

The Sabbath Recorder

A Mother's Place

It is not yours, O Mother, to complain,
Not, Mother, yours to weep,
Though nevermore your son again
Shall to your bosom creep,
Though nevermore again you watch your baby sleep.

The child, the seed, the grain of corn,
The acorn on the hill,
Each for some separate end is born
In season fit, and still
Each must in strength arise to work the almighty will.

So from the hearth the children flee,
By that almighty hand
Austerly led; so one by sea
Goes forth, and one by land;
Nor aught of all man's sons escapes from that command.

And as the fervent smith of yore
Beat out the glowing blade,
Nor wielded in the front of war
The weapons that he made,
But in the tower at home still plied his ringing trade;

So like a sword the son shall roam
On nobler missions sent;
And as the smith remained at home
In peaceful turret pent,
So sits the while at home the Mother well content.

— Robert Louis Stevenson.

LET'S THINK IT OVER

There has been more or less controversy in America over the Revised Standard Version of the Bible, one of many modern versions that have come out in recent years. When Bibles sell by the millions in this country, regardless of the version, it is almost too common to make news. Compare that with conditions in the Soviet Union. Just recently government authorities released paper to enable the Russian Orthodox Church to print the first edition (not a new version) of the Bible since the Revolution. Publication of an edition of several hundred thousand copies was expected before the end of January. Think of it, the first Bible printing in Russia since the 1917 Revolution!

Accessions

Salem, W. Va.

By Baptism:
Sharon Davis
Bond Tennant

By Testimony:
(Mrs.) Nellie Nutter Davis
(Mrs.) Helen Hayes Davis

Nortonville, Kan.

By Baptism:
Genevieve Prentice
Orley Mitchell
Kent Wheeler

Births

Boatman. — Stanley Keith, March 7, 1956, to David and Mary (Easterly) Boatman, 3773 Pacific, Rubidoux, Calif.

Obituaries

Davis. — Elizabeth Jane, the eldest of 9 children of George W. and Susan Furrow Hurley, was born in the Territory of Nebraska, July 28, 1864, and died at a son's home at Battle Creek, Mich., March 10, 1956.

On October 11, 1882, she was married to Adoniram Judson Davis at Pawnee City, Neb. Their six children were born on a farm near Humboldt, Neb. She was a member of the North Loup Church for more than 40 years and maintained an interest in it though living elsewhere since 1937.

She is survived by the following children: Edgar of North Loup; William H. of Tekonsha, Mich.; Reed of Omaha, Neb.; Alonzo of Battle Creek, Mich.; and Dena (Mrs. Arden) Lewis of Grand Rapids, Mich.; a sister, Mrs. Cora Hemphill of North Loup; a brother, Dr. George Hurley of Eugene, Ore.; ten grandchildren, and 17 great-grandchildren.
F. D. S.

Easter Sabbath the church was decorated with beautiful Easter lilies honoring the memory of the following departed loved ones: Rev. and Mrs. Willard D. Burdick, Louis A. Babcock, Dr. and Mrs. J. H. Burdick, Miss Susie Burdick, Miss Elin Palmborg, Dr. Rosa W. Palmborg, James H. Coon, Dr. Horace Hulett, Howard Stewart, Mr. and Mrs. Loyal Hull, Gladys Whitford, and Rev. Herbert C. Van Horn. A baptismal service preceded the Sabbath school on Easter Sabbath morning. The youth group sponsored an Easter service and breakfast in the church social rooms.

Pastor Randolph has been conducting two church study groups which will continue for a time. A Bible Study group which meets the 2nd and 4th Wednesday evenings of the month is also led by the pastor. At present they are studying the Book of Matthew.

Our Junior Church is now in operation under the guidance of Don Gray assisted by a number of others. Children from the first to fifth grades inclusive attend. The southeast alcove in the basement was turned into a chapel. Benches were built, the window made to look like stained glass, and a worship center arranged which is changed every week. The little folding organ is used. The plan seems well worth while. The attendance has averaged 30. The children sit with their parents in church until the hymn before the sermon when they pass to their own service.

As it is difficult for women who work, and for some mothers of small children to attend the group meetings of the Woman's Circle in the afternoon, an evening group was formed but the attendants still are members of the three groups into which the Circle is divided.

The high-school group is bringing a chosen movie once a month to the social rooms. They also sell popcorn and candy, proceeds going to the camp fund. "A Song to Remember," the life and music of Chopin, in color, was the last one given. — Correspondent.

Charles E. Wilson, chairman of the board, W. R. Grace & Co., asserts that businessmen will get nowhere in their search for ethics unless they first recognize that "the blessings we Americans enjoy are unquestionably God-given."

The Sabbath Recorder

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Member of the Associated Church Press

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THAT LOST HOUR

"New Jersey and its neighbors are back on daylight-saving time, which is, depending on your viewpoint, a wonderful idea or a violation of the laws of nature.

"DST is a form of self-deception, a device by which we turn to good advantage our slavery to clocks. Those who regard it as an affront to Providence forget that hours and minutes are purely a human concept, adopted as a means of regulating the co-operative processes and activities of civilization.

"Nature is indifferent to time. It responds only to the presence or absence of the sun. This is also true of some human beings, but they are a lucky few. Most of us must constantly be aware of time, whether we make good use of it or not."

The above paragraphs are from an editorial item in the Newark News on the morning that the time changed. The remarks are not distinctly religious but they display a temperateness which may come to some of us as a sermon that ought to be taken to heart.

We must agree, it would appear, that the divisions of time within each day are not determined by sacred precept. To make a religious issue of Standard Time versus Daylight Saving Time would seem to be going beyond what Protestants, in general, and Seventh Day Baptists in particular, have stood for through the years — that the Bible is our final authority and our rule of faith and practice.

Some have instigated community rallies to save their localities from what they consider the evils of DST. It is their civic right to do so, for it is a civil matter. Others have felt impelled to engage in S. O. S. rallies (Save Our Sunday). We would question some of the methods proposed for preserving the man-made sacredness of Sunday. Our own churches are about to engage in a Sabbath Rally Day. The issue there is religious and Biblical. God was, and is, the divider of time into weeks. He and His eternal Son set aside the Sabbath as a day of rest and worship — for the good of mankind. We believe we are in line with the will of the Creator and Redeemer when we seek to preserve its sacredness.

MAY 7, 1956

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SPIRITUAL POSSIBILITIES OF A DAY OF WORSHIP

Some years ago Dr. John R. Mott wrote an article for the Christian Endeavor World with a title similar to the one above, an article which we have preserved all these years because it has so much of value in it if we can meditate on the principles involved rather than applying those principles to the first day of the week as this beloved leader of young men did in his article. The title which he used was, "Can We Seize the Spiritual Possibilities of the Lord's Day?" We believe he might better have used our title and omitted the repeated references to the Lord's Day.

The editors of the Christian Endeavor World prefaced his article with the following significant words:

"Man needs the Sabbath. It is on that foundation that Dr. Mott, lifelong leader of Young Men's Christian Association activities around the world, gives us one of the most thoughtful and original of messages. He condemns no one; he mentions in no way the protection of law about the sanctity of the Sabbath. Instead, this leader who has so ably combined administrative vision with spiritual purpose tells us quietly about Sunday's value to the faithful, growing Christian."

We are using only parts of Dr. Mott's article. In our opinion this, though written in support of Sunday observance, has a much stronger meaning if applied to the seventh day of the week, the Sabbath of the Bible, for it is from the Sabbath passages of the Word that he draws the authority for most of his reasoning. We quote:

One Day for Spiritual Renewal

Is it not true that life is unprecedentedly busy in these days? Constantly we hear those about us say, "That man does things; he brings things to pass; he puts it across." Our friends magnify human activity and human energy.

I would not call a halt on good works. I would with deep conviction enter a plea for a better balance between the life of activity with men and in the presence of men, on the one hand, and on the other

hand the practice of going apart stately, unhurriedly, one day in seven, for recreation in the deepest sense, for communion with God (singly as well as collectively), and for deep meditation upon His truth, for assimilation of the truth, for recollection, and for inspiration.

Our danger is not lack of activity. It is rather that of superficiality in life and in work. One of the great ecclesiastics of the Church of England said, "We have high churchmen, we have low churchmen, we have broad churchmen; but even more we need deep churchmen." We need more men and women in all denominations who maintain the habit of religiously keeping the Lord's Day for sinking shafts deep down into the great truth of God, for uncovering hidden streams, and for setting great vital fountains to gush afresh.

We need the practice of Sabbath-observance to keep highly efficient the voice of conscience. It is conscience which says, "This is right; that is wrong." What keeps the voice of conscience efficient? It must be progressively educated. In this respect no one should count himself as having attained. Possibly nobody is so much in danger as the man who assumes that his conscience is now fully educated and that its education is not a continuous process. Christ so sheds His light that more things are found to be sinful than men once regarded as such.

When I was at one of the Lake Geneva student conferences, a professor in astronomy in the great Yerkes Observatory showed me an instrument that measures the heat of the stars. Imagine the delicacy of mechanism and adjustment. Some Christians have such sensitive consciences that they are able to detect the oncoming of temptation far, far in the distance, in ample time to resist it triumphantly. Other Christians wait until their temptations sweep in on them like a flood, when it is too late to resist successfully. An efficient conscience must not only be progressively educated and highly sensitive, but likewise be kept unburdened. It takes time, I repeat, to realize vividly our sins, and then to confess them, and then to forsake them, and to bring forth fruits meet for repentance.

Recharging Spiritual Batteries

Have we the practice which makes God's power operative in our lives? Remember the word from Isaiah, "They that wait upon the Lord shall renew their strength," or, better rendered in one of the versions, "They that wait upon the Lord shall change their strength." Change what? Shall change that which they call their strength for the omnipotence of God. Observe that it takes time to effect that transfer. The men with watch in hand will not effect it.

There is a third reason why in every nation men must have that which the Lord's Day makes possible, and which nothing yet discovered can substitute adequately; that is, in order to ensure the development of a reasonable and vital faith and of a strong and expanding character. Was it not George Eliot who said, "Early in life I perceived that the object of life is to grow"?

We are not made much wiser or stronger simply by the number of conferences we attend, or by the number of good books we read, or by good sermons or addresses to which we listen. No, we are made stronger and better and richer and more vital by the extent and thoroughness of our meditation upon what we have heard and have read. There are some so busy attending meetings, reading books, and seeking advice that they are starving. They do not take time to apply what they hear to daily living. Meditation is incorporating what we know into life. "Thy words were found and I did eat them." I took them into my life, in other words; I made them part of myself. This calls for hours. It seems hopeless to gain them, together with a sense of freedom from hurry and interruptions, save by the divinely appointed plan of setting apart one day in seven for this expansive purpose.

How Prophetic Leaders Arise

We need prophets today, men who will speak courageous and true words. I despair of their being found unless more men among us say, "Wherever else we fail, we are not going to fail in becoming intimately acquainted with God in the only way that men have ever become intimately acquainted with Him; that is, by



MEMORY TEXT

I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 2 Timothy 1: 5.



taking time for conscious association with Him and time for pondering His truth." The Lord's Day makes possible such acquaintance on regular or stated occasions.

Back of all enduring work must lie reflection, deep purpose, pure motive, and a sense of dependence on God. We must have reserves. And we do not accumulate reserves in the rush of the crowd. We do not store up conviction, of the kind that deeply moves other people, under pressure. If we are to feed others, we must keep the granary stored. The most pathetic sight I see is that of men handing out the bread of life from emaciated hands, busy trying to help others, but starving themselves.

But infinitely more important than His works or His workers is His Word. Why take our inspiration secondhand? Why not go to the fountainhead? It is in the Scriptures that we become acquainted with what God is and what man may become. Whatever else we neglect, shall we not center our attention here? The long spaces of the Lord's Day afford ideal, matchless conditions for drinking deep at this fountain of the Scriptures.

Let us at all costs seek to form this habit of the genuinely vital, not formal, observance of the Lord's Day, knowing that it will help to maintain in the midst of these days of noise and turmoil a zone of calm and quietness around our necessarily busy lives."

[The above quotations do not argue the Sabbath-Sunday question. We may not care for his assumption that Sunday observance is not open to question from the Biblical standpoint. We deplore the confusion of terms, Sabbath, Lord's Day, and Sunday, but we do well to ponder how we can seize the spiritual possibilities of a day of worship — God's appointed day of worship.]

FROM THE PRESIDENT'S DESK

The Seventh Gate to Happiness

"Happy are the peacemakers: for they shall be called the children of God" (Matt. 5: 9).

Professor Quincy Wright, in "A Study of War," shows that in the 461 years from 1480 to 1941 the various nations



experienced war as follows: Great Britain 78 wars, France 71, Spain 64, Russia 61, Austria 52, Germany 23, China 11, Japan 9, the United States 13, and in addition, 110 wars were fought, often ruthlessly, against the Indians within the United States.

Jesus reminds us as we enter this seventh gate that if we want to become "children of God" we must first of all be "peacemakers."

Now, to make peace is to do far more than merely abolish strife. This is shown by Jesus as He was called upon to make peace by settling a dispute between two brothers who were quarreling over the division of their inheritance. He dismissed the request with a pointed question, "Man, who made me a judge or a divider over you?" God's plan for making peace is not merely to bring about an outward settlement between two men or two nations, but to create men of good will.

This is done as Christ enters into the lives of men. The angels proclaimed His arrival with "peace on earth, good will toward men." Paul tells us that "he is our peace."

The story is told of a gentleman who stood one day in a great art gallery before a picture of Jesus. As he looked into His loving face his own heart was strangely warmed. "Bless Him, I love Him," he said softly to himself. It so happened that there was a man at his side from another nation who overheard his exclamation. "Bless Him, I love Him, too," this man replied. Then there was another and another, till by and by a little group

stood reverently before the picture. These represented different nationalities and different races, but they were brought together in the bonds of a sweet and tender brotherhood by their mutual love for Jesus the Christ. One day man will say to man and nation to nation, "Bless Him, we love Him." Then, and only then will we have peace.

O God, our Father, we would be like Thee. As You were in Christ reconciling the world unto Thyself, live in us that we may be peacemakers and become worthy of the name "Children of God." Amen.

Sketch of a Great Mother

Margaret Isabella Balfour Stevenson

One act of Margaret Stevenson probably influenced the whole life of her delicate, gifted son, Robert Louis. An uncle had offered a prize to the child in the family who wrote the best story of Moses.

Although six-year-old Robert Louis could not yet write, he entered the competition, asking his mother to be his amanuensis. Five Sundays she devoted to the task. When he won the prize, a definite direction was given to his talent for literature.

Only twenty when her son was born, Margaret Stevenson often seemed more like a sister to him than a mother. He was proud of her vivacity, and called her "my jewel of mothers."

She kept a series of diaries about Robert Louis from the time of his birth, in which she recorded full details of his growth and development. These are now a treasury for his biographers.

When his serious illness began and he had to travel about the world seeking a benign climate for his health, she traveled with him in the closest companionship. His marriage, some years later, did not in the least mar the close tie between them.

She was sixty years old when Stevenson went with his family to Vailima in Samoa. She followed and, in a new climate and a new way of life, made her home with them. When Stevenson's malady finally overcame his frail strength, she buried her son on a mountaintop in Vailima. Even in her grief she was glad, she said,

* *Rais'ns* Budget Promotion Committee

Following the recommendations of our Conference president, on March 21 this committee mailed out 4,282 coin cards to the churches that have requested special bulletin covers and 241 to other churches. At this writing we are not positive whether any were sent to Lone Sabbath-keepers or Fellowships, but if not, please forgive us.

The folders were issued in the hope that each could be returned to the local church treasurer on or before June 9, the regular "Budget Sabbath," with up to 38 dimes or with an extra gift of folding money attached, as a special offering for the Denominational Budget.

Only about a month is left for you to take action in this matter. Meanwhile we make the following urgent requests:

To Pastors — Be sure that each coin card has been placed in the hands of some parishioner or church friend. If possible, appoint a layman committee to follow up the distribution and collection of the folders. But above all, put in a good word for at least one agency of our budget each week by prayer and "talk about money."

To Church Treasurers — When returns reach you soon after June 9, report the number of cards (or givers) represented, and the total special offering amount to this committee at 510 Watchung Ave., Plainfield, N. J. Forward all moneys to the Denominational Budget treasurer along with the regular gifts in time for his June 30 report.

To Laymen — Don't forget to maintain your regular gifts to the work of our Lord, but please try to turn in a well-filled card "to the glory of God and in memory of A. Burdet Crofoot." By this extra gift, we have faith that our prayers for a fully realized budget can be answered this year!

that "his poor eyes had been saved those tears" which he would have shed if she had gone first. — Golden Rule Foundation.

SCHOOL OF THEOLOGY GRADUATE JOINS STAFF

Dr. Alfred J. Gross, Methodist pastor and scholar, has just been appointed Professor of Theology in the Alfred University School of Theology.

A graduate of the School of Theology in the class of 1937, he considers himself "one of Dean Bond's pupils" and took further graduate study in Auburn Theological Seminary, in the University of Chicago, and in European institutions. He is a member of the Genesee Conference of the Methodist Church and has served a number of charges in western New York and in the Buffalo and Rochester areas. He was dean of the Genesee Junior College, Lima, New York, for one year before it was discontinued. He has held his present pastorate in Wellsboro, Pa., since 1952, along with membership in several educational boards of his denomination.

The new appointment comes at this time due to the retirement of Rev. Loyal F. Hurley, Professor of Biblical Interpretation. Prof. Melvin G. Nida will assume more of the Biblical teaching at the school, assisted by one or more part-time instructors. It is hoped that another Seventh Day Baptist man can be appointed to the faculty in the not too distant future.

In recommending the appointment of a man outside of the Seventh Day Baptist denomination, the Advisory Council considered the need of strengthening the academic standing of the school, particularly in the field of theology. After considering several candidates and the part-time teaching Dr. Gross has done for the past two years, it was decided that he was the best qualified man for the position. He is thoroughly aware of the traditions and policies of the Seventh Day Baptists as expressed through their theological seminary. He will be available also for counseling Methodist students in the school and teaching a limited number of courses to meet their special needs.

It is expected that Dr. Gross and his family will reside in the Alfred area and meet the delegates to the General Conference this summer. He and Mrs. Gross have two sons and one daughter. A. N. R.

A CALL TO LEADERSHIP

By Rev. Earl Cruzan

(One of three voluntarily contributed articles on this subject by a member of Commission.)

A Call to the Ministry is a call to consecration — a call to bring the "good news" of salvation into the hearts and lives of men and women, boys and girls; a call to strengthen and lead those who have found Christ into a closer walk with Him.



We usually think of pastoral work as full-time work. It can take all of a man's time and more yet, if he is to do all the studying that he should do, and if he does the calling that needs to be done along with the legitimate demands of the community upon his time and his service.

Happy is the man who, having heard the call of God to the ministry, is enabled to put his full time in the work — who serves a church which is large enough in membership and consecrated enough in stewardship to support him in such a manner that he can give his undivided attention to the work of the church.

There are communities in which at the present time there is a need for pastoral leadership where the church is not able to give a pastor the full financial support that is needed to provide for his family. The call to leadership that comes to us as Seventh Day Baptists is to these fields as well as to stronger churches. I would challenge our ministry today and the ministry of tomorrow to recognize the needs of these fields and with them, the possibility of serving the Lord and at the same time securing a portion of needed economic support from some other livelihood than the church.

The Apostle Paul worked with his hands to support himself, and other outstanding leaders have done so, and many are still doing this; nor is there ministry any the less important for it. No one has ever had reason to be ashamed of honest labor. Oftentimes a ministry is performed thereby that cannot be effected in

any other way. One might well seek more time for the work of the ministry; but if he will use well what time he has, a great service for Christ's Kingdom may be done.

Leadership is needed. It may be to the full-time work of a church that God is calling you — it may be to give a greater or less portion of time to the ministry of the church according to the needs and the financial abilities of the people whom you are called to serve. Whichever it may be, yours must be a consecration to proclaim the "good news" of salvation to those who have not heard and to strengthen those who have found Christ that they may walk more closely with Him.

Family - A WORD FOR DESTINY

Family is a word for destiny. The family circle surrounds the globe. In our country the daily routines of forty-one million families generate and give direction to the driving force of democracy. In all countries, government reflects, in some degree, family patterns, hopes, and aspirations.

In the past, concern with the family has varied. There have been those who have regarded the family as bedrock, and have ardently promoted its social health and longevity. Other groups have regarded the family as the stubborn, inflexible barrier to all social progress, and have sought its destruction — sometimes on a grand scale.

Inevitably, however, the family manages to survive and quietly defeats its foes. It remains the primal community, the earliest school, the basic government. It is the institution behind the community council as well as the mob, behind the university as well as the reformatory.

In its efforts to prevent family disorganization and the individual and family tragedies that grow out of family breakdown, the American Social Hygiene Association has devoted years of research and exploration towards developing and demonstrating programs of education for personal and family living, designed to reach young people and parents through schools, churches, and community organizations. — From an editorial in Social Hygiene News.

Missions

Appreciation Expressed By Our German Brethren

Hamburg 39
Alsterdorferstrasse 345
2 April 1956

Seventh Day Baptist Missionary Society,
Dear Brethren:

This is a new occasion to thank you for the financial assistance you have rendered to us, beginning at the time of our greatest need after the last war up till now. Conditions in Germany have now improved so much we feel it to be no longer necessary for us to receive further this financial help from our brethren in America. We are fully aware of the fact that whenever assistance is granted it should be made available where it is most needed.

Many thanks not only to you but also to our Lord Jesus Christ that your hearts were made ready to follow Him and that you proved this by your gifts. Now we would like to kindly ask you to discontinue sending further financial aid to us in order that this money may be now of assistance in other parts of the world. We trust that you agree and thank you heartily again.

So we remain with best personal greetings to all of our American brethren and sisters who remembered us and who still think of us in Germany.

Faithfully, your brother in Christ,
H. Bruhn.

Supervisor FitzRandolph Addresses British Guiana Conference

(April 16 message to a special Council of the British Guiana Seventh Day Baptist Conference)

Greetings in Jesus' precious name! It has been a time of testing and of trials during the past twelve months. But the darkness is beginning to break away. In my visits to the several churches I have found increasing interest not only among our own members, but the public is showing an interest which had been lacking in recent times. This increasing interest, together with the relaxed defense regulations present a golden opportunity for us in evangelism. The more-established churches have forsaken evangelism and

this, too, presents an open door for Seventh Day Baptists. Our progress will only be limited by our own "shortcomings," our lack of faith, our spiritual and physical laziness, our failure to present the life of Christ in our lives, and our unwillingness to co-operate. Our prospects are as bright as the promises of God.

Your superintendent wishes to point out one or two things: There are at the present time six churches and three ministers in the British Guiana Conference. The churches should be divided, two to each worker. This balance was lost some time ago when one of the ministers gave up one of his churches. I have discussed this matter with the president of conference and with the church involved. The president gladly agreed to the change in assignment feeling it might bring a better spirit of co-operation. The church also has consented. Therefore I am assigning the Essequibo Coast to Rev. Joseph Tyrrell. This assignment should carry with it a travel allowance and I shall so recommend to the Missionary Society.

The Georgetown situation has been on your hearts and mine. However, we hope there is soon to be a missionary on the field. Let me quote from one of Secretary Harris' letters: "I believe there will be a missionary couple on the British Guiana field within a year. This is my confident expectation and I intend to work toward it with increasing vigor." Because of this expectation, I have recommended — and the Missionary Board has agreed — that no organized effort shall be made by any of our ministers in the Georgetown area but this field shall be left open for the new missionary to work, with the assistance of the Guianese ministers, upon his arrival. The organization of a Sabbath school and the development of Seventh Day Baptist interests along the lines worked out in your last council meeting would not be out of order.

There should be a definite operative plan for the use of the conference-owned visual-aid projector. I have worked out such a plan and I believe it will work. It calls for Parika to be the convenient depository and for the ministers to use the projector alternately and monthly. I shall present a copy of this plan to the

recording secretary. If the plan will function, a copy should be kept at Parika and one by each minister.

This will be my last visit to British Guiana, from Jamaica, in a supervisory capacity. I am retiring from the Jamaica field in July, and after this past quarter's reports are handed to me, you will no longer look to me or to the Jamaica missionary. But upon my recommendation, all reports and correspondence will go directly to Secretary Harris at Westerly, R. I. I shall, however, continue my interest in you and your work and will always be available to Secretary Harris for information and advice during the interim between my departure and the arrival of the new missionary.

So with this message I am bidding you farewell — goodbye, perhaps, till that time we shall meet in that heavenly home. I want to thank you one and all for your kindness toward me. You have all done little things to make my stay among you pleasant and to make the work of God advance. I wish particularly to thank the president of conference, Rev. A. Trotman, in our discussions of ways and means of advancing the work here, Mr. Trotman pointed out to me the inequality of assignments among the workers and asked that, if it were possible, I should equalize the assignments. He said that for the sake of harmony and progress he would gladly give up the Essequibo field. I believe that such a spirit forecasts better times for Seventh Day Baptists in British Guiana.

This is God's work. God needs workers. Let us put our hands to the plough, not looking back, nor turning back, but ever pressing forward.

This is God's will for us. Will we be true to Him? "Now unto him who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Northern Association Dates
May 18, 19, 20
Battle Creek, Mich.

Mrs. Pearson Writes from Nyasaland

We often find examples of the fact that many old and primitive African customs are still binding on many of the people. They cause difficulties to those who have accepted the Christian way, as the following instance illustrates.

Garnet is a Christian, although not of our church. The family of his wife, Alesa, are yet unbelievers. Garnet works on our mission, and Alesa's people, who according to certain customs still have much authority over her, live a distance away. Alesa was with Garnet on the mission when she became ill. She went to our dispensary, but our nurses believed her trouble to be mental. As they could find no physical cause for the illness, they could not give her any treatment. Garnet told us, "She is bewitched. Her people have put 'magics' on her." He notified Alesa's brother of her continued trouble, and the brother came to take her to stay with her parents for a time.

Alesa's parents then took steps to cure her. They secured the help of the African "doctor," and soon she became well. The parents had no money to pay the doctor, and did not notify Garnet. In order to pay him, they gave Alesa to the doctor, and Garnet upon his return to her found his wife given away, the doctor possessing two wives.

The African doctor figures high in the esteem of many, even some professing Christians. How we desire them to know the real truth, to come to an understanding of the Lord's way of working! However, many problems are involved in their lives which are not readily seen.

Sometime ago, we were traveling out in the bush in some unfamiliar area. We desired to ask help in finding our way, and seeing a group of children ahead, we began to slow the car to ask them. Coming nearer, we saw that they were boys of about 10 years. As we stopped the car, they jumped across the ditch and into the adjoining field. When we called to them, they ran at top speed, disappearing in a matter of seconds. Of course we were disappointed because they feared us

so strongly, when we had come to their country to help them. It brought to our minds the words of Christ, "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

How much we want to help them, to lift them from darkness to light, from a low standard of morals to a higher one. Yet so often they refuse, desiring their own ways, their own habits. Time is required to instill the desire for a better way. Through your prayers and the work of the Holy Spirit it will come.

Last weekend when we went to Zomba (Kwindimbule Church) Debby got her real inauguration to missionary life. The church is about 10 or 12 miles from town, and about a mile and a half from the end of the road. I don't think she suffered as much from the hike as we did! I almost wished she was tied in a sling, African style, but then it would have been harder to prevent the sun from getting on her, so I guess it is just as well I have not learned to do it that way yet. To get to the church, we had to go through a river, or else cross by foot log. I found wading easier than balancing on the log. I am glad to be able to visit the churches a little again, and it seems that Debby fares well enough, too.

We appreciate your interest in the baby all along. We have surely been thankful to have Beth and Joan nearby when needs arise.

I believe you asked sometime ago for us to say how we felt about the budget coming in full to us each month, and David has not mentioned it. We were working on the books yesterday, and are always happy to know that we have the full amount to depend on. It is a relief to know that the things needed for the full running of the mission will be taken care of, and that the Lord's work here will not be made to suffer for lack of funds. With assurance for the necessary finances work can naturally proceed unhindered.

Wise error — Hymn listed in a West Virginia church bulletin: "There's a Wisdom in God's Mercy."

"By Their Fruits Ye Shall Know Them"

A devoted person (in one's own family) is apt to be taken for granted and his or her true value is often overlooked. The Women's Board editors believe such might be the case in our own denomination. We have many women, who have been, and are, living unusually busy and interesting lives. Some have been an outstanding Christian influence in their own community, while others have been outstanding in the denomination. It is not our desire to embarrass them, by putting them on a pedestal — merely to get better acquainted with these women of our own faith who have been and are leading devoted and fruitful lives.

Several of these life sketches are now in the process of being prepared for publication, but we will appreciate, and welcome, more introductions. **Whom do you know that is an inspiration to you?** Please address your letters to Mrs. Lester Nelson, 147 Honey St., Battle Creek, Mich.

Mrs. Blanche Clarke

One of the first ladies to be suggested is Mrs. Blanche L. Clarke of Richburg, N. Y. With the help of Mrs. Clarke as to facts, and of Mrs. Victoria Burdick as



to the human interest side, we would like to introduce her to you.

Hers is a story of living in one locality all her life, and of exhibiting a conscientious Christian influence in her own community.

She was born in a Seventh Day Baptist home, the daughter of Mr. and Mrs.

George Saunders of Friendship, N. Y. With her parents and two brothers, she attended the Friendship Church (better known as the Nile Church). While yet in her teens she accepted Christ as her guide, and was baptized, with 7 or 8 others, in the creek at Nile on a Sabbath morning. Soon after, her family moved to Richburg, N. Y., and in 1903 they joined the church there.

Her interest centered around young folks, so it was only natural that she prepared herself to become a teacher. Her teaching career, also, centered around the area of Richburg and its outlying district. During these years Blanche met the man of her choice (Floyd Clarke) and they were married in 1909. Two girls were born to this union, Mrs. Elmer Cowles of Richburg and Mrs. Asel Linza of Wellsville, N. Y. From this time on, she gave up teaching and devoted her time to her family, church, and community. Her talents were not lost, however, as she devoted her energy to teaching various Sabbath school classes (boys' class, later adults). For many years now she has faithfully carried out the duties of deaconess. Her ready smile and hand of welcome have been a source of inspiration to all who know her.

One of her interesting hobbies is her love for flowers. Her "green thumb" has made possible the carrying of many flowers to the sick and shut-ins as well as adding to the beauty of the church services.

She has been active in many church and community groups. Her home has always been open to both, and many large dinners have been served there with the help of her husband and daughter. She has taken the lead in church business and prayer meetings, and has served as president of several organizations such as the Aid Society (of which she wrote the history for the Women's Board last year) and the Literary Club of the community.

Her special love, however, has been the WCTU. In this, she served as president for 25 years! (She was introduced to this work by her mother who also was an active member for 25 years.) Of this work, Blanche says, "I always thought my duty, next to my church work, was the temperance cause." She certainly has proved

this, as from all reports, she not only has been, but still is working out ways in which the children and youth of her community can be better informed on the "alcohol problem." Among many interesting things she has done in this line, this year she organized a Loyal Temperance Legion for the little children on her street. They study temperance and Christian citizenship. They color and make scrapbooks. They are learning temperance songs, verses, stories, and the pledge. Every year a new film (put out by the National WCTU) is shown to the junior and senior high-school assembly and the Parent-Teachers Association. Multicolored blotters with a temperance verse are given to the grade children. The book, "Alcohol at the Wheel," is now being given to the drivers training instructor for each of his pupils.

Work for the temperance cause does not stop in her community, as she has many times had a part in the county programs, and as president of her local union, has attended many state meetings. Upon her retirement as president of her local union, she was presented with a beautiful white ribbon pin encrusted with pearls in recognition of her 25 years of leadership. She has also been named a life member from her county, and has received a certificate of recognition from the state.

The interesting part of her life is not only that she has been, but that she still is active in all of these things, and has been the means of forwarding the work of all that is best in Richburg, her home.

We salute this devoted and fruitful Seventh Day Baptist woman!

G. N.

March 31, 1956, Budget Status

100% September 30, 1956 Goal	\$74,114
50% 6 Month Goal	\$37,057
36.4% Raised 1956	\$27,027
31.5% Raised 1955	\$22,268

Christian Education Board Meeting Notes

The quarterly meeting of the Board of Christian Education was held at the School of Theology, April 15, with fifteen members present. President Wayne N. Crandall called on Mark Sanford for the opening prayer. The executive secretary, Neal D. Mills, reported his various activities for the quarter including the organization of two workshops to be held in the Western Association.

The treasurer reported for the past quarter and for nine months. He was authorized to borrow up to \$1,500 during the next quarter to meet obligations. [This will be unnecessary if we Seventh Day Baptists make the small extra effort needed now to raise the Denominational Budget in full. See April 2 Recorder, page 212, and pray.]

The present plan of distribution of the Denominational Budget funds was referred to the Executive Committee for study. The Finance Committee reported that Alfred University has paid its notes to us giving us \$13,500 to reinvest, and that a gift of \$500 has been received from the Andover Church, the income from which is to be used in support of the School of Theology.

Plans for the Ministers Conference at Albion and Milton Junction were reported by Melvin Nida, chairman of the Committee on Higher Education. The second Junior Quarterly has been published by the Church Schools Committee, and hearty thanks was voted to Miss Ellen Swinney for her good work in writing it.

Miss Miriam Shaw described the plans for our program at Conference and Paul Green reported plans for the young people at Pre-Conference Retreat and at Conference.

Upon the recommendation of a special committee it was voted to employ Paul Green for two months this summer to visit camps and youth groups to promote better youth organization, attendance at Pre-Conference Retreat and Conference, and interest in attending Seventh Day Baptist colleges.

Rev. Rex E. Zwiebel, who will take office as executive secretary, August 1, was introduced and welcomed. He spoke

briefly about his plans for moving to Alfred. It was voted to bear the cost of his moving.

News of Special Services Appreciated by Secretary

Several people have responded to our request for news of the observance of Youth Week and Race Relations Sabbath in our churches. We appreciate their cooperation and are sure our readers like to learn what other churches are doing.

At Palatka, Fla., the young people took charge of the Sabbath morning service. There was special music by Katherine Richie and a young people's quartet. Joseph Price read the Scripture and gave a talk. On Race Relations Sabbath a Samoan student at Stetson University made a plea for more understanding and kindness between the races. There were guests from Daytona Beach at a service when new songbooks purchased through the efforts of the young people were dedicated. There was a real treat one evening when Pastor Oscar Burdick and his wife from Daytona Beach showed articles taken from excavations in Palestine and gave a lecture on life in Palestine illustrated with colored slides.

* * *

The Waterford Church invited the pastor of a colored church in New London to speak to them on Race Relations Sabbath. Later, Pastor Burdick spoke in the colored church and a delegation from the Waterford Church attended. On the day of prayer for interracial justice and friendship some of the Waterford people attended.

* * *

Pastor Duane L. Davis of Nortonville, Kan., taught one of four courses in the Leadership Training School for Jefferson County held at Oskaloosa. There were fifty-five students in the school, four of whom were from the Nortonville Seventh Day Baptist Church. In his class studying "The Use of the Bible with Children," Pastor Davis used several filmstrips loaned by the Board of Christian Education. He reports that they were helpful and well received and that he used them also with groups in his own church.

N. D. M.

College Column

Prayer Changes Things

Prayer does indeed change things, according to the sure word of Christ and His apostles and the testimony of countless thousands.

You who are college students know how easy it is to make slight typographical errors on the papers you submit to your professors. Editors of magazines, like college professors, sometimes chuckle over these errors and sometimes find food for thought. In a recent article submitted for publication by one who could not have consciously misspelled the word was this expression, "The Alter of Prayer."

This was reported as the title of a talk which was probably about the family altar but another pointed message could be prepared.

It brings to mind two articles recently read in one of the better Christian magazines — articles about the relative values of sending young people to secular or to distinctly Christian colleges. The writer who opposed the secular college pointed out the case of a professor who regularly held up to ridicule the faith of freshmen who claimed to believe in prayer. He said he would drop a test tube and they were to pray that it would not hit the floor and break. It did break and therefore, he pointed out, there was no possibility of altering the uniformity of natural law by prayer.

What would you have done if you had been one of those freshmen? God has seen fit to answer some prayers in a way that superseded natural law, but ordinarily our prayers are concerned with people rather than things. A devout freshman might answer the test of the agnostic professor something like this:

"I do not think it is right to ask God to save a cheap glass test tube from breaking on the concrete floor, but I will pray that if your car is involved in a fatal accident today on your way home, that God will give you time enough to seek forgiveness for your sins. I believe God will answer that prayer."

PACIFIC COAST ASSOCIATION HELD AT RIVERSIDE, CALIF.

By Miss Evelyn Ring,
Corresponding Secretary

"Teach Us to Pray" was the theme for the Pacific Coast Association which met with the Riverside Church on April 13, 14, and 15, 1956.

The Sabbath eve service was the usual testimony and consecration meeting led by Rev. Alton L. Wheeler. Preceding this was a sermon, "Teach Us to Pray — Seeking," by Pastor Mynor Soper. A tenor solo, "An Evening Prayer," by Rev. Leon Lawton, and a ladies' trio composed of Mrs. Philip Lewis, Mrs. Starlin Ross, and Mrs. Allen Chapman provided the special music for the service.

On Sabbath morning, Bible school classes were held for all age groups, followed by the regular morning service. At this time Rev. Leon Lawton delivered the sermon on the subject "Teach Us to Pray — Believing." He emphasized the necessity for not only talking to God, but of taking time to listen to Him. The prayer of faith is the answered prayer. Combined choirs of the Los Angeles and Riverside Churches, under the direction of Mrs. Maleta Curtis and Miss Lois Wells, sang two anthems, "Altar of Prayer" and "Prayer Is the Soul's Sincere Desire." Mrs. Marion Hargis and Dr. Victor Burdick sang a duet, "Every Prayer Will Find Its Answer."

Following the fellowship dinner in the social room of the church, the young people presented their service on "Teach Us to Pray — with Purpose." This consisted of three talks: "Teach Us to Pray Giving Thanks," by Mary Lea Van Noty; "Teach Us to Pray for Guidance," by Carol Ashcraft; and "Teach Us to Pray for Others," by Ellis Lewis; and a tenor solo, "The Lord's Prayer," by Clarence Boatman. Miss Wells also directed the male chorus in several numbers.

The evening-after-the-Sabbath service opened with a devotional service of special vocal music and several beautiful cello and organ vesper numbers by Mrs. Donald Lewis and Mrs. Maleta Curtis. This was followed by a Moody science film, "Time and Eternity" — an inspiring, thought-provoking picture.

For Jr. High Skyline Drive

Did you read the little story in this department a couple of weeks ago about Royal Gorge and the world's highest suspension bridge? Here is another interesting experience in that same part of Colorado, about 125 miles south of Denver.

Coming back from Royal Gorge toward the main highway there is a one-way road several miles long which sightseers may take if they are not afraid. It is a skyline drive which takes you along a ridge that is so narrow and knife-like that you almost wonder if your car wheels are going to fall off both sides at the same time. Really it is quite safe for sober drivers. The view is breath-taking and wonderful. As you drive along you wonder how you would meet a car coming the other way. Then you remember that no cars are allowed to enter from the other end and no one can turn around while on that road.

On that drive there is one place where you can look down at a lower ridge where the sides are steep but smooth — not rocky like the one you are on. That lower ridge has lots of tire tracks part way up the sides and a few abandoned cars. It is a place where the young fellows try out their cars to see how steep a hill they can climb.

What can we learn about life when we choose that high skyline drive instead of the lower easy road?

1. We learn that there is more beauty and joy when we travel the higher way.
2. The higher, Jesus-way of life is a matter of choice; no one compels you to take it.
3. Once you have chosen the Christian road there is no turning back; you must keep on going to the end.
4. To travel this road successfully you must be alert and sober; you must watch yourself, for Jesus tells us the way is "strait and narrow."
5. When on the higher road you can look down and learn how to avoid the failures of others your own age.

The meetings resumed on Sunday morning with an address by Albyn Mackintosh, "Teach Us to Pray — Envisioning Broader Horizons." Four workshops concluded the morning meetings: 1. Evangelism, led by Pastor Mynor Soper; 2. Visitation, by Rev. Alton L. Wheeler; 3. Publicity, by Robert Hurley; 4. Young People, by Rev. Leon Lawton.

The business meeting in the afternoon concluded the weekend activities.

In addition to conducting the Sabbath afternoon service, the young people enjoyed two special activities, a roller skating party following the Saturday evening service and a fellowship breakfast on Sunday morning.

Special programs were arranged for the children by Mrs. Rex Brewer and Mrs. Don Watkins for both days. Films and filmstrips made up a part of each program.

The services were made more impressive by the fact that two of our leaders will soon be leaving for foreign mission fields. Our president, Dr. Victor Burdick, goes to Nyasaland, and Rev. Leon Lawton and family of Los Angeles go to Jamaica. They are going to be greatly missed by the people on the Coast. Our prayers go with them in their new work.

Gradual Desegregation Opposed

Twenty Negro ministers from 11 states recently drew up the following thought-provoking declaration:

"While we shall recognize a need for the patience that accompanies growth," it said, "we intend at all times to reject that doctrine of gradualism which implies that the established laws of the land should be gradually applied and gradually obeyed in order to respect the unjust traditions of men and give free reign and honor to destructive prejudices."

Remember Budget Sabbaths
May 12 June 9*

**"To the Glory of God and in
memory of A. Burdet Crofoot"**

*Rais'n' — Is your coin card full yet?

An Appraisal of the Visit to Russia (A Condensed Article)

The experience was profitable. We understand the Russian churchmen better as a result of our conversations. We are also confident that our clear statements face to face enabled them to understand us better.

It is apparent that Church and State have reached at least a temporary accommodation.

It was stated again and again that Church and State are separate. In a limited sense this is true, by our standards. There seems to be no interference with worship in the church. Congregations were large and devout in the relatively few available churches with a preponderance of older people and of women. Enrollment in the few theological seminaries that are open is at capacity.

The most severe limitation of the church is in the area of education; for there seems to be no religious education except in the home by parents and by priests or ministers on occasional visitations. Publication of literature is confined almost entirely to books used in worship.

The churches show little other concern for the social or intellectual life of their people. It was the prevailing assumption that science involves the reason, religion the feelings.

This sharp division of function, in a population rapidly receiving scientific education biased toward atheistic assumptions, constitutes perhaps a greater danger to the church than does political control of the church itself.

This generally prevailing concept of the mission of the church is in our judgment inadequate. It has not always been so narrowly conceived by the churches now in the Soviet Union. There is obviously a fundamental difference between the concept of the mission of the church as we found it in the Soviet Union today and that which we hold in our churches. — National Council Outlook.

ITEMS OF INTEREST A Call to Prayer

National Baptist Convention, U. S. A., Inc., has issued a call to prayer on May 17 with the following words:

"This Nation was founded on the moral and spiritual principles of the Christian religion and its future depends on the application and use of these constructive forces. One hundred million Americans are wanted to observe May 17, 1956, as a day of mourning, fasting, and prayer for the unity, preservation, and the security of this Republic under God and for the peace of the world."

The Soviet United Nations delegation was "directly responsible" for the return of five of nine Russian seamen who were granted asylum in the United States last October, Jan Van Hoogstraten of Church World Service told the Senate Internal Security Subcommittee in Washington recently. At the request of the government, Church World Service had cared for the nine since their arrival in this country from Formosa where they defected to the West in 1954. (Since this news broke some of the Soviet officials at the UN have been requested to leave this country.)

Church World Service has assisted more than 60,000 refugees in entering this country since World War II.

Establishment of new Southern Baptist mission work in the Gold Coast, Nigeria, and Tanganyika (all in Africa) will be recommended to the Foreign Mission Board by George W. Sadler, board secretary for Africa, Europe, and the Near East. — Baptist Press.

A new play, "The Bloody Tenet," had its premiere in Providence, R. I., recently. It is a verse drama in five scenes based on the story of Roger Williams' trial and expulsion from the Massachusetts Colony in 1635 and his search for religious freedom.

Author of the play, James Schevill, Berkeley, Calif., poet and dramatist, was commissioned to write it by the Commission on Drama of the National

Sabbath Rally Day — May 19

The Sabbath Recorder

Council of Churches and the Providence Central Congregational Church. Copies of the play will be made available to local church groups.

Hebrew and Greek Bibles

The first Hebrew-English Bible (Old Testament only) to be printed within the walls of Jerusalem is now on the market for Jewish readers in the Holy Land. It is an Authorized Version sanctioned by the Rabbinate. The English portion is almost identical with the King James Version. However, in Isaiah 7: 14, the Hebrew editor has substituted for "virgin" the term "young woman."

Another publication which has been in preparation for two years may soon be on the market in this country. The American branch of the Greek Orthodox Church announces the long-felt need for a church-sanctioned translation of the Greek New Testament into English. In spite of all the translations from the Greek so well known to Protestants this new translation when approved at Constantinople will be the only authorized English text for the Greek Orthodox Christians in America.

Evangelist Billy Graham, recipient of the 1956 Clergyman-of-the-Year Award given by the Washington Pilgrimage, Inc., was also listed recently as one of the 10 most-admired figures in the world today.

SABBATH SCHOOL LESSON

for May 19, 1956

A Church with Concern

Lesson Scripture: Acts 11: 19-30.

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.

NEWS FROM THE CHURCHES

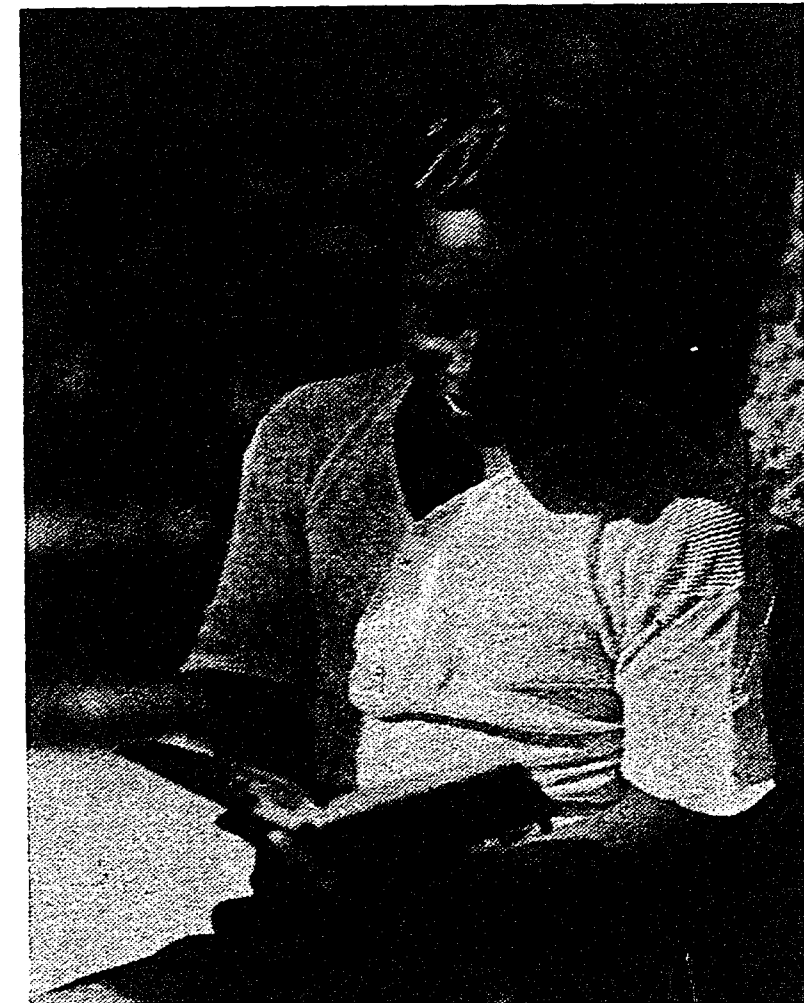
LOS ANGELES, CALIF. — When the pastor and associate pastor were to be absent to participate in the program of the Pacific Coast Association at Riverside on Sabbath, April 14, they provided a complete church service for the members who were not able to attend the Association. Before the pastors left they prepared a complete service on tape and published a church bulletin as usual. The sermon of the morning was "A Pure and Holy Ministry," the message given by Albyn Mackintosh at General Conference last August and since published in the Sabbath Recorder.

There is considerable unity of program in the Pacific Coast churches. They are united in their publication work, their visitation, their camp program, and in many other areas of service. According to the church bulletins received they are now united in sermon emphasis. On April 21 the pastors of the Los Angeles and Riverside Churches preached on the First Commandment — the beginning of a series in each church.

It is expected that Pastor Lawton will come under the employ of the Missionary Board about July 15 preparatory to his missionary assignment in Jamaica, B. W. I. He and his family are to take over supervision of the field by September 1, replacing Rev. Wardner FitzRandolph who returns to this country for furlough and retirement.

DENVER, COLO. — A second Mid-Continent Association ad appeared in the April 10 issue of *Capper's Weekly*. Up to April 23 there had been 16 responses, several of them from within the area of the Association. This ad included the question, "Have you heard of Seventh Day Baptists?" The Denver pastor, who is handling the correspondence, summarizes in his April 21 church bulletin some of the answers to the above question as follows:

"Some say they have not heard; others have. One wrote, 'I have heard of them for years. Also for years have realized all people who worshiped on the first day of the week are not keeping God's Holy Sabbath as God commands.' Another, 'You guessed it, we are Baptists but I still think we are keeping the wrong day according to His Word.'"



BIBLE READING BRINGS JOY

New truths like spring blossoms burst from the pages of the Word of God to natives of the South Pacific who have newly learned to read. One of the truths readily accepted by those unbiased by long established custom is the Sabbath truth. In the Bible one finds the obligation to keep the seventh day holy a plainly stated principle in both the Old and the New Testaments. Sabbathkeeping groups are bound to spring up where people have only the Bible to guide them in their faith and practice.