we thank Thee for the evidences that we have seen of Thy love for us, for all Thy children.

Dear Lord, we pray that this morning as we bow before Thee, Thou wilt fill us again with the assurance of Thy love for us, with the knowledge of the things Thou wouldst have us to do. O our Father, we realize our own weaknesses and without the strength that Thou canst give, if we have faith in Thy power, we shall fail.

Dear Lord, we thank Thee for this coming together of those who do love Thee. We thank Thee for this house in which Thou dost dwell, and where we may come. Dear Lord, help us to come so close to Thee that as we go forth from these meetings together, we shall be drawn closer to Thee, and that our faith in Thee and Thy power and Thy love for us shall be so increased that each day shall be a blessing to us. And because of Thy blessing to us we shall give out to others who know Thee not. O Father wilt Thou help us to have a greater missionary spirit in our hearts. And help us that our strength and our efforts as well as our money and our time shall be given unto Thy service because we know Thou art faithful who has promised.

Our Father, we ask Thy special blessing on those who shall take part today in Thy service. We pray that their thoughts may be guided and the words they shall utter shall bring peace to the hearts of the hearers.

Dear Lord, wilt Thou be with us in the business that we shall take up later in the day in Thy name and help us that the results of the plans that we make shall advance Thy cause and kingdom in the earth. And so we pray Thy blessing upon all of us here not forgetting any who shall gather together for Thy worship today. Dear Lord, many are coming to Thy house to worship today. We pray that Thou wilt come richly into their lives. Help us that we may overcome the

difficulties; and that those who do not know the whole truth of Thy teaching may come to know and understand better Thy Word.

We pray, dear Lord, for those who are sick, those who are unable to be with us but would if they could. Wilt Thou be with them where they are and keep us all in the way Thou wouldst have us to go.

We ask in the name of Thy dear Son, Jesus, our Saviour. Amen.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — Instead of the usual service on March 21 the choir sang a cantata entitled "The Story of the Cross" by Dudley Buck, with Dr. Ellis Johanson directing and Mrs. R. T. Fetherston at the organ. Soloists were Mrs. George Parrish, Mrs. LeRoy DeLand, Mrs. Arnold Davis, Miss Roberta Putnam, Dr. B. F. Johanson, Dale and Wendell Thorngate, and Arthur Millar. At this service the young people realized a long-delayed dream in presenting and dedicating a lovely brass altar set, consisting of a cross and two candlesticks. The set was presented by Wayne Maxson, president of the Christian Endeavor, and accepted by George Parrish, chairman of the Board of Deacons.

During the next week members of our church united with others in noontime services remembering the suffering of our Lord. On Sabbath, April 4, the Lord's Supper was celebrated, following a special Easter sermon by the pastor, on the theme, "The Great Victory." That evening we were shown a colored film, "I Beheld His Glory," which depicted very realistically the trial, crucifixion, and victory of Jesus. On Easter Sunday morning the young people enjoyed a fellowship breakfast in the social rooms, after which they attended a joint sunrise service at the Presbyterian Church.

The Ladies' Aid has been studying Africa through book reviews, pageants, and films, some of which have been shared with the whole church. At one meeting two African students spoke to us of conditions in their home country. By way of change, a party was held at the home of Walter and Edna Wilkinson on April 7, complimenting Mr. and Mrs. Ronald

Kurrle, recently married. Mrs. Kurrle was formerly Mrs. Eunice Parkes of Nortonville, Kan.

We are working and looking forward to Conference here and feel confident that we have the prayers of all Sabbath Recorder readers. — Eva Millar.

VERONA, N. Y. — On April 4 our church had a great day. Pastor Skaggs gave a good sermon on "The Tomb Is Empty." The altar was beautifully decorated with Easter lilies and potted plants. The music included several anthems and closed with the Hallelujah Chorus on organ and piano played by Mayola Warner and Louise Hyde.

The Sabbath school hour featured a monologue by Mary Williams interspersed with solos, duets, a trio, and a quartet number. A cafeteria lunch was served at noon followed by a meeting of the planning committee to arrange for the evangelistic meetings.

Mrs. A. L. Davis of East Aurora has been visiting her son, George Davis, and friends. Rev. A. L. Davis is a former and highly esteemed pastor who served here for several years.

ASHAWAY, R. I. — Friday evening, April 3, we were privileged to hear the Philadelphia Bible Institute Chorale with Gordon Curtis, directing. Their beautiful blending of voices in rendering this sacred concert was very uplifting. During intermission, several of the young people gave wonderful testimonies for the Lord. Over 125 attended and over \$90 was contributed towards their traveling expenses.

The chorale arrived by bus early in the evening from a Boston engagement and were served supper in the parish house dining room by the Ladies' Aid. Following the concert, the group was entertained in homes of members and friends and served breakfast before departing the next morning for New Jersey.

A baptismal service was held on the last Sabbath in March for two young men in the church, Gordon Oates and Kenneth Crandall. They joined the church and received the right hand of fellowship at the Easter morning service.

Easter services were largely attended and the church took on an air of spring and new life with Easter lilies and potted

The Sabbath Recorder

DEACON LESTER P. KELLEY

Lester P Kelley was born February 4, 1881, and died April 9, 1953, in the Edgerton Memorial Hospital.

He was a faithful deacon of the Albion Seventh Day Baptist Church. A retired farmer, he worked at the Edgerton Highway Trailer Co. and was active in church work until his death. His passing is a serious loss to his church and community. He was a source of wise judgment and a friend to his pastor. His eagerness to do his share and his passion to do his very best, will perpetuate his memory in the lives of those who loved him.

Surviving are his wife; a daughter, Wilma, at home; two sisters: Mrs. Roy Crandall, Belvidere, Ill.; and Mrs. Arden West, Wolf Summit, W. Va.

Funeral services were conducted from the Albion Seventh Day Baptist Church, Pastor Kenneth E. Smith officiating. Burial was at the Evergreen Cemetery, Albion.
K. E. S.

Salem Alumni

New Jersey residents who have attended Salem College are reminded that there will be a Salem alumni reunion at Medford Lakes Lodge near Mount Holly on May 23, beginning with a dinner at 6 o'clock. Officials of the college will be present to help launch an alumni chapter.

Please get in touch with Mrs. Norman Harris, Box 114, Shiloh, N. J.

Seventh Day Baptist General Conference

BATTLE CREEK, MICH.,
AUGUST 18-23, 1953.

palms decorating the altar. The pastor brought an appropriate message concerning our Risen Lord.

Miss Mary Vicinus, a missionary home on furlough from South America, was with us for the weekend services of April 17 and 18. Sabbath eve, she gave an interesting and stirring report on the persecution of Christians in Colombia. Colored slides illustrated more fully the conditions there. She also brought a missionary challenge at the Sabbath morning services. — Mrs. Raymond Kenyon, Correspondent.

Marriages

Probasco - Ayars. — Owen Harris Probasco, son of Mr. and Mrs. John Probasco, and Ruth Mary Ayars, daughter of Mr. and Mrs. William Ayars, were united in marriage March 29, 1953, in the Shiloh Seventh Day Baptist Church. Their pastor, Rev. Robert Lippincott, read the ceremony.

Births

Keller. — A son, David Carl, to Mr. and Mrs. Alfred Keller of Chicago, Ill., on March 31, 1953.

Darling. — A son, William Roy, to Mr. and Mrs. LeRoy Darling (Neva Jacox), Alfred Station, N. Y., September 4, 1952.

Richards. — A son, Daniel Eugene, to Mr. and Mrs. Donald E. Richards (Edna Ruth Randolph), Alfred, N. Y., March 7, 1953.

Obituaries

Ayars. — Oscar S., son of Mr. and Mrs. Frank Ayars, was born March 2, 1883, and passed away at his home in Salem, N. J., March 31, 1953.

Mr. Ayars was a practicing dentist in Salem for 40 years and a member of the Shiloh Church. Surviving are his wife, Margaret, a son, Everett, and a daughter, Mrs. William Smith, and four grandchildren.

Memorial services were conducted April 4 at the Garrison Funeral Home, Salem, N. J., with Rev. Robert Walke officiating, assisted by Rev. Robert Lippincott. Interment was in the Shiloh Cemetery.
R. P. L.

Algrim. — Catherine Jane, 5, daughter of Mr. and Mrs. Robert Algrim, was born September 9, 1947, and died April 9, 1953. She had been ill since birth and was faithfully attended for five years by her parents.

Surviving are her parents; maternal grandparents, Mr. and Mrs. Raymond Saunders, Albion; and paternal grandparents, Mr. and Mrs. William Algrim, Jr., Edgerton.

Private funeral services were conducted at the Jones Funeral Home, Edgerton, Pastor Kenneth E. Smith officiating. Burial was in the Evergreen Cemetery, Albion, Wis. K. E. S.

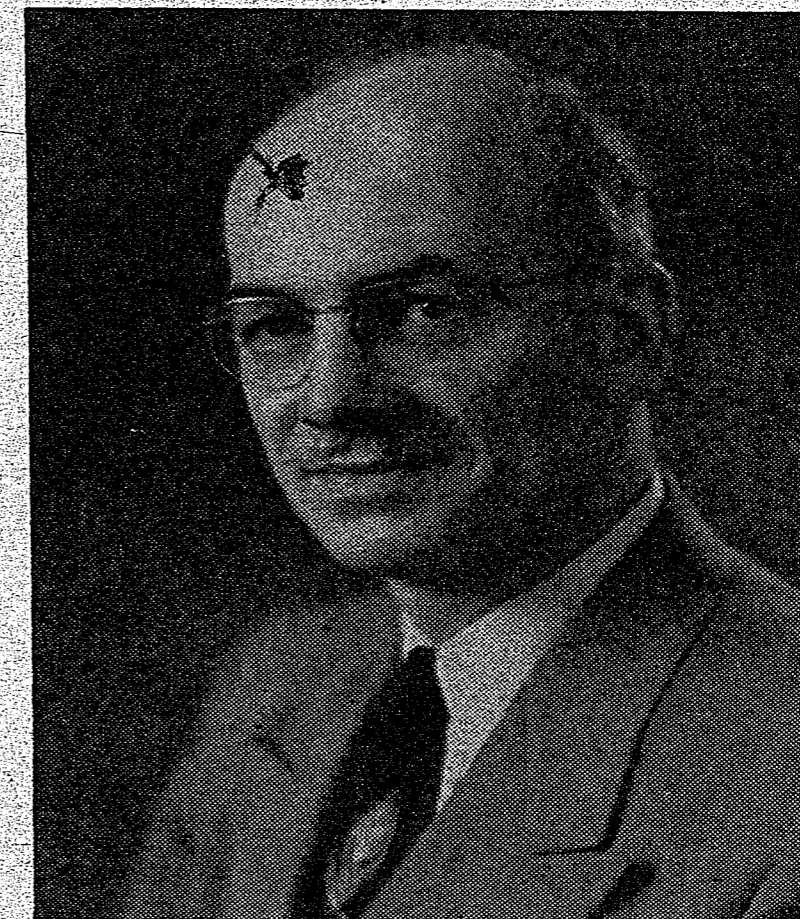
Peabody. — Edna A., of Bradford, R. I., died in the Westerly Hospital April 16, 1953, after a long illness.

She was born in Salem, Conn., September 19, 1883, the daughter of the late Joseph A. and Effie D. (Whitting) Peabody. She is survived by a sister, Mrs. Ethel Turnbull of Bradford, and several nieces and nephews.

Miss Peabody was an active member of the Pawcatuck Church and the SDB Society.

Funeral services were conducted by Rev. Charles H. Bond and Rev. Harold R. Crandall in the Schilke Funeral Home on April 18. Burial was in the River Bend Cemetery.

C. H. B.



A. Burdet Crofoot

Mr. Crofoot began his duties in the new office of Executive Secretary of the Seventh Day Baptist denomination on May 1. Having oriented himself with the ministers and the boards, he is undertaking his first major task, that of spear-heading a campaign to raise the Denominational Budget. Read his articles in this issue.

"Except the Lord build the house, they labor in vain that build it."