

The Sabbath Recorder

RESOLUTIONS OF RESPECT

It has been a custom of some of our churches and particularly the women's organizations within the churches to pass resolutions of respect for outstanding members who have passed on to their reward. These memorials are sent to the next of kin, become part of the permanent record of the church or society, and are sometimes sent to the Sabbath Recorder. Such recognition of outstanding service is both right and commendable, especially in the circles where the individual was well known. We forget all too easily those who a short time ago worked with us and brought blessing to our lives.

Several such testimonials have recently been received by your editor and he is glad to make mention of them. It has been our rule to print brief obituaries of the church-connected deceased when sent in by the pastors, and longer life stories of ministers and deacons.

Upon the death of the highly respected Mrs. Walter D. Kenyon came the resolution:

"That we, The Second Hopkinton Seventh Day Baptist Church of Hopkinton, R. I., express our sense of loss in her passing, and together with all her bereaved loved ones, look for a reunion in a happier and larger life that is prepared for all that love the Lord."

The Women's Benevolent Society of Leonardsville, N. Y., looks back upon the life of Mrs. Bertha Rogers with these words of appreciation:

"Sister Rogers was one of our oldest and most devoted members. In her quiet and unassuming manner she was a tireless worker for her church and society as long as her health would permit and was vitally interested in the affairs of both until her death."

The Ladies' Aid Society of Battle Creek paid tribute to Miss Helen Libby saying that they held her life of Christian faith in grateful remembrance.

A beautifully worded tribute to the life of Miss Susie Stark of Verona, N. Y., emphasizing her devotion to the church and her "rare unselfishness" has been received from the ladies of the church. Although we are not printing it in full we would like to add that Miss Susie Stark was for many years a most faithful correspondent, furnishing the Verona news for this paper.

SABBATH SCHOOL LESSON

for October 15, 1955

The Baptism of Jesus

Lesson Scripture: Luke 3: 2b-8a, 15-22.

Accessions

By Baptism:

Mrs. Eleanor Collier
Mrs. Lillian Tompkins
Mrs. Winifred Van Horn
Donald Hansen

Obituaries

Bliven. — Jessie Van Horn, was born in Jefferson, Wis., April 25, 1868, and died in the Edgerton Hospital, Sept. 16, 1955.

She was married to John Bliven Dec. 26, 1894. Mr. Bliven died in 1933, and a daughter, Marjorie, preceded her mother in death in May, 1950.

Always active in community, civic, and church life, Mrs. Bliven was a member of the Albion Seventh Day Baptist Church.

She is survived by two daughters, Marion Onsgard and Doris Saunders of Albion; and one son, Horace, of Ft. Atkinson, Wis.; five grandchildren, and a stepbrother.

Burial was in Evergreen Cemetery near Albion, Sept. 19, with Pastor Doyle Zwiebel officiating.

D. K. Z.

Carr. — Zelma Frances Wear, daughter of William Walter and Mary Murtle Reeves Wear, was born Dec. 26, 1923, and died at the State Sanatorium, Norton, Kan., Sept. 9, 1955.

She was a member of the Denver Seventh Day Baptist Church. Besides her husband she is survived by her father and mother, five brothers, and a sister.

The funeral service was on September 11, with burial at Dighton, Kan.

C. H. D.

Wilson. — Elizabeth E., was born in New Market, N. J., Oct. 30, 1875, and died in Fort Lauderdale, Fla., Sept. 4, 1955.

Mrs. Wilson joined the Piscataway Seventh Day Baptist Church Dec. 16, 1911, by letter from the New York City Church. Her husband was the late J. Alfred Wilson who died in 1952. She has been living with her son, Austin D. Wilson, in Fort Lauderdale, Fla.

Farewell services were conducted by her pastor, Frank R. Kellogg, from the Runyon Funeral Home at Dunellen, N. J., September 7. Interment was in Hillside Cemetery, Plainfield.

F. R. K.

Winter in Florida

WANTED: Married couple (or other family of two) to share my house in Daytona Beach the coming winter, they to board me as rental, and I to pay for water, electricity, gas, fuel oil, and telephone. If interested please write to Jay W. Crofoot, 739 Huntington Ave., Plainfield, N. J.

- God's Way -

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sov'reign will.

We fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessing on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace:
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

— William Cowper, 1779.

WALKING ON THE WATER

Those people who in times past have had difficulty accepting on faith the account of our Lord's walking on the water, have attempted numerous natural explanations, some of which have been most degrading to the dignity of the Gospel writers who claimed to be eyewitnesses of the miracle. Some have suggested that Jesus fooled the disciples by walking on a sand bar that was unknown to the Galilean fishermen. They have stated as fact that Peter did the same thing except that he stepped in a hole and had to be helped out of it by Jesus.

We are surprised that some of the people who find it hard to believe anything above natural law in relation to Christ have not come up with some more modern explanations drawn, for instance, from the sport of water skiing. The newspapers tell us of a water skier who made a 20-mile trip from Florida to an island in the open sea. Others have succeeded in using the bottoms of their feet to plane themselves over the surface of the water back of a motor boat. Over in England a man recently "walked" across the Thames River from Battersea to Charing Cross on kayak-like skis propelled with paddle poles. His picture was in the paper. He could not sink because he had a little covered boat on each foot.

Most of us do not find it more difficult to believe the record of what the disciples saw Jesus do than what they heard Him say. For Jesus to be the water of life, quenching the greatest thirst of life, is more stupendous than for Him to be able to come to His troubled disciples across the stormy waters of a small lake. For Him to be the bread of life for generations yet unborn requires greater, more soul-stirring faith than to miraculously provide bread for several thousand hungry listeners on that Galilean shore. His claim to be the resurrection and the life for all who believe is bigger than the first fruits of it seen in the raising of Lazarus and a few others. To stumble at the physical miracles recorded and still attempt to put real content into these other claims bears similarity to what Jesus said about reli-

gious people of His day who strained at a gnat and swallowed a camel.

We are confident that none of our readers by these remarks will be tempted to discredit the greater miracles mentioned. The testimony is reliable; we will rely upon it in both the lesser and the greater matters. The pages of Scripture, the sermons in our churches, invite us to take of the water of life freely, to be nourished with the true bread of heaven, to partake of eternal life, and to look forward with sure and certain hope to a glorious resurrection through our Lord and Saviour Jesus Christ. In such a life we can outdo the Apostle Peter who only walked on the water. With us there is the possibility of daily setting our affection on things above and treading upon the clouds of the heavens in communion with a risen Lord.

Why Emphasize the Tithe?

The Bible refers to prayer about five hundred times, to faith less than five hundred times, and to material possessions about one thousand times. Sixteen of Jesus' thirty-eight parables are clearly concerned with stewardship of material possessions. We wonder if anyone ever said to Jesus, "Lord, you emphasize money too much!"

Tithing is not a way to financing the church. It is a relationship with God. No one should plan to tithe merely in order that the church might have money. Paying the tithe is a symbol of our recognition of God's ownership of all wealth.

Our Christian stewardship is based on the conviction that our material possessions are a trust from God, to be used in His service for the benefit of all mankind, in grateful acknowledgment of Christ's redeeming love.

A man owns only what he uses and no more. To him who uses wisely and well what has been entrusted to him shall be added other talents. The talents not used wisely shall be taken away. If you use your mind, it expands, and if you do not, it goes in the direction of idiocy. If you use your riches wisely, you become richer.

— Selected.

Secretary's Column

Important Items for Church Action

Many of the churches, we hope, are now giving serious consideration to their local budgets for calendar year 1956. We hope further, that at least two items of importance are entering into their thinking in this regard.

In the first place, Conference this summer took action to relieve pastors of their obligation to our ministerial retirement program so that those who elect Federal Social Security may do so without adding too heavily to their financial burden. In doing this, Conference decided that the obligation for caring for our retired ministers lies with the local churches which are profiting by pastoral service.

It was the vote of Conference that the churches be asked to turn over to the retirement fund six per cent of the amount they are paying their pastors. Where a parsonage is supplied, 15 per cent of the cash salary is to be added for computing pastoral pay as in the past. While six months were allowed in the Conference action for making the change-over, it is to be hoped that churches in considering their programs for the coming year will include the item for retirement of their pastors.

The second item is that church members, while considering their contribution to local expenses, should also think seriously about how much they are going to give to the Denominational Budget. At least one church we know includes its giving for denominational purposes within its own local budget. Some others set aside a percentage of their collections for denominational work — "a tithe of the tithe." Quite a few of those churches which conduct every-member canvasses include a personal "will endeavor" pledge for the budget with their pledge for local expenses.

Your secretary inclines to favor the last-named procedure although the other two plans have advantages also. The new year's budget is \$74,113.50, not quite five per cent higher than last year's. Whatever method is used within the local church in

handling pledges for the budget, the amount necessary for carrying forward God's work through the denomination should be kept in mind.

Just how we as a denomination fared with last year's budget has not yet been revealed. The information should be available within a few days. We do know, however, that several churches, by special efforts, met the year's end with their targets more than reached. It should be remembered in this connection that the suggested targets were minimum figures. Unless those that passed their targets did so by more than those who failed fell short, the budget was still not met in its entirety. We should know shortly.

Let us remember, in planning our support of Christ's Kingdom on earth for this year, that the need does not lessen. Let us remember also that where targets are suggested they are minimum figures, and that those of us who are more able should plan to offset those who are less able to give. But above all, let us plan now to give regularly this year to both the local church and to the denomination's work.

President's Column

Prayer Given at Conference

Dear God, our Father, we bow before Thee as the great Power, as the great source of Light. May we realize how weak we are. We realize the tremendous responsibility, the tremendous field of service which Thou hast given us as a people. Indeed, O God, it represents a challenge, a challenge which we feel inadequate for, but a challenge which we are going to try to meet. We realize that we don't have to work alone because Thou art with us, helping us to shine forth. Indeed shining forth with us because we are Thy hands and feet. We are Thy mouthpiece. Indeed we are the workers with Thee in Thy Kingdom in the building of Thy Kingdom. Be with us, O God, during the coming year that we may accentuate the positive and eliminate the negative. In everything that we do we give Thee the praise. Amen.

DRAW NEAR TO GOD

[Sermon preached by Rev. Rex E. Zwiebel August 20, 1955, at the annual meeting of the Seventh Day Baptist General Conference.]

TEXT: James 4: 8a — "Draw near to God, and he will draw near to you."

(Continued from last week)

Will He draw near to us?

What will He give? Listen to St. Paul's testimony: "If he did not spare his own Son, but delivered him up for us all, why will he not freely give us all things with him?" The Psalmist gives witness: "Open your mouth and I will fill it."

Beloved, let us learn from our children who often unconsciously live by the promises of God, and let us go to Him for everything for He has promised to deliver. We are coming oftener, coming for more reasons, coming for larger blessings, coming with greater expectations, when we deliberately follow in faith.

There is a second figure used by Peter after he points the way to God, using the needy child as an illustration, and that is found in verse 5 of 1 Peter: 2. "You also, as living stones, build up yourselves and become spiritual temples and holy priests to offer up spiritual sacrifices, acceptable to God by Jesus Christ." As beautiful stones are used to make a beautiful building, so each Christian life becomes a spiritual temple, a fit dwelling place to which God may draw near.

I have read that there has been discovered beneath Jerusalem an immense cavern or quarry near the Damascus Gate. All around the sides of the cavern are niches from whence came stones for Solomon's temple. The temple was there on the top of the rock and deep down in the huge quarry you may see the places where the stones used to be. There was a process of coming by which each stone came to the temple. Some stones that were expected to be used never were used. We are told of one that was hewed out on all sides but one. Chiseled on the end, two sides, top and bottom, but never cut away at the back, so it clings there unused in the darkness. In this process of coming, for some reason it had been stopped.

So many of us do not experience God's growing nearness because for some reason or another we stop growing toward Him. We have cut out a great many habits that kept us earth-bound, but we are not willing to part with the rest. We learn just so much church doctrine, gain a little knowledge of the greatness of God, then stop. We need further excavating. We cannot take our full part in life or in the body of worshipers until we are chiseled loose. We have in part drawn near to God but in the back, and often in secret, our heart clings to those things of which we know that He would not approve. If we have not given up that darling lust of the heart, we are not yet quarried, and until we are cut loose our progress in coming to God is stopped.

After those giant stones had been cut completely, the next operation was to pull them to the top of Mt. Zion. It was a long drag. It seems impossible without machinery that they could get them there. It must have taken thousands of men hitched to one stone to take it up. In much the same way often does it seem impossible to get a soul into contact with God. So high is His goal of perfection and so many the forces of gravity that draw us back that it takes thousands of sermons, thousands of testimonies, thousands of minutes spent in study before we can be placed side by side with the true saints that even now make up the foundation of the temple of the living God. At our beck and call we have thousands of testimonies, sermons by the bookful, twenty-four hours every day, a Sabbath each week to be devoted to spiritual development, and we still find it difficult for some of us to be moved into place. Why? Because unlike a stone, we have a will to choose and if we set it stubbornly against the Church of God, against Christ Himself, no amount of testimonies, sermons, or machinery ever known can lift us up and place us where we ought to be. Unless Christ Himself somehow gets command of the quarrying we hang fast in the wall. But Christ says: "I, if I be lifted up, will draw all men to me." Man's testimonies and saintly life are a pure and precious thing in the sight of God, but all that man can do is to soften man's

MEMORY TEXT

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body. . . . 1 Cor. 6: 19-20.

heart and stubborn will so that the Spirit of God can lift him up.

So we watch the quarry stone as it is lifted up. What next? It must be let down so that it is in full line with the others that make up the temple. It will have to be shifted and edged around so that no part will stick out farther than the rest. How near God is to you depends on how you sit in the wall of His temple. Do you want to be propped up with a little bit of self-righteousness, do you want to tilt a little, do you want to stick out a little so that you'll be noticed? Or are you firmly resolved that you will allow the grace of God to cause you to lie flat and square in the Christian wall? If you are, then you are aware that only on these conditions does one realize that God is ever near, that He is closer than hands and feet. He is there first — that is one of the most satisfying discoveries that a Christian makes. God ever does things first, and drawing near is among them. It remains for us to draw nearer and nearer to rediscover the enduring love of God.

I do not believe that God set His love upon the Seventh Day Baptist denomination because we are few in number or because we are a peculiar people, but I am firmly convinced that the additional sacrifice that a Seventh Day Baptist makes in his effort to obey the commands of God causes him to draw nearer than he can in any other denomination. I believe that our relationship to God is summed up quite accurately in the words of the writer of Deuteronomy, chapter 7, verse 7: "It was not because we were more in number than any other people that the Lord set his love upon you, and chose you, for you were the fewest of all peoples, but it is because the Lord loves you."

An item appearing in the June, 1955, issue of *Pulpit Digest* gives us this illus-

tration to show us the love of God. "We were amazed and somewhat inspired by the story of Eugene F. Suter which recently appeared in the *New York Times*. Mr. Suter is a senior at Yale University. His father left him a legacy of \$350,000 which Suter wants to refuse. He stated that he has 'two hands and a head of his own' and for moral and political reasons he can no longer accept the legacy. He wants to refuse the money, but the Surrogates' Court says it knows of no way that he can refuse it, and there the matter stands. It was his father's love that made him leave this legacy to his son and now the son does not want it.

"Every day people are trying to refuse the Legacy of God's love. But we cannot refuse it any more than Suter can refuse his father's legacy. God loves you. We are the inheritors of God's love as long as we draw breath. Nothing that we do or could do can ever put us outside of God's love. It is His nature to love and we as His children receive moment by moment, and day by day, the gift of His love. Though we were to become the worst criminals or the most despicable of all humankind, God would still love us and with His love seek to turn us towards Him before we were cast forever into outer darkness."

Beloved, we may have our disagreements, we may stumble over points of doctrine, we may at times forget the essence of brotherhood, but let us first draw near to the heart of God, experience His love, and then with Christlike forbearance be a peculiar people unto God.

It has been said that the newer media of communication were invented just at a time when nobody had anything to say. The churches have something to say, and it is their responsibility to learn how to say it. — Dean Liston Pope.

"Last year some 18 million boys and girls between the ages of 10 and 17 were not picked up by the police for any crime whatsoever," comments Dr. Martha M. Elliot, head of the U. S. Children's Bureau, Washington, D. C.

Missions

Men and Missions Sabbath

Many churches use the second or third Sabbath in October as a time to emphasize the place which Christian laymen may have in carrying forward missions at home and abroad.

Too often the men have allowed the ladies of the church to carry forward this important phase of the Christ's Kingdom work. Many inspiring Sabbath services have been led by the men of the church when the pastor has urged them to take over the plans for this special day.

Perhaps a father and son banquet with program featuring the layman's part in missions might bring our menfolk, young and old, into a lively interest in this great field. You are urged to try some new plans this year or put some new enthusiasm into old and tried plans. Let us encourage the use of Sabbath day, October 15, to be observed as Men and Missions Sabbath.

If the above-mentioned date does not fit into the church program, it would be well to choose a later date. The program should be adapted to the needs of the church and a time chosen that will be most convenient for those taking part.

President's Address to Jamaica Conference

Rev. Vernon A. Burke

This evening I am very happy to see every one. I am sure we've been preparing for these conference sessions since conference was dismissed on the 18th night of July last year. Each year we look forward to this meeting. We leave from different parts of the island and world and gather ourselves together at conference time because we know we are engaged in one common task with Jesus Christ our Saviour. This task we know is unfinished. It requires your faithfulness and mine (Matt. 25: 21).

In ancient times there was a thrilling drama in which four men were engaged. One was a statesman — Moses; the second was a priest — Aaron; the third a layman — Hur; and the fourth — Joshua, the

general. These men were engaged in a great struggle; the issue of the battle depended upon the unwavering comradeship and mutual love of all four men. Victory depended not only upon the faithfulness of Joshua the general and his army, but quite as much upon the spiritual forces released back of the line. That is, the prayer of the priest and layman that God would grant power and strength to win the battle.

We, too, who are engaged in the work of God's Kingdom today have thrilling dramas as we enter these struggles. The work of God's Kingdom today as in the past, demands all the unwavering comradeship, mutual love of all who are engaged therein. If victory must be ours, we cannot waver like the waves of the sea. We cannot take sides with the enemy of God. We cannot have envy, hatred, and jealousy. Victory came to Israel in the battle with their enemies because there was an unwavering comradeship of faithful service and prayer. When Moses, the statesman, was tired, they put a stone under him, while Aaron and Hur stayed up his hands until the battle was won. The Kingdom of God needs your faithful service and prayer. Your leaders need your unwavering comradeship, they need your mutual love, they need your prayer. The sun is setting in many lives now; it's time for us to arise to our God-given responsibilities. Could any call from God be more urgent than that of today? Whatever our hands find to do for God's Kingdom, let us do it now. Let us be faithful in that which He has entrusted to our care, until our Lord shall say to us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

With reference to the critical situation in the Far East Dr. John A. Mackey said something which has general application: "Monologue is insufficient in human affairs. If discussion is to be fruitful, a quarrel settled, men must not merely talk at one another or about one another; they must talk to one another. They must meet face to face."

Makapwa Mission School Report 1953-1955

(Submitted by Miss Joan Clement)

This is the first report concerning the Seventh Day Baptist school system in Nyasaland to be written as such. Hereafter it is intended that the report be presented annually. During the first year of our work here the entire situation was so irregular and uncertain that no annual report was submitted on the work of the school. In this report I shall include both our first and second years' reports in one so as to give as complete a picture as possible of this extremely important phase of the mission work.

At the outset, I may say that in all our work here, we try never to lose sight of our prime reason for being here: the spreading of the Gospel, evangelism. This is the chief in importance of the three major divisions of the work, the other two being the medical work and the school. Yet all of us have come to appreciate more and more the importance to the young people of education with a Christian atmosphere. This is not only true of Africa but of any land. Those of the teaching profession in America will readily agree, I'm sure. A single school, to say nothing of a well-organized school system, is a powerful tool in the Lord's work.

Before I speak of any actual progress within the past two years I should like to give as much of the background of the educational work as I can. There will of necessity be gaps, and actual dates cannot be given since in all the time up to 1953 no records of any kind seem to have been kept in the school.

To the best of my knowledge the school here at Makapwa had its beginning in 1950 or shortly thereafter. In Nyasaland, when an organization wishes to open a school, an application is made out which is presented to the local District Education Committee, which considers the application in the light of existing schools in the area, the denomination or group requesting the school, number of students available, etc. All schools must begin as "village schools." That is, they begin with the first one, two, or three grades (Sub A, Sub B, Standard I). Depending on the

number of students available, only one, two, or, perhaps, all three will be started. If the students are few in number, standards are added as the need requires.

Makapwa Mission School began in this way as a village school. However, as numbers of students increased, a demand for higher standards was seen. In order to add standards above I, application must again be made to the District Education Committee for a change of status. If such application is approved by the committee and registered with the government, the school then becomes a Junior Primary or Central School offering Standards II and III. At the time such application was made for this school, there was a great deal of difficulty in securing the approval of the committee because of the questionable nature of the work here. After several meetings of the committee, the application was approved and then only because friends in one of the large denominations in Nyasaland recommended that the request be granted.

As the work in the school grew, a boarding department was built, a row of tiny mud and pole houses, which sheltered two to three dozen boys. In the school year 1952-53 Standard IV was added to the school. We were to find out later that no application had ever been made to add standards above III, making the school a Senior Primary School. This created a very awkward situation for us this past year when we tried to secure government recognition of the school.

In Nyasaland there are several classifications for African teachers. First of all, there are those who have had varying degrees of education, yet who have never had any formal teacher training, or who have not completed a course in teacher training. The government does not consider these persons to be qualified teachers, though much of the teaching in the country is done by just such persons. However, with the passage of time and the improvement in government and mission facilities, these are gradually being replaced by certified teachers. Of these there are three groups. One group is known as Certified Vernacular. These have had, I believe, at least a Standard IV (grade 6) education

with two years of teacher training. They are qualified to teach up to Standard I (grade 3). The second group is known as Lower English. These have had at least a Standard VI (grade 8) education with two years' teacher training. They are qualified to teach up to Standard IV (grade 6). The third group is known as Higher English, having a Standard VIII education and being qualified to teach up to Standard VI. At Makapwa there were no certified teachers (with the exception of J. Chona who was teaching a class he was not certified to teach).

In Nyasaland the government issues a syllabus which has in it a prescribed course of study for Primary Schools, time tables, and book lists for the various subjects and standards. Makapwa School followed the syllabus time table as closely as possible but the school had no equipment or texts to speak of. Those which were available were not in the syllabus and were out of date. It was not until I had taught Standards IV and V for half a year that I was able to secure any proper textbooks. Fortunately the students had the required English readers and I borrowed other materials from the students for use in the classes. Teaching was a bit difficult under these circumstances. At Makapwa we had three African teachers and myself in 1953-54. We got through the year very well. The Lord was most gracious to all of us.

During the holiday of 1953 the mud and pole boarding houses were being replaced by sun-dried brick houses which, though they were larger, were not yet adequate for the fifty some students who occupied them.

There had also been a question of adding Standard VI the first year we arrived, but because of inadequate teaching staff it was not attempted. Knowing what we do now, we can see that such an addition would have been impossible at that time. At least there would have been no recognition of the students taking such a class.

As the school year 1953-54 drew to a close, our Standard V students were requesting Standard VI in order to complete their Primary School education. We went to the Office of Education in

Plan to Attend Assembly of United Church Women

The 7th National Assembly of United Church Women will be held in Cleveland, Ohio, next month, November 7-10. These important meetings will bring together Christian women from all over the world. Leaders in Christian colleges in India, Pakistan, Korea, and Japan will share in a panel on Wednesday afternoon, November 9. These leaders in Christian education and training for women in Asia are able to come to this assembly and other meetings in the United States through an allocation from the 1955 World Day of Prayer offerings to cover their expenses. Every woman, therefore, who gave an offering, however small, on the World Day of Prayer, has a share in bringing these educators to our country, and can think of them as her guests. Mrs. Franklin D. Roosevelt, and many other noted speakers will be on the program.

The theme of the assembly is, "The Working of His Power — Within Us, Among Us, and Through Us," with a study of the Book of Ephesians urged as advance preparation for discussion at the assembly.

The sessions will be opened each evening with a drama portraying the expansion of the church, written especially for these meetings by Miss Margaret Applegarth.

The opening session of the assembly is at 8 p.m. on Monday, and the closing session at 8 p.m., Thursday. The registra-

Blantyre in June of 1954 and it was not until that time that we were to find out just what kind of a position the school was in. The school had never been registered to go above Standard III. The education officer was nice to us and granted us permission to do anything we pleased but said that the school was not at all recognized and that we should seek to secure government recognition. Even then we were not completely aware of what such recognition involved. Also, we didn't completely understand the status of the school concerning the registration.

(To be continued)

tion fee until October 31 is \$12. You may write to United Church Women, 175 Fifth Ave., New York 10, N. Y., for registration blanks and for a leaflet listing the Cleveland hotels and their prices. Registrations at the Cleveland Auditorium, November 7, will be \$14.

Our denomination is allowed ten voting delegates, and in addition, every church woman is not only entitled but urged to attend. Your Women's Board has voted to send their president and vice-president, or alternates, and we hope that many more of the women of our denomination will be able to attend. All those registering for the assembly should also send their names to the corresponding secretary of the Women's Board, Mrs. Walter Wilkinson, 174 West St., Battle Creek, Mich., so that our quota of ten voting delegates may be accredited.

At our recent General Conference the Committee to Consider Women's Work asked the board to "present more ways for the local organizations to work with the United Council of Church Women," so that we do not forget to reach out to other people's needs. Here is a chance for many women to learn firsthand about the United Council of Church Women, and to fellowship with Christian women of the world-wide Church. Plan to attend these meetings or, if unable to attend, especially remember them in your prayers.

— M. P.

Bible Presented at Cleveland

The International Convention of Christian Education was held July 27 to 31 at Cleveland, Ohio. At one session the representatives appointed for the purpose by many denominational boards were called to the platform and each was presented with a beautiful Bible. This ceremony emphasized the importance of the Bible as the inspiration and source-book of our teaching. Kenneth Davis of Bristolville, Ohio, had been asked to represent our board and was on hand to receive our copy. It is the Revised Standard Version bound in red leather and on the flyleaf printed in Old English type is the following inscription:

This special copy of the Holy Bible was

presented to the Board of Christian Education of the Seventh Day Baptist General Conference by the Division of Christian Education, National Council of Churches of Christ in the U. S. A., and Thomas Nelson & Sons, publishers, at the Twenty-third International Convention of Christian Education, Cleveland, Ohio, July 30, 1955, Harold E. Stassen, president; Gerald E. Knoff, secretary.

The hearty appreciation of the Board of Christian Education and of the denomination goes to the Division of Christian Education and to Mr. Davis who attended the convention at his own expense to represent us there. Being unable to attend our General Conference at Fayetteville he sent the Bible by his parents, Mr. and Mrs. Courtland V. Davis. At the Conference session on Schools and Colleges Secretary Mills read the Scripture lesson from the new Bible and explained how it was received. — N.D.M.

Youth Workshop at Conference

One of the three Youth Workshops held as a part of the camp program was conducted by Miss Ellen Swinney. The subject for study was "Youth Leadership." The following is her report:

The Youth Leadership Workshop held during Youth Conference at Mount Sequoyah was conducted for the purpose of helping young people gain new ideas for and a new interest in improving their youth groups in their local churches. Toward this end, therefore, the four-committee plan of organization was discussed and the responsibilities and possible activities of each committee presented. A constitution which could be used in the local group was suggested. The importance of advertising meetings and socials was stressed and various means of doing so were considered.

The second session was a continuation of the work of the youth group. A simplified "Surprise" meeting was held to give ideas about conducting a different kind of meeting. Other types of meetings were discussed and ideas exchanged regarding the ways meetings can be varied. Social activities were also considered and several kinds of socials suggested.

Another purpose of this workshop was to help prepare the young people to teach a Sabbath school class or Daily Vacation Bible School group. On the third day, therefore, the group considered how to prepare oneself to teach, how to actually teach a session, and how to evaluate the session after teaching. To help the group understand the way to teach on the level of the children, the workshop became a primary Sabbath school class and was taught a lesson on Jesus and the Children. This also gave them an idea of the various methods used in teaching.

The workshop proved to be a good means of exchanging ideas and discussing problems concerning the local youth groups. The people expressed their opinions of suggested methods of correcting the existing problems. A solution which was believed would work was formulated. The three sessions proved to be a valuable source of ideas and, it is hoped, a means of helping the young people to be better leaders in their individual churches.

— N.D.M.

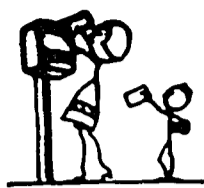
A HISTORY of the

Seventh Day Baptist Mission School at Fouke, Ark.

A history of the Fouke School, founded in 1901, by Rev. G. H. Fitz Randolph, general missionary on the Southwestern field, is now ready for those who may be interested.

It is an illustrated, mimeographed book of sixty pages containing historical data, letters and manuscripts, reminiscences, evaluations and appreciations of the work written by different teachers, friends, and students of the school. It further contains a biographical sketch of the founder and short sketches of former students and what they have been doing since school days.

The material has been assembled by Mrs. Elizabeth Fisher Davis, of Shiloh, N. J., and John Fitz Randolph, of Milton Junction, Wis. About twenty different people have contributed to the pages of the book. — J. F. R.



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Becky:

I feel sure you had a very happy time staying with your grandparents and having your cousins for companions as well. I remember having the same experience about your age when I went from Chicago to Walworth, Wis., with my aunt and cousin to spend a week with relatives there.

I'm looking forward to meeting you and all your family when you make your home in Alfred. My home was there for seven years in all, and it still seems like home to me.

Here's hoping I'll hear from you again soon.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

We went on a picnic at Chautauqua and went swimming. My brother learned how to swim.

I catch minnows at the creek. My sister found a crab six inches long.

Love,

Kendall Wellman (9 years old).

Dear Kendall:

Picnics are fun especially when you have one at an interesting place like Chautauqua. My boy loved to swim and learned in a small stream at Independence. Later when he was at a boys' camp the swimming instructor asked him where he had learned to swim and he laughed and said, "You couldn't learn to swim in a place like that."

Claire laughed and dived to the bottom of the pond and then swam gleefully across the pond. The instructor laughed and said, "You certainly can swim."

Ahem! What do you do with the minnows and crabs? Write and tell me.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

We are on a picnic today with our cousins and others. We are going in

swimming soon. Our mothers have a fire started and we are going to roast corn and hot dogs.

We have two dogs here with us at the picnic. They just had a fight.

I am going to Camp Harley next summer.

I am five years old. My parents are Stanley and Lydia Butts of Alfred.

Your friend,
Denny Butts.

Ashville, N. Y.

Dear Denny:

Picnics are always good fun, especially I think when we feast on green corn and hot dogs. The young people of the Independence Church and others, myself included, enjoyed that kind of a picnic at Camp Harley a few weeks ago, and what a fine feast we had. I'm sure you will enjoy your week at Camp Harley next summer.

Most dogs seem to like to fight. It often happens in Andover, perhaps because we have so many dogs. A few years ago they counted the dogs in Andover and there were 277.

Do write often.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I am writing this from Grandma's where my two brothers and I are staying for two weeks.

Yesterday I went tomato picking. It was quite hard work and this morning I am stiff. It seemed to me that most of the tomatoes were either green or rotten.

There is a creek in back of Grandma's and we go swimming in it every day. It's freezing cold and Mother doesn't like to swim in it.

Sincerely yours,
Judy Wellman.

Dear Judy:

When I was a little girl my Grandma Sherburne lived with us and I spent many happy hours with her. She told me such interesting stories, a good many of them Bible stories. Then she usually had a nice red apple for me which she had kept in her bureau drawer to get nice and ripe.

It is surely hard on one's back to go tomato picking. I love tomatoes though; don't you? My next-door neighbor keeps

me supplied with ripe tomatoes and green corn.

I never learned to swim. I tried once when I was a small girl, but my head went down and my feet up. I never had a chance to try again, as I remember.

I enjoyed your letter. Please write again.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

We caught four eels in the creek. We are having fun at Grandma's. We play Chinese Checkers and another game called Telca.

We see hummingbirds and catch lots of hummingbird moths.

Love,
David Wellman.

Dear David:

I'm sure you are enjoying your visit at your Grandma's and I know from my experience with my grandchildren that your grandma is enjoying having you with her. I have four granddaughters and only one grandson. With the exception of five-year-old Kathy the girls are all taller than I, and Kris, the grandson, will soon be. One day one of my neighbor girls was walking down town with me. She is growing tall, so she said to me, "Mrs. Greene, you are shrinking." Perhaps that's what Karen, Gretchen, and Joyce think about me. I like your letter and hope you will write again soon.

In Christian love,
Mizpah S. Greene.

When Elihu Root was called into the Roosevelt Cabinet as Secretary of State, an intimate friend wrote him: "Why not wait three years and get the substance instead of being the shadow now?"

Mr. Root wrote back: "I have always thought that the opportunity to do something worth while is the substance, and trying to get something was the shadow." — New Sermon Illustrations, by G. B. F. Hallock (Fleming H. Revell Company).

SABBATH SCHOOL LESSON for October 22, 1955

The Struggle in the Wilderness
Lesson Scripture: Luke 4: 1-15.

SUNDAY LAWS AND THE UNITED STATES CONSTITUTION

George A. Main

The investigation now going on by the Subcommittee on Constitutional Rights of the United States Senate to determine "how religious freedom in the United States is faring under the guarantee of the First Amendment," offers a most unusual opportunity to the friends of religious liberty to expose the intolerance and unconstitutionality of the Sunday laws that now disgrace the statutes of most of our states and municipalities. A review of the facts seems especially opportune at this time.

Sunday-law Enforcement Prohibited by the Constitution:

While it is generally understood that the United States Constitution still permits the enactment by states and municipalities of intolerant Sunday laws, it is not so generally realized that it also prohibits their enforcement anywhere in the country! Article VI, paragraphs 2 and 3 of the Constitution, read as follows:

2. This Constitution and the laws of the United States which shall be made in pursuance thereof and . . . shall be the supreme law of the land, and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.

3. The Senators and Representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States.

Objects of Constitution and Powers of Congress to Attain Them:

The Preamble states, among other objects of the Constitution, the establishing of justice, promoting the general welfare, and securing the blessings of liberty. And Article I, Section 8, paragraph 18, empowers Congress to "make all laws which shall be necessary and proper for carrying into execution" the powers vested by the Constitution in the Government. In accord with these objects and powers, the religious portion of the First Amendment to the Constitution provides, Article I:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or . . .

Sunday Laws, a First Step in Overthrow of Our Government:

Since there are some who profess to hold that Sunday laws are not religious laws from the standpoint of the United States Constitution, we remind our readers that some 150 efforts have been made to induce Congress to enact Sunday laws. All of these have met defeat because Congress refused to violate the First Amendment, which prohibits Congress from making any religious laws; and because congressmen refused to violate their oaths to support the United States Constitution.

The enactment of Sunday laws by any state or municipality to that extent constitutes an effort to partially overthrow our government; and their enforcement by any state or municipal judge or magistrate is a flagrant violation of Article VI of our Constitution.

Sunday Laws Unbiblical and Unchristian:

It should not surprise anyone that the opponents of the seventh-day Sabbath of the Scriptures are dependent solely on the persecutive tactics of the Dark Ages in their efforts to foster the observance of the pagan-born sun-day. For Sunday-observance did not enter the Christian Church (except in the two cities of Rome and Alexandria) until late in the fifth century after Christ. (Socrates: "History of the Church," p. 289. London, 1880.) The writings of the so-called "Early Fathers" to the contrary have long since been proved either spurious or actual forgeries.

The Purpose in Sunday Legislation:

The only conceivable object in the Sunday laws which now disgrace the statutes of most of our states and municipalities, and the greatly increased fines provided therein for Sunday "desecration," is to discourage those who consider transferring their allegiance to the Sabbath of Jehovah, of Christ, and of the Apostles, from doing so.

"Truth Crushed to Earth Shall Rise Again":

Possibly the present exposure of the error of Sunday laws may help to expose

the errors of Sundayism, and the perfection of the Sabbath of the Bible.

In any event we may be sure that God is still on His throne and that all will be well.

[Editor's Note: The above unsolicited article reflects the conclusions of the writer. Our own study of the **Ante- and Post-Nicene Fathers** would not justify us in placing the origin of Sunday observance as late as the 5th century although we do not know of any writings earlier than the middle of the 2nd century that argue for any special regard for that day.]

Religious Interest Growing

The mid-century tide of interest in religion — sweeping America ever since World War II — appears to have reached new flood heights.

Church membership figures by faiths in 1954 show there are 57,000,000 Protestants; 32,000,000 Roman Catholics, and 5,500,000 members of the Jewish faith.

Americans are also providing more financial support for their churches than ever before — at a rate three times greater than membership increases. In Protestant and Orthodox churches alone, contributions totaled \$1,537,132,309 for a per capita average of \$45.36 over the year, a rate of giving increase of 8.5 per cent over the previous year. — Yearbook of America Churches.

NEWS FROM THE CHURCHES

HAMMOND, LA. — We were happy to have about fifteen youngsters from Hammond and Metairie attend the Southwestern Youth Camp at the YWCA camp grounds near Texarkana, Ark. It was indeed a very successful one, with twenty-seven enrolled. Mrs. Austa Coalwell was business manager and had charge of the music, and Mrs. Clara Beebe and Mrs. Persus DeLand were cooks. It was eighteen miles from Fouke, where the association was held, so the young folks could attend the services Friday and Sabbath — closing days of camp.

We were very well represented at the association, and Pastor Hibbard and family and Gerald and Austa Coalwell and children of Metairie attended Conference. Pastor Hibbard has been conducting ser-

vices at Hildegard Nursing Home in Baton Rouge, Sabbath afternoons.

On Monday, September 12, the hobby of Harold, 12-year-old son of Earl and Persus Coalwell DeLand, of pushing wheel chairs for the patients at the Home for Incurables, was hindered. Harold began feeling pain in his leg, below the knee, a few months ago, but it was passed off as growing pains or rheumatism, and treated as such. But when swelling appeared, his parents took him to the doctor, and he was placed in the hospital immediately. After many X-rays and consultations their family surgeon diagnosed it as Ewing's tumor, and said that the leg must be amputated above the knee.

The brave youngster faced the operation unflinchingly. He kissed his mother and father and smiled courageously at the family doctor, who had delivered him when he was born. He talked only of how he would learn to walk on an artificial leg some day. Even the nurses were amazed at his bravery.

His teachers have permission from the school board to tutor him on their own, until he is able to attend school, thus enabling him to be graduated with his class in June.

Members and friends of our Hammond Church, of which Harold is a member, donated him a combination short-wave radio. Another "admirer" gave him a TV for his room, and many other gifts have helped him to pass the time.

Harold is now at home, and has conquered his crutches. A lovely new wheel chair, "Red Convertible," was brought to him. Countless prayers have lightened his pain. — Correspondent.

DE RUYTER, N. Y. — Items gleaned from the church bulletin of October 1 give a glimpse into the current life of this village church. It is a quiet, peaceful village. There was an item in the local paper a short time ago about the death of a workman. When the records were searched it was found to be the first accidental death in De Ruyter in 35 years.

The bulletin states:

Sabbath school will not be held until we once again have heat in the church building and places for the classes to meet.

The Sabbath Recorder

We have discovered that repairs such as we need are not available for the church furnace, making it necessary to consider a different heating system.

Receipts from the Lord's Acre Bazaar of the Ladies' Benevolent Society totaled \$174.50. The Lord's Acre Committee has authorized the treasurer, Mrs. Coon, to send another check for \$200 to the Denominational Budget.

The parsonage family is deeply grateful to all of you for your interest and many kindnesses during the illness of your pastor and son Leon (the youngest of six children). The Pastor was confined to his bed four days with a sinus infection but is on his feet and feeling somewhat improved now. Leon was in the hospital a week with a virus type of pneumonia.

RIVERSIDE, CALIF. — September will be remembered for comings and goings. Like the flow and ebb of the tide there was the effervescent return from Conference; then the thinning of the ranks as several of our young people returned to school in separate and distant cities. Good preparation for the coming separations was found in the Family Camp held at Pacific Pines over Labor Day weekend. All present felt the closeness of fellowship, especially in the worship service at the chapel in the pines, Sabbath, September 3. The message, "Trials and the Christian," given by Robert Osborn, of North Hollywood, captivated young and old. We regretted that Dr. Loyal F. Hurley, originally scheduled to speak at that meeting, was unable to do so because of his wife's illness.

Mynor M. Soper, summer assistant at the Los Angeles Church, gave ample proof of his ministry when he was our guest speaker September 10. "Arise! Let Us Be Going" was a rousing sermon.

After five weeks of absence we thanked God for the safe return of our pastor, Rev. Alton L. Wheeler, and his family. His sermon on September 17, in keeping with the emphasis on the Sermon on the Mount of our new Conference president, Rev. Charles H. Bond, dealt with "Those Who Are Truly Blessed (Happy)."

On the evening of September 21 regular choir rehearsals were launched at the home of Mrs. Gleason M. Curtis, director of music. There was practice and a business meeting. The young voices of Clarence

Boatman, Billy Withrow, Boyd Maddox, Ellis Lewis, Marjorie Lewis, and Leona Sloan added vitality to the singing.

A junior orchestra, coached by Mrs. Ben Kolvoord, Sabbath school pianist, will soon be ready.

The Annual Sabbath School Business Meeting was held Sunday evening, September 25. A good spirit prevailed — one of faith and unity with a forward look. Many officers were re-elected to serve again, among them, our devoted Dora Hurley, superintendent, and Mrs. Florence Garrett, treasurer.

— Correspondent.

Accessions

Marlboro, N. J.

By Baptism:

Pauline Lewis
Carol Peterson
Joseph Godish, Jr.

CORRECTION: The accessions printed last week were gains in the Denver Church. Sorry we failed to get in the name of the church.

Marriages

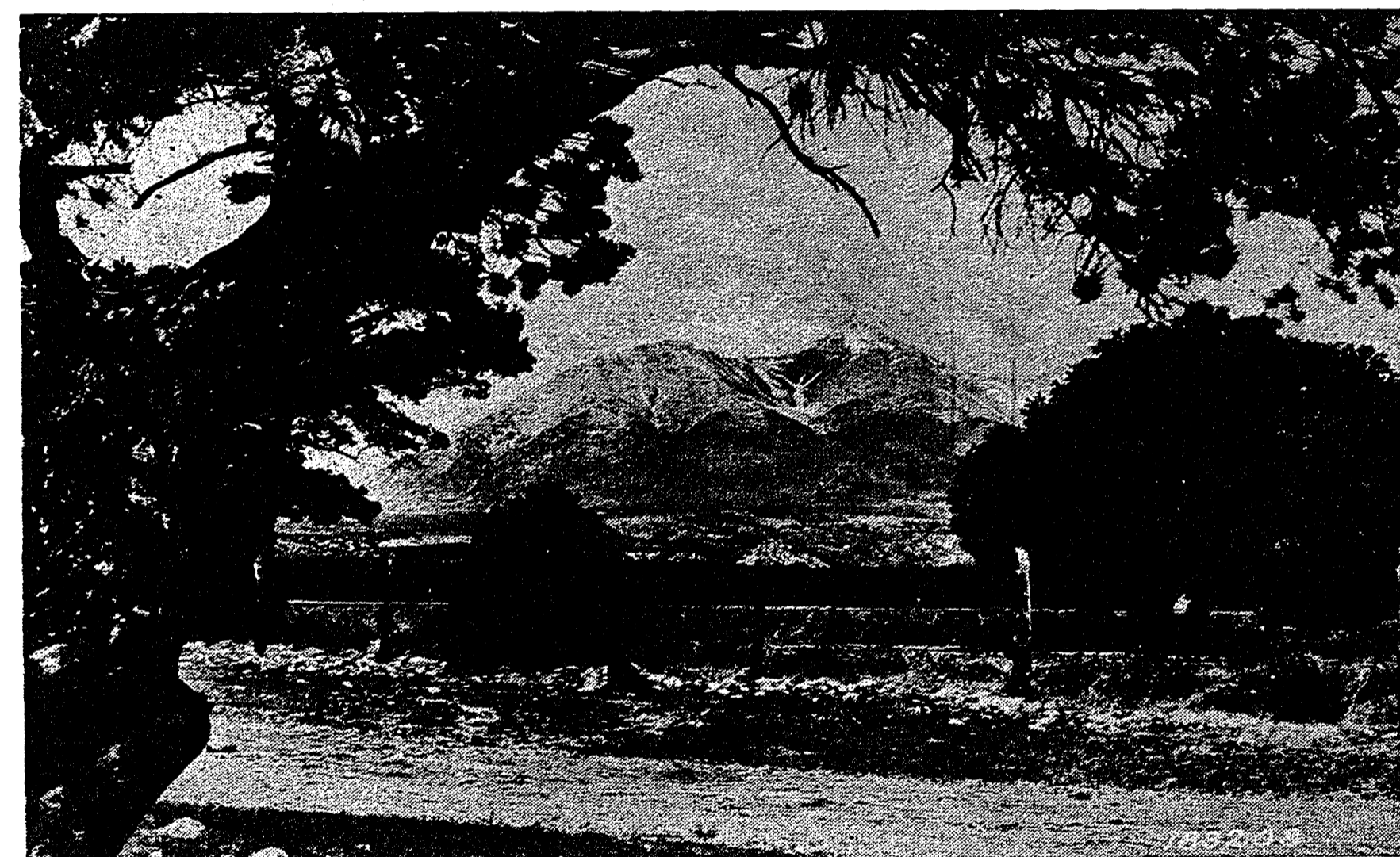
Stevens-Flake.—Neil C. Stevens and Marguerite Flake, both of Battle Creek, Mich., were united in marriage at the home of the groom's parents, Mr. and Mrs. Roy Stevens, 23 Central St., Sept. 2, 1955, by Rev. Herbert L. Polan, a great-uncle of the bride. They are at home at 54 South 25th St., Battle Creek.

Obituaries

Clarke.—Nora Metcalf, daughter of Hubbard and Laura Johnson Metcalf and wife of Sam W. Clarke, was born in Mansfield, Pa., in 1890 and died Sept. 12, 1955, following an extended illness.

She was twice married, her first husband, the late Clair Mapes, died in 1941. In 1947 she was united in marriage with S. W. Clarke of Independence, N. Y. Mrs. Clarke was an accomplished musician and a successful music teacher. Funeral services with Rev. Don A. Sanford, pastor, officiating, were held in the Independence Seventh Day Baptist Church where she was an associate member. Miss Sally Clarke, her first piano pupil at Independence, furnished the music for the service. Interment was in the family lot at Wellsville. D. A. S.

A HISTORY of the Seventh Day Baptist Mission School at Fouke, Ark., is now available in a sixty-page, illustrated, mimeographed book. To cover cost of material and postage send \$1.00 per book to John Fitz Randolph, Milton Junction, Wis.



U. S. Forest Service Photo.

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19: 1, 2).

These words mean something more profound than seeing an angel of snow in mountain crevices as pictured above. The whole plan of nature adds to the knowledge of God revealed in His Word.