

**DENOMINATIONAL BUDGET**  
Statement of the Treasurer, May 31, 1955

Receipts		May	8 months
Balance, May 1	\$	4.76	
Adams Center			379.00
Albion		29.42	294.48
Alfred, First			2,186.94
Alfred, Second			542.70
Associations and groups			105.66
Battle Creek		228.79	3,049.13
Berlin		28.25	262.00
Boulder			240.77
Brookfield, First			118.00
Brookfield, Second		163.15*	206.50
Buffalo			108.00*
Chicago		100.00*	871.00*
Daytona Beach		77.50*	537.55*
Denver			316.54
De Ruyter		30.00	912.13*
Dodge Center		16.00	370.50
Edinburg			55.36
Farina		15.00	140.00
Fouke			141.94
Friendship		39.00*	56.00
Hammond			55.00
Hebron, First			94.30
Hopkinton, First		74.40	686.35
Hopkinton, Second			70.00
Independence		163.00*	561.00*
Indianapolis		15.50*	104.60*
Individuals		27.50	2,115.61
Irvington			300.00*
Little Genesee			379.68
Los Angeles		76.00	650.80
Los Angeles, Christ's		15.00	50.00*
Lost Creek			700.05
Marlboro			1,429.42*
Middle Island		15.00	107.38
Milton			2,853.89
Milton Junction		210.12*	1,051.96
New Auburn			73.31
New York			161.70
North Loup			394.24
Nortonville		115.50*	428.00
Pawcatuck		325.00	2,883.53
Philadelphia			63.00*
Piscataway			123.50
Plainfield		187.25	2,921.87*
Putnam County			86.00*
Richburg			132.00
Ritchie			55.00
Riverside			2,453.36*
Roanoke		10.00	103.00
Rockville			92.75
Salem		125.00	635.00
Salemville			245.63
Schenectady		51.20*	435.90*
Shiloh		240.00	2,280.64*
Stone Fort			50.00
Syracuse			50.00*
Twin Cities		15.00*	61.00*
Verona		116.00	568.42
Walworth			85.00
Washington		55.00*	130.00
Waterford		24.33	246.57
White Cloud		55.24	415.77
<b>Totals</b>		<b>\$2,647.91</b>	<b>\$37,279.43</b>

**Disbursements**

	Budget	Specials
Missionary Society	\$1,040.10	\$ 54.33
Tract Society	208.10	
Board of		
Christian Education	185.68	
School of Theology	203.50	10.00
Women's Society	136.58	
Historical Society	35.42	
Ministerial Retirement	274.12	96.49
S. D. B. Building	38.06	
General Conference	308.66	
World Fellowship and Service	7.70	
Bank of Milton, service charge	1.03	
Balance, May 31	48.14	
<b>Totals</b>	<b>\$2,487.09</b>	<b>\$ 160.82</b>

**Comparative Figures**

	1955	1954
Receipts in May:		
Budget	\$2,482.33	\$2,935.21
Specials	160.82	1,002.63
Receipts in 8 months:		
Budget	33,516.65	25,603.47
Specials	3,712.78	6,978.69
Current Budget	70,750.00	63,121.22
Percentage of budget raised to date	47.4%	40.6%

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

The asterisks are for those churches which are currently ahead of their suggested targets.

**Births**

**Stephan.**—A daughter, Joan Marie, to Mr. and Mrs. Roland Stephan, now living at Cheltenham, England, on March 28, 1955.

**Pickens.**—A daughter, Kimberly Jean, to Mr. and Mrs. Robert Pickens, of Topeka, Kan., on April 5, 1955.

**Obituaries**

**Turner.**—W. Vernon, was born Feb. 19, 1896, at Pittsfield, Me., and died in the Westerly, R. I., hospital, on June 4, 1955, after a short illness.

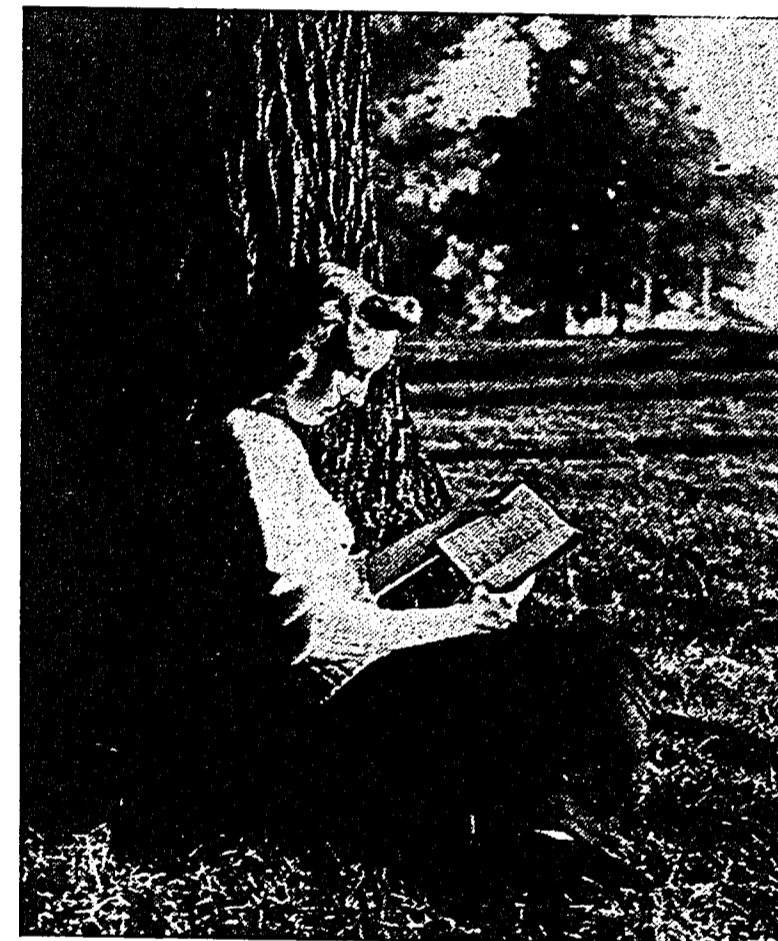
Mr. Turner was a weaver by trade, in the employ of the Swift River Mill. He was a member of the First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I. He is survived by his wife, Frances; three daughters: Mrs. Elizabeth Davis, Louise, and Veronica, all of Ashaway; two sons: Franklin, of Ashaway, and William N., of California; a brother, Harvey, of Hope Valley; and eight grandchildren.

Funeral services were conducted on June 6 by his pastor, Rev. Lester G. Osborn, assisted by Rev. Joseph N. Peacock of the Potter Hill Chapel, where Mr. Turner was choir director. Interment was in the First Hopkinton Cemetery.

L. G. O.

JUNE 27, 1955

# The Sabbath Recorder



*A Girl  
and Her  
Bible*

Bible camps satisfy the soul of youth where other camps fall short of that goal. The girl pictured above at her favorite trysting place is not merely reading a suggested chapter; she is coming face to face with Christ. Such experiences are open to our youth in camps which provide an atmosphere and a stimulus for dedication.

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Neal D. Mills, M.A., B.D.  
CHILDREN'S PAGE ..... (Mrs.) Mizpah S. Greene

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"A borrowed testimony cannot be a  
winning witness. Have you found Christ  
as Saviour, as the way to God? Have you  
found that to follow Him leads to a better  
life? This is the testimony that wins others  
to Him." — Edgar Wheeler.

## THE HANDS OF ESAU

We must confess to a little feeling of  
letdown, almost betrayal, upon reading the  
details of the Queen's address at the open-  
ing of the British Parliament on June 9.  
The newspaper heading stated, "Queen  
Elizabeth Pledges Resources to Cause of  
Peace." The report used these words, "She  
pledged," "She said," "She stressed."  
Speaking from the throne in the House of  
Lords she spoke of "my government."

Then comes the letdown. The dispatch  
tells us: "Her address was prepared as  
usual by Eden and members of his Con-  
servative government, and charted his  
general policies." Are we lacking in imagi-  
nation when we find it difficult to flit so  
easily between fact and fancy? All the  
world knows the sound of the voice of  
Queen Elizabeth. We heard it by radio  
on her coronation day. Many of us heard  
it again recently when the events of that  
day were brought back to us on a TV  
program. To whom does the credit go for  
the promise of peace in the Queen's mes-  
sage? Is it a voice from the church-ded-  
icated throne or a political pronouncement  
from the Prime Minister and his diplo-  
matic advisors?

We would not make harsh comparisons  
but we cannot put out of memory the  
Biblical story of Jacob and Esau. When  
Jacob knew that Esau, the hairy-handed  
hunter, was going to receive the blessing  
of Isaac, he was easily persuaded to substi-  
tute the readily available goat's meat for  
the venison his father longed for and to  
cover his hands with goat skin to palm  
himself off as his brother Esau. The dim-  
eyed Isaac had to depend on feeling, for he  
couldn't quite trust his hearing. You  
remember what he said, "The voice is  
Jacob's voice, but the hands are the hands  
of Esau." Jacob thus got the blessing  
intended for Esau.

Perhaps there is no relation between  
these things and no great lesson to be  
drawn. We can't remake the British  
Government from this side of the Atlantic.  
Perhaps, however, we can resolve that  
when we speak out for peace, when we  
pledge our support to Christian causes,  
when we testify for Christ in a public  
place, when we dedicate our lives or  
our children, it is not with the hands of  
Esau and the voice of Jacob. Let us

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testify of that which we have experienced  
and promise that which, with the help of  
the Lord, we can fulfill. Ours are not the  
problems of state where careful wording  
seems often as important as the actions  
which follow the pledges. It is my life  
that I pledge to Christ. It is not in the  
words of another that I render my service  
to Him.

## TRIP TO WESTERN ASSOCIATION

It was a taxing day at the office — a  
day, as usual, where routine things had to  
be taken care of, a day of reading the  
first-class mail carefully, of glancing at  
the weekly papers and quickly gleaning  
from them a few bits of information about  
pastors and churches, a day when some  
time had to be taken to edit material con-  
tributed for the next Recorder, for the  
linotype men were already working on it  
— then the main business of the day,  
preparing reports for the Tract Board  
meeting and General Conference. Seldom  
had the desk been closed at the end of  
the week with such a feeling of work still  
undone.

A quick supper and a hasty departure  
left us wondering how much had been  
forgotten as we took the train for New  
York City and connections for the West-  
ern Association at Little Genesee, N. Y.  
We are happy that when there is nothing  
else we can do in the tasks of the day we  
can relax as we ride. Approaching the  
big city when the rush is over is far dif-  
ferent from the pressure of commuter  
hours. The view of the Statue of Liberty  
is more glorious than at any time in our  
memory. Her back is turned, for she  
must face the incoming ships, but the  
horizontal sun turns the tarnished copper  
into a gorgeous gown of pale green. A  
few moments later, looking back from the  
ferry, the view is lost. The great lady  
without the brilliance of the sun is only a  
shadowy silhouette.

The financial district, just before sun-  
down, shows little sign of the life that  
so recently throbbled in its towering  
slender forms. But with us on the boat  
there is life, the slender form of a Negro  
grandmother with her buxom daughter  
and a clinging wide-eyed granddaughter of

eight years who says little but experiences  
much. Nearby, a white girl of the same  
age holds tightly to her mother's hand  
as she takes in the awesome wonders of  
a ferryboat churning to a clanging stop  
between the high walls of its narrowing  
slip. It is her first such trip.

Another ferry takes us back to the  
Jersey side as the sinking sun marks a  
golden pathway across the rippling water  
to the Erie station.

Our sense of the privilege of Sabbath  
rest increases as the train heads toward  
the last segment of the disappearing sun.  
We miss the accustomed prayer meeting  
and the memories of a happy reunion at  
the throne of grace the week before at  
Marlboro. We are sure that we are missing  
much by not being able to assemble with  
the good folk of western New York in  
the Sabbath eve service. We have a feeling  
of kinship with all the lone Sabbathkeepers  
who must "light the Sabbath lamp" alone.  
The words of our Saviour come to mind  
with a new and temporary application:  
"The hour cometh, when ye shall neither  
in this mountain, nor yet at Jerusalem  
worship the Father. . . . God is a Spirit  
and they that worship him must worship  
him in spirit and in truth" (John 4:  
21, 24).

The Sabbath dawned bright and clear  
over the wooded hills and grassy valleys  
of western New York just as our train  
came to a stop. We found pleasant early  
morning hospitality in the home of Pastor  
Delmer Van Horn and learned to appre-  
ciate the well-ordered home with its three  
small children and two of high school  
age. It made us happy to see the cheerfulness  
with which they joined in the  
morning tasks of the mother's busy day.

Morning worship at the Little Genesee  
Church saw the auditorium crowded with  
nearly 250 worshipers from the various  
churches of the association, none of which  
are much over 50 miles distant. A seminary  
student, David Beebe, gave the well-  
studied message in brief time on the topic  
"Renewal." It has been promised for our  
pages.

The afternoon program featured a talk  
by your editor entitled, "The Tract So-

ciety and Our Mission as a People," which is the caption of a tract written by Rev. George B. Shaw of Alfred, which is no longer in circulation. Western Association is perhaps unique among the nine associations in that the visitors all return home following the afternoon meeting and do not assemble again until the business meeting Sunday afternoon. Your editor had the privilege of doing the same, enjoying the glories of nature as viewed from the windows of Secretary A. Burdet Crofoot's car. The Sunday afternoon meeting of the Tract Board in Plainfield called for our presence.

Western Association is the home of the Board of Christian Education and it has been making significant contributions to other associations in providing leadership for workshops along the line of its main interests.

### How Seminary Students Support Themselves

Hundreds of students for the Protestant ministry, enrolled in the theological seminaries, engage in a multitude of part-time jobs to support themselves — and often to support families. "Much valuable experience in human relations and contacts is gained," says a seminary president. For example, at San Francisco Seminary, one student drives a school bus morning and evening; another is an orderly in a hospital; several each year teach evening classes; others counsel and act as guards in nearby San Quentin Penitentiary. Many students work odd hours and weekends in gas stations and post offices, as janitors in local schools, as clerks in chain grocery and clothing stores. Others do various gardening chores. Practical work done by students includes a long list of various types of in-service training: seminary choir, gospel teams, Westminster and Wesley Foundation leadership, college deputation, youth work leadership, teaching, social work, hospital interne, student pastor, assistant pastor, assistant to prison chaplain, director of Christian education, etc. In the Presbytery of Chicago in the past school year, five new churches were developed by students. — W. W. Reid.

## President's Column

### Conference Costs.

A number of inquiries concerning the cost of General Conference has come to me in recent weeks. Let us itemize those costs as best we can so that all may know better how to plan for the trip.

#### Lodging while at Conference:

- Most cottages and rooms: \$1.00 per night per person (two to a double bed).
- A few cottages and rooms: \$1.25 per night per person.
- Men's Lodge and Women's Lodge: \$.75 per night per adult, \$.50 per night per child (under 15).

#### Registration fee:

- Adults: \$2.00
- Children under 12: \$.50
- Sabbath day only, no fee.

#### Meals:

Served cafeteria style on the Conference grounds, estimated costs from \$1.25 per day for very light eaters to \$2.50 per day for heavy eaters.

#### Travel:

You will be familiar with your own travel costs. By public conveyance, 3c-6c per mile per person. By car about 7c per mile per car.

Make your vacation include your Conference trip; not that Conference is a vacation, but it can and will be a far more rewarding experience for you if you will make it so.

### Plan Now to Attend! Register Now!

Registrar:  
Mrs. A. G. Fisher  
Route 4, Box 202  
Conway, Ark.

### SABBATH SCHOOL LESSON for July 9, 1955

Habakkuk's Faith Tested

Lesson Scripture:

Habakkuk 1: 1-6, 12-13; 2: 1-4.

## Secretary's Column

This year's Conference is offering "workshops" in six different areas. Any person possessing an interest in any particular area of our denominational life and activity should be able to come away from Conference with a far clearer understanding of, and appreciation for, the various aspects of that interest than he has when he arrives.

At the recent meeting of the Central Association, your executive secretary was asked for a definition of a workshop. While this might not satisfy Webster, the secretary's idea of a workshop is a formalized opportunity for persons interested in a common problem or project to work out together a program for solving that problem or accomplishing that project. While some of the participants may be more specifically trained or expert in dealing with the situation, the actual participation by all those involved is an essential element in developing the program which is sought.

The areas in which workshops are offered for the coming Conference are: Home Missions; Christian Education; Ecumenical Relations; Church Stewardship and Finance; Public Relations; and Church Music, Art, and Drama. While this list is by no means exhaustive, it should offer to every person interested in denominational life and growth some opportunity to learn how he can better contribute to that life and growth. Each of us going to Conference this year should come away a great deal wiser and more effective in promoting the work of our Lord.

The workshop idea is applicable not only at the Conference level but, as has been demonstrated this past year, at the association level and even at the church or smaller group level. Those attending Conference should be able to carry back to their associations and churches many valuable ideas for strengthening the work at the grass roots.

Let's all who can plan to attend and urge others who are undecided to make up their minds to attend also.

## EN ROUTE TO NIGERIA

Dr. Wayne R. Rood, Associate Professor of Religious Education at the Pacific School of Religion, Berkeley, Calif., and former professor at the Alfred University School of Theology, left the United States for a visit to the Nigeria, Africa, mission field June 24. This trip is being co-sponsored by the South Seas Leprosy Mission, Auckland, New Zealand, and by interested individuals in the United States.

Reports of a seemingly well-organized Seventh Day Baptist work in Nigeria have been given at our last two General Conferences. This work sprang up, we are told, from the discovery of a tract in a secondhand book. The first contact was made with the Salem, W. Va., Church which was mentioned on the tract. Through the active correspondence of and promotion by Rev. Clifford W. P. Hansen, who was then pastor of the church, the native leaders were encouraged. The Southeastern Association and the Salem Church have continued to send Sabbath school quarterlies and considerable quantities of other denominational study materials to Rev. O. N. Imegi, the leader of the group. The Tract Board has also contributed materials of the same kind.

Repeated requests have come from Mr. Imegi for a representative of our denomination to come over and view the work. More recently there has been an earnest appeal for someone with medical training to take charge of the maternity work for which they have erected a building, largely with funds from New Zealand. It is stated that government approval of the work is conditioned upon such leadership.

The Missionary Board has not felt that under present circumstances it could encourage the sending of a denominational representative. However, when Dr. Wayne Rood was asked by the Southeastern Association Co-ordinating Committee a year ago if he would be willing to go, he tentatively agreed to do so. The funds for the brief investigation of this field are believed to be entirely apart from any money that would normally find its way into the Denominational Budget. Those who are sponsoring the trip have expressed



the view that our people would not be satisfied until they had the facts of the work in Nigeria from an unbiased observer.

Dr. Rood is expected to be back in time for the General Conference at Fayetteville, Ark., August 15. His report at that time will be an added reason for attendance at Conference. — Editor.

### EVANGELICAL DEFINED

Harold J. Ockenga, Ph.D.

Pastor of the Park Street Church, Boston, Mass.

(Opening paragraphs of an address at the recent Chicago Convention of the National Association of Evangelicals.)

Evangelical is a word needing definition. One dictionary declares it to be "holding or conformed to what the majority of Protestants regard as the fundamental doctrines of the gospel, such as personal union with Christ, the Trinity, the fallen condition of man, Christ's atonement for sin, salvation by faith, not by works, and regeneration by the Holy Ghost." A. A. Lodge declares, "An evangelical believer holds that every individual must be spiritually united to Christ, and through union with Christ united to the church" (*Popular Theological Themes*, Lecture XV, p. 337). A subsidiary definition of evangelical is, "In a special sense, spiritually minded and zealous of practical Christian living, distinguished from merely orthodox." Another is, "Seeking the conversion of sinners, as evangelical labors or preaching." An evangelical is one who adopts these evangelical principles.

The doctrinal position of an evangelical is clear. He embraces orthodox or creedal Christianity. Evangelical Christianity is stated in the incorporation papers of the church, namely, the New Testament, and in the great creeds and confessions of Christendom. Christianity is a historical phenomenon capable of historical investigation. It is what historical evidence declares it to be in its origins, incorporations, and two thousand years of existence.

An evangelical accepts the objective truth embraced in the Apostles' Creed, namely, the Trinity; and the Nicene Creed, namely, the deity of Christ; and the Calce-

donian Creed, namely, the dual nature of Christ; and that later expressed in the Heidelberg or Augsburg or Westminster Confessions.

Only those who embrace these truths have a right to the name "evangelical." Christianity is originally a message resulting in a life. Christ crucified and risen is the heart of that message. From the beginning the message of those facts was set forth as Christian doctrine. The content of the primitive teaching of the church is declared by St. Paul to be this (1 Corinthians 15: 3): That Christ died is a fact; that Christ died for our sins is a doctrine which interprets that fact. The records of early church belief and teaching corroborate that this was the heart of New Testament teaching. . . .

An evangelical should be differentiated from those who now appropriate the name merely because they are non-Roman but do not embrace these doctrines of evangelical Christianity, thus causing confusion. It is a misnomer for a modernist to use the word evangelical. It even borders on the unethical. However, this word evangelical has been treated like the word liberal. Liberal comes from *liber* meaning free man. Originally it meant an individual who cast off the restraint of political control. By a peculiar process of history, a liberal in politics now means an individual who works for governmental controls in the welfare state, whereas a conservative is one who does not desire such controls. A liberal in theology was one who wanted to be freed from the historic creeds but now, ironically, has adopted a creed in the form of the universal fatherhood of God and the brotherhood of man which is even more rigid than the orthodox creed, and the so-called liberals are very intolerant of those who do not hold it. Thus some who embrace none of the evangelical doctrines have appropriated the name of evangelical until there is considerable confusion in the ranks of the ordinary Christian.

A distinction should also be made between evangelical and evangelistic. An evangelical should be evangelistic, but not all evangelism is evangelical, and vice versa. Ned Stonehouse in his great biogra-

### MEMORY TEXT

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3: 36.

phy of J. Gresham Machen points out that Machen was often called a "fundamentalist" when in reality he had little in common with the fundamentalist movement. What he was was a consistent evangelical of great scholarship. Thus some of the great evangelicals of history have not been evangelists and often active evangelists have been called evangelicals. — United Evangelical Action.

### Share Our Surplus Program

American Protestant and Eastern Orthodox denominations working together through Church World Service expect to distribute a total of 141,774,425 lbs. of U. S. Government surplus foods free to needy persons overseas during 1955 under the "Share Our Surplus" program being carried out by Church World Service.

This vast amount of foodstuffs — loaded in boxcars it would make a train more than 40 miles long — is scheduled to go to hungry, homeless, and destitute people in 29 countries in Europe, Asia, Africa, and South America.

Total value of the scheduled shipments for 1955, a large portion of which already have gone forward, is \$49,535,028.

Cost of the year's S-O-S operation is estimated at approximately \$1,000,000, said Mr. R. Norris Wilson, executive director of CWS. These funds are to be provided by denominational and individual church and community contributions in response to the "Share Our Surplus" Appeal of the Surplus Commodity Distribution program, as well as the contributions through CROP, the Christian Rural Overseas program of Church World Service, and the direct contribution of individual church men, women, and children.

Commenting on the development of

the "Share Our Surplus" program, Mr. Wilson said:

"The first nine months of the S-O-S operation — beginning in July of 1954, when national legislation greatly increased surpluses available for free distribution by religious and other voluntary overseas relief agencies, and extending to March 31, 1955 — have indeed proved this world-wide program the 'greatest relief food opportunity in the history of our churches' as it was hailed at its inception. Despite the many weeks necessary for careful preliminary investigation and setting up of basic overseas distribution facilities, a total of 38,929,795 lbs. of surplus foods valued at \$10,553,169 were shipped through CWS and distributed abroad during this period, the most of them during the latter four months.

"These commodities, with the amounts, have been: milk, 12,061,734 lbs.; butter, 6,868,620 lbs.; cottonseed oil, 1,410,353 lbs.; cheese, 5,576,662 lbs.; shortening, 1,821,932 lbs.; butter oil, 679,641 lbs.; and holiday food packages (U. S. Poinsettia program), 10,508,854 lbs.

"The great bargain in sharing our abundance with our needy brethren abroad lies in the rebuilding of faith within despairing souls, in the building of stronger bodies among the undernourished, in this most tangible and appreciable of witnesses of brotherhood and friendship among men, and in the God-given opportunity it affords to us to exercise our Christian responsibility and privilege to honorably and generously discharge the stewardship inherent in the existence of the tremendous American stockpile of surpluses."

Areas to which surpluses are scheduled to be sent this year are Hong Kong, India, Japan, Korea, Okinawa, West Pakistan, East Pakistan, Egypt, Jordan, Formosa, Indonesia, Philippines, Burma, Liberia, Nigeria, Haiti, Jamaica, Germany, Austria, Yugoslavia, Greece, France, Italy, Belgium, Turkey, United Kingdom, Brazil, Chile, and Paraguay. — CWS.

Only those who are accepted in Christ have full access to God. — Stephen E. Slocum.

## Seventh Day Baptists in The Vanguard of the Bible School Movement

By MISS EVALOIS ST. JOHN

A paper prepared at the request of the editor to show  
the origins of Sabbath schools in relation to Sunday schools.

The 175th anniversary of the founding of the Sunday School Movement will be celebrated in Cleveland, Ohio, July 27-31. It is also the 23rd International Sunday School Convention. Some of the material in the article here presented comes from the Public Relations Department of the convention.

Much is being published these days about juvenile delinquency. Juvenile delinquency was a problem in England 175 years ago. We read that children worked long hours, six days a week, and were deprived of both religious and secular teaching. It is said that on Sunday — the children's one day of freedom — they roamed the countryside upsetting and damaging farm products and property, and in the cities ran riot in the streets. "Many lived in vicious, foul slums. Not one in twenty persons in Britain could read." Robert Raikes, a newspaper man, of Gloucester, England, "attacked the problem through the children whom he saw in the streets of that cathedral town 'spending their Sundays in sports and drinking, with lewd and brutal songs.' He attempted a reformation by restraint and instruction in the rudiments of morality. In 1780 he began an experiment which he pursued without publicity for three years to see whether salvation might be accomplished through the children. From his own pocket he paid a poor woman a shilling a day to teach the boys he gathered in 'Sooty Alley.' He and his young charges were dubbed 'Bobby Wildgoose and his ragged regiment.'" This was the beginning of the Sunday School Movement.

Eventually Raikes secured "the interest of such men as the Wesleys and Whitefield, and by 1784 there were five schools in Gloucester with 77 boys and 88 girls. . . . The improvement in the morals of the children and in the conditions that encourage and produce vice and crime was remarkable," we read.

The schools were attacked, however. One Scottish preacher feared such schools would destroy all family religion. "It is sacrilegious to desecrate the Sabbath Day by having these Sunday schools," said others.

Robert Raikes lived to see the Sunday school established in England, Wales, Scotland, Ireland, and America. He was honored by the Queen, who gave his work the stamp of royal favor.

### A Seventh Day Baptist Sabbath School — 1740

It is of particular interest to Seventh Day Baptists to be reminded that 40 years before Robert Raikes' Sunday school, the German Seventh Day Baptists had established a Sabbath school at Ephrata, Pa. The movement was under the leadership of Ludwig Hocker (Bro. Obed). He was assisted by his daughter Maria (Sister Petronella). The purpose was to give instruction to the indigent children of the vicinity, who were kept from regular school by employment, as well as to give religious instruction to those of better circumstances. Instruction in learning was given to the youth on the first and on the seventh days; upon the Sabbath to the children of the Sabbatarians, and upon the first day to such children of the German settlers "that adhered to Sunday, and who could be induced to come." The work was started in 1740 and ceased at the time of the Revolutionary War. The Seventh Day Baptist Historical Society has in its collection several Scripture cards and Sabbath-school reward cards that were used in the work.

We learn that by 1817 there were 100 Sunday schools in America. One wonders if some Seventh Day Baptist Sabbath schools were counted in that number. It

is difficult to prove by exact records that such was the case. However, we do have positive evidence that Seventh Day Baptists believed in religious education for the young and did something about it.

### A Seventh Day Baptist Catechism — 1814

The Historical Society has in its possession an interesting 24-page booklet recommended by the Sabbatarian Baptist Church at Shiloh, Cumberland County, West New-Jersey, for the instruction of youth. It was published in 1814. It is a well-arranged summary of Christian doctrines. There are 109 questions and answers, 39 of which are on the Ten Commandments. It is stated in the preface that the mode of instruction was suggested and begun by a leading member of the church. Rev. John Davis, the pastor, was the gentleman to whom this refers. Since the work was begun by him we can assume that religious instruction for the youth was carried on in some Seventh Day Baptist churches and societies as early as 1814. It is understood that 1,000 copies of this booklet were printed, the Piscataway Church taking a fourth of these. Dr. Theodore L. Gardiner, in his history of the Shiloh Church, writes of the Bible School Record Book dated April 18, 1829. He adds that "some of the very old men of the church tell of a still earlier day, when all the school stood up in one long class around the old meetinghouse and recited from the old catechism."

The preface to the work is most interesting and well worth reading.

The minds of youth are generally much engaged in something, if not good it will be evil. . . . It is to be feared that those who object to this (or a similar) mode of instructing youth, have not sufficiently considered how much superior the mind is, to that of the body, which latter is only

the servant of the former. Shall we be more anxious to clothe and adorn the body, while the more noble part is neglected.

"Train up a child in the way he should go, and when he is old he will not depart from it." And where shall he go to find this way in which he should go, but to the scriptures of truth. But as they contain a fund of instruction for all ages and capacities, and as the mind of youth must be led on by small beginnings, to more mature understandings . . . this work . . . is brought into as narrow a compass as possible, to contain only what is really the first rudiments of religious knowledge.

It seems strange to us today that this movement to instruct the youth in the knowledge of the Bible had such a hard struggle to get under way in America. As late as 1820, we read, "A young girl in Connecticut who gathered a little Sunday school in a church gallery, was forbidden by the church to continue her work on the ground that she was desecrating God's day in God's house." She and her class were called "Imps of Satan, doing the devil's work."

The name of Maria L. Potter is a familiar one to many of our readers. Among the choice collections of the Historical Society, are her diaries. They begin with Feb. 11, 1827, just before her 12th birthday. Early in this first diary she refers to a school and then a Sabbath school in the First Hopkinton Church.

July 14, 1827. I went to Sabbath school this morning. Last Sabbath I recited the last chapter of Matthew and the first chapter of 1st John. This Sabbath I recited the 25th chapter of Matthew and one hymn, 5 verses therein.

Later on she records that she recited 20 answers in the catechism. Perhaps this catechism is the one compiled by Elder John Davis. Since Maria Potter does not indicate that the Sabbath school was an unusual or new arrangement in the church, we can assume that it had been in operation before the start of her diary, February, 1827.

(Continued on page 364)

## 1955 YOUTH CAMP STORY

It was not too many years ago that there were not more than two summer camps for Seventh Day Baptist youth. Now there are 13 according to the report in the 1954 Year Book, page 228. For this summer's camps we do not have all the information necessary to make full announcement of the plans. We are sure, however, that the churches nearest to the various camps have been working faithfully at preparing for and publicizing the camping periods. Here is the story briefly told as taken from church bulletins and correspondence.

The most complete program seems to be presented at **Pacific Pines**, the church-owned camp near Riverside, Calif. There, young people above 15 will meet from July 1-4. Primary camp, ages 6-8, follows on the next 4 days. The juniors, ages 9-11, spend the week of July 10-17 in camp. Intermediates fill out the period in the mountains from July 17-24. Pacific Pines, perhaps more than any other of our 13 camps, reaches large numbers outside our church circle with an evangelistic emphasis.

**Camp Joy**, the name of the Southeastern Association camp, uses the Marion County 4H Camp facilities near Farmington, W. Va., takes the 10-16 age group from July 10-16.

**Lewis Camp** near Ashaway, R. I., has a long history of serving Seventh Day Baptist youth of the Eastern Association. It opens on July 10 for older juniors and teen-agers and continues one week.

**Camp Harley**, the newly developed Western Association camp near Alfred Station, has two age divisions again this year with Senior Camp beginning July 24 and Junior Camp running from July 31 to August 7. There will also be an overnight camp for children of primary age August 7-8.

The South Jersey camp will be held again this summer probably using the facilities of the Shiloh Deer Hunters' Club. The main camping period is July 24-31, with a Young People's Retreat on August 6 and 7.

The Central Association takes its youth to Camp Wabasso in northern New York State from July 13-19. Rev. Victor Skaggs, who directed the Pre-Conference Camp last summer, is the director.

**Camp M-I-L-E-S**, the Southwestern Association camp, will be held at a site near Texarkana just prior to the association meeting and the General Conference. The dates are August 12-14.

**Camp Holston** at Battle Creek announces a C.E. retreat July 1-4, a primary camp experience July 7, a week for juniors July 10-17, an intermediate period July 17-24, and the possibility of 2 adult retreats August 5-7, and September 2-4.

**Camp Wakonda**, near Milton, Wis., continues to expand its facilities and program but we are not yet able to outline in full its use this summer.

**Rocky Mountain Camp**, high in the mountains above Boulder, is also being readied for occupancy by the expectant youth of that association. Rev. Duane Davis of Nortonville will direct Young People's Camp July 5-14. Pastor C. Harmon Dickinson will direct the Junior Camp July 14-17.

The **Pre-Conference Camp** for the whole denomination climaxes the camping periods. It has previously been announced in some detail. Starting on Sunday, Aug. 14, just before the General Conference at Camp Sequoyah, Fayetteville, Ark., it will merge with the larger meeting.

Such are the camping experiences open to our youth and their friends this summer. There is a place not too far away for everyone of camping age. It is hoped that most of our churches will have some of their young folks in camp this summer.

This summer, as they have for the past three years, vacationing Americans will gather to worship God in the shade of California's giant sequoia trees — older than Christian worship itself. The groups under the redwoods will represent just a fraction of the 200,000 visitors to U. S. National Parks who will be served by one of the nation's most unusual ministries — the National Parks program of the National Council of Churches.

## Young People's Activities at Eastern Association

By Carol Harris

The meetings of the Eastern Association held at Marlboro, N. J., the weekend of June 10 to 12, left many pleasant memories. Of these, the spirit of the young people from the various churches seems to be most outstanding.

On the night after the Sabbath the Marlboro and Shiloh young people presented the opening worship service. Jere Davis led in the singing of several hymns. Duane Cruzan and Grace Buckley led in the responsive reading and Scripture lesson, respectively. Dale Cruzan offered prayer. The special music was beautifully rendered by Pastor Darrell Barber on the baritone. John and George Cruzan played a trumpet duet, accompanied by Ruth Ann Dickinson. Nathalie Davis was the pianist.

This inspiring service built around the theme of "Missions" led very well into the message Rev. Everett Harris brought from our mission fields at home, in Jamaica, and British Guiana. He not only told us of the work being done, but showed slides which he took on his recent visit to these fields. This was a most inspiring message to our hearts.

Following the service the young people had a time of recreation and fellowship in the basement of the church, with Rev. Paul Osborn directing the games. Refreshments were served and everyone had a very nice time.

On Sunday morning the young people gathered in the basement of the Marlboro Church for the fellowship breakfast. The ladies of the church prepared a hearty breakfast of scrambled eggs and toast with all the trimmings.

Following the meal the young folks adjourned to the church auditorium for a worship service planned by the older young people's C. M. C. class of the Shiloh Church.

Following the opening inspiration, the Scripture was read by John Harris. John Cruzan, Nancy Harris, and Ruth Ann Dickinson offered sentence prayers. A girls' quartet composed of Christine, Jean,

and Nathalie Davis, and Carol Harris sang "Open My Eyes that I May See." Rev. Lee Holloway spoke to us on "Meeting Temptation," which was a challenging message to young people of today.

## BITS OF NEWS

The detailed account of the wedding of James Paul Green, Jr., and Denise Kagarise in the Milton and Milton Junction Courier carries the information that the groom will be enrolled in the School of Theology at Alfred next fall. Previous announcement had left his choice of seminary uncertain.

It was announced at Eastern Association that Eugene Fatato, a plumber of Schenectady, N. Y., who was recently ordained a deacon in the new church, has decided to go into the ministry. We understand that his prime interest is home mission work and that he has not yet decided where he will begin his specialized training.

Mr. and Mrs. Donald Richards moved their possessions to the Berea, W. Va., parsonage shortly after the close of school at Alfred and then drove to Riverside, Calif., to spend most of the summer with his folks before taking up the full duties of his West Virginia pastorate.

It is reported that Rev. David S. Clarke, for several years pastor of the New Auburn, Wis., Church, has recently accepted a call to the Boulder, Colo., Church where he will begin his pastoral work about the first of September.

The Battle Creek Vacation Bible School reports a record attendance this year with 139 being the highest attendance up to June 16. Miss Ellen Swinney of Waterford, Conn., has 16 weeks' employment with the Battle Creek Church this summer.

Mrs. Nellie Parker Barbur of the Adams Center, N. Y., Church is scheduled to assist in the Alfred Station summer Bible School beginning July 11.

Miss Camille Crofoot of Alfred, N. Y., daughter of Executive Secretary A. Burdet



Crofoot, joins Miss Marcia Madsen of Westerly, R. I., in Vacation Bible School teaching at the Waterford, Conn., Church beginning the last week of June.

The president of Conference, Clarence Rogers, and Missionary Secretary E. T. Harris were both present for the groundbreaking ceremonies at the site of the new Schenectady Church Sunday morning, June 19. Mr. Rogers was on a weekend church-visiting trip which took him to De Ruyter, Sabbath morning; Verona, Sabbath afternoon; Brookfield-Leonardsville, Saturday evening; Schenectady, Sunday morning; and Plainfield, N. J., Sunday evening and Monday forenoon.

Rev. Orville Babcock was supervisor of the White Cloud, Mich., Community Vacation Bible School this year. There were 4 other Seventh Day Baptists on the faculty. The peak attendance was 87.

We believe we are correct in reporting that of the 100 young Americans who are spending the summer in 27 church-sponsored work camps from Denmark to Korea at least two are Seventh Day Baptists. The National Council of Churches news release says the volunteers come from "nine of the major Protestant communions."

### HARRY W. PRENTICE, D.D.S.

Rev. Harold R. Crandall

Dr. Prentice was graduated from Alfred University with the B.A. degree in 1898. He was a student in New York College of Dentistry, now New York University School of Dentistry, receiving the D.D.S. degree in 1901. Dr. Prentice immediately began the practice of dentistry in New York City and continued there until his retirement in 1948. He was a member of Psi Omega Dental Fraternity.

For fifty-six years Dr. Prentice was a member of the first Seventh Day Baptist Church of New York City. He was ordained to the diaconate in 1913, served as a trustee for twenty years, and as Sabbath school superintendent for thirty-six years. An ardent advocate of temperance he was very active in the New York State Anti-

Saloon League and was a member of its board of directors for many years.

On September 4, 1901, Dr. Prentice and Miss Alice I. Toop, head of the Music Department of Alfred University, were united in marriage. Their home was established in Yonkers, N. Y. Mrs. Prentice died September 1, 1930. Their two children were Eleanor, now Mrs. J. Ramoth Anderson, and Donald Toop Prentice, who died about two years ago. After his retirement in 1948 Dr. Prentice's home was with his daughter in Cranford, N. J., until the time of his death, after a year of failing health.

Harry Prentice was a man of strong convictions and high ideals, fearless in his stand for what he believed to be right. He was a great lover of music and his fine tenor voice was heard many times in solos and choruses. He had several worthwhile hobbies, among them the cultivation of exceptional dahlias, some of which he originated. He was an artist of no mean ability. Devoted to his family, his church, and the Seventh Day Baptist denomination, he also was a loyal friend to a host of people. — H. R. C.

(Continued from page 361)

#### Conference Recommends Sabbath Schools in 1828

Our General Conference in 1828, passed a resolution recommending the "institution of Sabbath schools in all of our churches."

The *Protestant Sentinel* of August 25, 1830, refers to the above resolution, and urges all churches that have not already done so to follow the recommendation:

The diffusion of Bible knowledge is a consideration of great importance to the church, and to the world. It is a sure and unerring guide to rational civil and religious liberty, and to the highest possible state of moral and intellectual refinement. No method seems better calculated to promote this object, than Bible-classes, and Sabbath schools, where they are conducted in a proper manner, by imparting to the tender mind, such instruction as is fairly and conclusively drawn from the Bible, without indulging in obtuse speculation, and conforming such instructions to the capacity of the children and youth engaged in the study.

We read that the first National Sunday

School Convention was held in New York City in 1832. This convention recommended that the whole congregation, young and old, take part in Bible study.

#### Sabbath School Helps

Apparently then as now repeated complaints were made of the want of suitable material for use in Seventh Day Baptist Sabbath schools and Bible classes, for in 1837 the General Conference, through a special committee, brought out a "suitable book of questions on the Scriptures." "The heart of the teacher should be in the work," says the preface. "It will then be a pleasant work to him . . ."

A monthly, designed to instruct as well as entertain the youth, made its first appearance January, 1851, and continued through 1860 at least. In the first issue we read: "Need for such a paper had long been felt by some of our ministers, by other good people of our denomination, for though there are a great many papers published in this country, some of them very good papers, too, there's not one true Sabbath-school paper among them all." Words and music of songs appear quite frequently. About 15 years ago a particularly catchy tune was sung to me by an 80-year-old friend. "Never Late to Sabbath School" was the title. This was the first stanza:

I'll awake at dawn on the Sabbath Day,  
For 'tis wrong to doze holy time away,  
With my lessons learned, this shall be my rule  
Never to be late at the Sabbath School.

The first tentative international course of Sunday School Lessons came into being in 1872. The publicity release states: "It is of interest to note that the International Sunday School Lessons studied today by millions of people and syndicated in more than 1,100 newspapers follow, with modification, but in direct uninterrupted sequence, this lesson series of 1872." It is interesting to note, too, that in 1872, a Sabbath School Department of the General Conference was set up. Such a plan had been suggested at least six years before. The Sabbath School Board was incorporated in 1908. That year, 1908, a graded curriculum for different ages was adopted.

We read that use of secular aids as blackboard, whiteboard, and object lessons

came into use in the later part of the 19th century. Seventh Day Baptists were among the first to adopt some of these secular aids, and also to attempt a simple graduation of the Uniform Lessons. The *Sabbath School Journal* for teachers and Bible classes made its appearance with January, 1874. It, too, was undertaken to meet the demand made by our Sabbath schools and churches for such a paper. It was a monthly and under the supervision of the Executive Committee of the General Conference. With many of the lessons there were blackboard outlines, and an adaptation of the lesson for teachers of primary classes. The *Sabbath School Journal* was the forerunner of the *Helping Hand*.

Quoting again from the release:

"The 20th century moved in the direction of stronger organization and greater co-operation. The International Sunday School Association was organized in 1905, with a professional charter granted in 1907. . . ."

"The conviction grew that it was the responsibility of the churches to provide an adequate program of religious education for their constituency. . . . With the intensification of the sense of church responsibility, the Sunday School Council of Evangelical Denominations was organized in 1910."

Our denomination co-operated in both of these organizations. In 1922, these two organizations merged to form the International Sunday School Council of Religious Education, later known as the International Council of Religious Education. With the formation of the National Council of Churches, we understand that the International Council of Religious Education became the Commission on General Christian Education. This commission together with the Commission on Missionary Education, and the Commission on Higher Education, now form the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

"Through the years there has also developed the World Council of Christian Education (or World Sunday School Association, as it is better known), comprised of Sunday school organizations throughout the world. . . ."

**AMBASSADORS FOR CHRIST**

By Rev. C. Harmon Dickinson  
Seventh Day Baptist Church

[Each Monday the Rocky Mountain News (Denver, Colo.) prints a summary of a sermon by a Denver pastor, as furnished by the Denver Council of Churches. Pastor Dickinson's sermon recently appeared as follows.]

Being an ambassador is an honored and responsible task.

We think of an ambassador as one sent by his country to a foreign land in the capacity of a representative. Thoroughly sold on the merits of the homeland, he attempts to present his nation's point of view, smooth away friction, and create a spirit of harmony.

The Bible says that Christians are ambassadors for Christ. This privilege of ambassadorship is not limited to a few but includes all who belong to the Kingdom of Christ. Paul says: "So we are ambassadors for Christ, God making his appeal through us."

What we have received from God we are asked to represent to others. God has given to us "the ministry of reconciliation." Through Christ, God has made it possible to have the guilt and penalty of sin removed so that we are brought back into a restored fellowship with our God.

As ambassadors we share with others what God has done for us.

Being ambassadors for Christ, we represent God's Kingdom appealing for people to leave the "far country" of sin and immorality and enter into a spiritual commonwealth where there is love, joy, peace, and the security of everlasting fellowship with God.

If we have a new life in Christ then we should be anxious to share it with others.

A soldier in the Civil War became detached from his company. He rushed up to an officer and asked what he should do about it. "Fall in anywhere, there is good fighting all along the line."

Likewise, there are many opportunities for us to be ambassadors for Christ.

Remember, God makes His appeal through us. If new converts are won they must be reached by the witness of Christians.

**ITEMS OF INTEREST****Wesleyan Methodists**

The 29th Quadrennial Session of the General Conference of Wesleyan Methodist Churches convenes June 21-29 at Fairmount, Ind. They will discuss a merger with the Free Methodist Church. Notice the large number of "fraternal delegates."

Fraternal delegates who will represent their denominations at the conference include Bishop J. Paul Taylor, Free Methodist Church; Rev. Walter R. Williams, General Superintendent, Ohio Yearly Meeting of the Friends Church; Dr. A. B. Machlin, Executive Director of American Association for Jewish Evangelism; Dr. S. T. Ludwig, General Church Secretary, Church of the Nazarene; Rev. John W. Osberg, Executive Secretary of American Bible Society; Rev. R. A. Beltz, General Secretary, Pilgrim Holiness Church; Rev. George L. Ford, Associate Executive Director, The National Association of Evangelicals; and Dr. Myron F. Boyd, President, The National Holiness Association.

**3,547 Dry Weekly Papers**

The number that refuse all alcoholic beverage advertisements — liquor, wine, and beer — totals 3,547. In addition, 584 accept beer advertisements only, and 772 accept only beer and wine advertisements. There is not a single state not having weekly papers that refuse all advertising of alcoholic beverages. Delaware, Rhode Island, and Vermont each have only 2; Wyoming, 3, and Arizona, 4. The remaining states have anywhere from 4 to 257 each. — National Temperance and Prohibition Council.

**NEWS FROM THE CHURCHES**

CHICAGO, ILL. — Miss Constance Coon of Ashaway, R. I., a regular and helpful attendant at services this past year, who was graduated on June 13 from the Baptist Missionary Training School in Chicago, will be greatly missed, also, Miss Ada Bond who is returning to her home in West Virginia after again spending the winter and spring at the home of her brother, Dr. Ian Bond.

On June 2, the Chicago Church lost

through death a faithful and much loved member, Mrs. Lineil Lewis. Funeral services were conducted at her former home in Dodge Center, Minn.

A write-up of news of the church has purposely been withheld until after the Sabbath of June 4 when a former pastor, Rev. Loyal F. Hurley, and wife stopped over here on their way from their home in Alfred, N. Y., to Milton, Wis. It was indeed an inspiration to our small group to have them with us again — the first time for a Sabbath service and sermon since their departure in December, 1947. An opportunity was given for a short visit following worship service when lunch was served.

The church was also fortunate in securing the services of the Women's Board president, Mrs. R. T. Fetherston, for May 21, when she and her husband drove in from Battle Creek on Sabbath morning. They brought with them projector, slides, screen, and tape recorder for the showing at the worship service of the new Women's Board pictures. Services that day were in charge of Mrs. William Macorkel, president of our Women's Society. Our Women's Society also had charge of the services on March 19 when other Women's Board films were shown under the direction of Mrs. Ian Bond.

On April 23, Miss Elizabeth Hendrix showed beautiful colored slides taken at Baptist Indian Mission Schools. She spoke on "Our Responsibility to the American Indian."

Don Gray of Milton, his wife, and two daughters were present on Easter Sabbath, April 9, at which time he was in charge of the worship service.

The young folks, under the supervision of Miss Constance Coon, took complete charge of the service on May 7. Margaret Dominguez gave a paper on "The Faith of Daniel"; Tom Bond, on "The Faith of Paul"; Richard Dominguez, "The Faith of D. L. Moody"; Dick Bond, "The Faith of Billy Graham."

May 14, a group of young married folks from the Milton Church assumed charge of the service. William Heinig read a paper on "Faith," Rolland Maxson one on "Belief in Christ," Robert Burdick one on

"Love of Christ and Man." A quartet: Leslie Loofboro, Robert Burdick, Erwin Randolph, and Edwin Shaw, furnished special music. Lunch was served at the church.

Miss Constance Coon kindly consented to take the sermon time on March 20 and June 11.

Members who have been in charge of services or given papers have been Dr. Allison Burdick, Mrs. William Macorkel, Deacon Mark Wiley, and Mrs. A. E. Webster who gave a history of the Chicago Church. — Correspondent.

BUFFALO, N. Y., FELLOWSHIP. — The Buffalo Fellowship of Seventh Day Baptists meets for worship twice a month in the Community Church on Union Road. Though the group is scattered, the attendance has been very good, averaging 32. One Sabbath we had 41.

The charter members of this group feel much more optimistic about the future now than at any other time. Often the talk turns to our meeting every Sabbath. Perhaps in the not-too-far-distant future that will be a possibility.

The group has had a wonderful relationship with the Community Church and its pastor. The facilities of the kitchen and dining room, as well as the sanctuary, have been open to us.

Following the dinner, April 16, a business meeting was called to order by the president, Harold Wellman. He and Dr. Loyal F. Hurley, our pastor, had discussed the possibility of creating new offices and committees that would further our effectiveness. These ideas were passed on to the group to think and pray about.

The following officers were elected for the coming year: president, Edward Chang; secretary, Mrs. Leta De Groff; treasurer, Mrs. Henrietta Wells.

The Fellowship worshiped with the Little Genesee Church Easter Sabbath. Following the service both groups enjoyed dinner together at the Community Center.

Our group also met for worship with the Alfred Church on Sabbath, May 21. Following the service and a bountiful dinner (which was served by the Alfred people), we went to the H. O. Burdick pond (near Camp Harley) for a lovely



Galilean service. The worship service was led by the Alfred young people. Mrs. Huldah Bredenburg, the wife of the chaplain of Alfred University, was the speaker. She spoke vividly of Jesus' associations by the Galilean Sea. Following this service, a baptismal service was held at the Alfred Station Church. Pastor Hurley baptized two young people from the Buffalo Fellowship: Sara Jayne Bottoms and Judy Wellman. Rev. A. N. Rogers baptized a boy from his congregation.

While Dr. Hurley is away this summer, we expect to have Rev. Neal Mills and Rev. Emmett Bottoms preach for us.

There are 14 children in the group, and the need of a Sabbath school was felt. In May, 1954, two classes were formed with Shirley Bottoms as teacher of the beginners and Henry Pieters of the juniors. Sabbath school follows church while the women are preparing the meal and the men are setting up the tables and chairs. — Leta De Groff, Secretary.

**BAY AREA (CALIF.) FELLOWSHIP.** — On Sabbath, May 7, regular biweekly meetings for people of Seventh Day Baptist faith were launched in the Central YMCA at 2101 Telegraph Ave., Oakland, Calif., according to an attractive information bulletin received at the Sabbath Recorder office. Meetings in this very accessible location are now being held at 1:30 p.m. with Sabbath school the following hour.

The first worship service was conducted by Stanley W. Rasmussen, of 551 Adelle St., Livermore, Calif. At the second meeting, May 21, Rev. Alton Wheeler of Riverside, who was on a 2,000-mile visitation trip, met with the group, also Professor Wayne Rood of Berkeley.

The bulletin states: "The Pacific Coast Association of Seventh Day Baptists is seeking to help those of like faith, living in or near the Bay Area, to gather together for worship and study on the Sabbath. Many do not know that there are others in the area, and, though scattered, it is hoped that such a meeting can become a regular fellowship group.

Copies of this folder and other information can be secured from Mr. Rasmussen. Visitors from the East as well as Bay Area residents are encouraged to attend the services.

## Join the Tract-a-Month Club

Many people who do not ordinarily engage in a wide distribution of tracts have found that belonging to a club provides an incentive for regular distribution. June is the time for renewal of membership and accepting new members in such a club sponsored by the American Sabbath Tract Society of Plainfield, N. J. This is the way the club works. You send \$1 per year to the Tract Society. The secretary selects the particular tract of the month and mails it direct to you. You agree to hand it personally to some one within the month. This gives you a feeling of being a partner in a good work. You are urged to join now.

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Real happiness is not costly — but men pay fearful prices for its imitations. — Selected.

## Accessions

Irvington, N. J.

By Baptism:

Mrs. Margaret Wichert  
Ernest Fassbender  
Mrs. Ernest Fassbender

## Marriages

**Brauer - Hemminger.**—Roger E. Brauer, son of Mr. and Mrs. John Brauer of Struthers, Ohio, and Alice E. Hemminger, daughter of Mrs. Gladys Hemminger of Battle Creek, Mich., were united in marriage on June 7, 1955, at the Seventh Day Baptist Church, Battle Creek, Mich., by Rev. Leland E. Davis, pastor.

## Obituaries

**Fogg.**—Mrs. Louie Rainear, daughter of James R. and Lucy Davis West Rainear, was born June 14, 1868, and passed away June 1, 1955.

She was a faithful member of the Shiloh, N. J., Seventh Day Baptist Church. She is survived by four children, Del, Harold, Mrs. Lucy Davis and Mrs. Carrie Campbell, all living in the vicinity of Shiloh; and many grandchildren.

Farewell services were conducted at the Garrison Funeral Home, Bridgeton, N. J., June 4, 1955, by Rev. Paul Osborn. Burial was in the Shiloh Cemetery. P. B. O.

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**WANTED** — Partner or partners for a corporation to put a radically improved school desk on the market. D. Alva Crandall, Rockville, R. I.