

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.

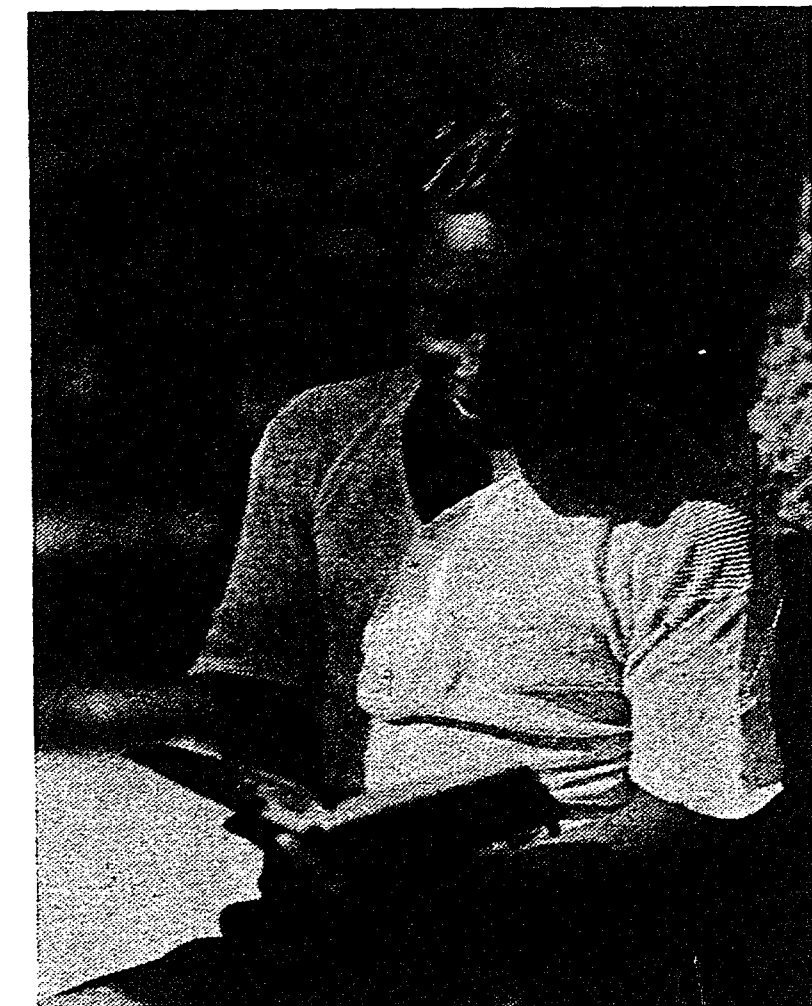
There is considerable unity of program in the Pacific Coast churches. They are united in their publication work, their visitation, their camp program, and in many other areas of service. According to the church bulletins received they are now united in sermon emphasis. On April 21 the pastors of the 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.'"

# The Sabbath Recorder



#### 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.

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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## Northern Association Dates

May 18, 19, 20  
Battle Creek, Mich.

## MINISTERS CONFERENCE PROVED VERY VALUABLE

Invitations were extended through the advance publicity to all Seventh Day Baptist Ministers to attend the annual Ministers Conference held this year with the Albion and Milton Junction, Wis., Churches, April 30 to May 3. A growing number of churches recognize the value of this discussion experience and make provision for their pastors to attend. The number present this year was not larger than usual, due to various factors, but it was representative of most of the nation. The picture which we hope to publish will show nearly all of the 30 who were able to attend.

It is impossible to take a single posed picture that will even illustrate the earnestness which was apparent throughout the conference. This earnestness was noticed by all who reflected on the nature of the meetings and the discussions in the rather short intermissions between programs. The guest speaker, Dr. Robert Torbet, who gave two lectures on the first full day, commented very frankly on his impression of Seventh Day Baptist ministers as gained from his contact on this occasion. His remarks were far more than the nice words a guest speaker might be expected to utter. His own wide experience with the American Baptist work at its headquarters coupled with his personal qualities gave point to his remark that he was deeply impressed with the quality of our men and the earnestness with which they approached their tasks. He felt that there was wholesome thinking throughout. In some ministers conferences in his own denomination it appeared, he noted, that the men came because they liked the fellowship, and put up with the speeches in order to enjoy the fellowship.

Whatever may be said about previous conferences of Seventh Day Baptist ministers (and they have all been valuable), this one was indeed outstanding in its serious tone sustained pretty much from beginning to end. As far as we could observe, Dr. Torbet's comment about earnestness was correct.

The theme of the conference, "Effective Christian Organization," probably fails to convey the rather high spiritual

MAY 14, 1956

tone which was set by the leadership during the three days. The program included messages and discussion about organization but the emphasis was much deeper than that. There was no attempt on the part of the brethren to set a pattern or blueprint for further reorganization of our denominational machinery. The question was raised on one occasion as to whether we could be benefited by any further steps along that line. Much more thought was given to the nature of the church and the distinctive message of Seventh Day Baptists.

The Monday evening message of Dr. Loyal F. Hurley, a summary of which we hope to print, was entitled "Our Baptist Heritage." It outlined a number of Seventh Day Baptist distinctives. The Tuesday evening inspirational talk by Rev. Rex Burdick, the substance of which is reproduced elsewhere in this issue, also pointed out the challenge of being a minister in this denomination. His emphasis on the Sabbath fell in line with much of the informal discussion. There was considerable mention of a broader, long-range Sabbath philosophy both by ministerial students and older men. Some developed the concept that our people should think in terms of our ecumenical mission in this regard — that we should look forward in our co-operative alignments to the effective presentation of the Sabbath truth to the whole Christian world. There were no specific suggestions recalled by the writer as to the prospect of accomplishing this goal in the foreseeable future. This, it will be recalled, was the great aim and goal advanced so eloquently two generations ago by the eminent scholar and writer, Dr. A. H. Lewis.

On Thursday morning, the closing morning of the conference, the men gathered in front of the great fireplace in the beautiful lodge at Camp Wakonda. There the Milton pastor, Rev. Elmo F. Randolph, presented with much enthusiasm the Sabbath research program upon which various study groups of his church are embarking. He felt that this exploratory study would be very valuable to the large local congregation and perhaps to the denomination as a whole. The emphasis is not upon the doctrine of the Sabbath

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## MEMORY TEXT

And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Ezek. 20: 20.

or the Bible proof for the seventh day, but on how to make this seventh day given by God a really vital thing in the life of the people. The term "creative Sabbathkeeping" was used. Discussion of some of these ideas by the group proved stimulating.

In reporting such a ministers conference to those who were not present, mention should be made of the gracious hospitality of the two churches that jointly sponsored the entertainment of the brethren, Albion and Milton Junction. It was a pleasant experience to be in the homes and churches of these two communities. Milton people also figured in the hospitality. On Monday evening and Tuesday the meetings were held in the Albion Church. The ten hours of sitting, listening, and discussion on Wednesday were in the Milton Junction Church. All three evening meetings were open to the public and were attended by people from three communities as well as the ministers assembled from Rhode Island to Colorado. The Southeast, Southwest, and Pacific Coast were the only sections of the country not represented. The closeness of the fellowship was enhanced by a Communion service at the end of the layman-pastor panel discussion on the third evening.

Of the 30 ministers present, about 20 were actively engaged in what would be called full-time pastoral work. Only two or three retired ministers were present this year, and an equal number of seminary students and professors. All of the employed board secretaries were on hand and had some part on the program. The work of the Women's Board and the Historical Society were presented by communications which were read. Both of these agencies sought the advice and help of the ministers in making their work more effective.

Social Security for the clergy was not a matter of open discussion at this gather-

ing as it has been at one or two previous meetings. The whole Denominational Budget and the plans for General Conference in August were brought to the attention of the group at some length. It was felt that the Budget Promotion filmstrip, which was previewed in its entirety, was not yet of sufficient quality for wide use in the churches. Announcement will have to be made at a little later date in regard to its use.

### Greetings from Scotland for Ministers Conference

Edinburgh, April 28

To Doyle Zwiebel, Interim Pastor of  
Albion and Milton Jct. Churches:

About five minutes ago I arrived home from the hospital and I think my troubles are over on that score. My thoughts have often gone out to the coming Ministers Conference and I hope this note gets there in time. Please extend greetings in Christian love to my brothers in Christ. I wish them a highly successful conference — one that is both Spirit-directed and Spirit-blessed. God has richly blessed us this year both in my study and in our family fellowship. Our prayers are with you there this week.

Sincerely,

Kenneth Smith.

[Greetings from many ministers unable to be present at the Ministers Conference were read and letters were authorized to be sent to some of them. This one was from the greatest distance. Mr. Smith and his family are expected to be back in the U. S. in time to attend the Eastern Association at Ashaway. He is a native of Westerly, R. I.]

We have not found that Biblical criticism is helpful to devotion. The so-called documentary theories of Bible criticism may have certain scientific or linguistic reasonables but they seldom, if ever, are devotional. They may serve their purpose in textual studies but we must not lose sight of the fact that they are weighted far more with rationalism than with spiritual perception. — Editorial in Watchman Examiner.

### \* Rais'ns Budget Promotion Committee

The Apostle Paul addressed the following words to all God's beloved in Rome, who are called to be saints: "Grace to you and peace from God our Father and the Lord Jesus Christ.

"... by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him. For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness" (Romans 1: 7; 12: 3-8 RSV).

To the extent that any of us, in Seventh Day Baptist churches, fellowships, and homes wherever they may be, are "called to be saints," it should be unnecessary for any "promoter" to call attention to the need for full support of our world-wide effort through our contributions. The little "needles" and the larger proddings must come from within each of us to raise the Denominational Budget this year — with God's help. Let us in humility study again the six-month figures, both on the back cover and on page 262 of the April 23 Recorder, and pray for a better picture of stewardship in months to come. A 73 per cent support will not cover a 100 per cent program. You and I can make the difference!

#### REV. HARLEY SUTTON

Word has been received of the death, after a lingering illness, of Rev. Harley Sutton, former executive secretary of the Board of Christian Education, at Alfred Station, N. Y. A tribute to his life and ministry will appear in an early issue.

### MILTON COLLEGE APPOINTS NEW DEAN

The trustees of Milton College in their April quarterly meeting accepted with regret the resignation of John N. Daland, as dean of the college. "Professor John," as he was known four decades ago when he began his teaching career, has been dean of the college since 1923. His retirement partially cuts a tie with the Daland family which has been continuous since 1902, when his father became the second president of Milton College. Dean Daland has a host of friends among the alumni who have been in his classes for the past forty-two years.



Upon recommendation of the president of the college, the trustees approved the appointment of Professor L. Milton Van Horn to be dean of the college. Professor Van Horn has taught at Milton College since 1937. A native of the East he holds two baccalaureate degrees from Salem College and a master's degree from West Virginia University. He is a son of the late Dr. Herbert C. Van Horn, former editor of the Sabbath Recorder, and Mrs. Abbie B. Van Horn. This year he has been on leave of absence to further his work toward a doctorate at the University of Wisconsin.

His teaching has earned him an enviable reputation in botany and biology as well as his chosen field, zoology.

Dean Van Horn has a wide range of interests besides teaching. He has served as treasurer of the Seventh Day Baptist Denominational Budget and as treasurer of the Village of Milton. He has been a sponsor of the Alpha Sigma Phi fraternity since its organization on the Milton campus.

The Van Horns live at 341 High Street, Milton. Mrs. Van Horn is active in the work of the Student Christian Association on the campus. The Van Horn family consists of four children: Peter, a junior in high school; David, in the

eighth grade; Judith Ellen, in the seventh grade; and Robert, in the third grade.

In announcing the appointment President Dunn made this comment: "The appointment of 'Milt' Van Horn to be dean of the college continues a fine tradition and recognizes the devotion of teachers who have served Milton College since it was chartered in 1867. As leader of the faculty he (Van Horn) will speak with authority arising out of experience and carry forward the reputation for outstanding instruction which has prevailed at Milton."

### Coming Meetings

#### Central New York Association

The spring meeting of the Central Association of the Seventh Day Baptist Churches of New York will be held in Leonardsville on June 1, 2, and 3. The mission theme chosen for these meetings is "To the Ends of the Earth," with subtopics, "Lengthen Thy Cords," and "Strengthen Thy Stakes" (Isa. 54: 2). It is expected that the Conference president and the secretary of the Missionary Board will be in attendance to conduct mission study groups in both home and foreign missions.

#### Wisconsin Semiannual Meeting

The Semiannual Meeting of Minnesota and Northern Wisconsin Churches will be held at New Auburn, June 1, 2, and 3. Theme: "Except the Lord Build."

#### Eastern Association Date

The Eastern Association of the Seventh Day Baptist Churches meets June 8-10 at Ashaway, R. I.

It is requested that the churches, as soon as possible, send their lists of delegates and visitors to Mrs. Julian T. Crandall of Ashaway, so that the Entertainment Committee may make adequate arrangements for their residence while in Ashaway.

### SABBATH SCHOOL LESSON

for May 26, 1956

Sharing the Gospel with the World  
Lesson Scripture: Acts 13: 1-4, 44-49.

## A CALL TO LEADERSHIP

By Rev. Earl Cruzan

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



This call I make to our churches: Awake to the needs of Christ in the world in which we live today. The message of salvation with the peace it brings is much needed in the busy life that we live today. A faith and a trust in God is as much needed in a time of "abundance" as it is in a time of "want." There is a need to take time out from the busyness of our lives to think on the things which are eternal. There is a need to bring more of compassion and love and understanding into the practice of daily life. For these are the qualities which bring peace and satisfaction to life. They come through a knowledge of God and a seeking to follow in the ways of Christ.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10: 13-15.

The need for preachers and pastors is great, the need for those who can teach the way of Christ, for those who can help in the overcoming of the problems of life by leading one closer to God.

I would call upon the churches to support and uphold the hands of their pastors in the service of God — to catch a greater vision of the ministries of the church to mankind. It is not enough that they follow their pastors' leadership but that they catch the vision of service which is Christ's service. As they look inward to their own needs, I would call them to look also outward to the message which Christ has for all mankind. I would urge first of all

that they give spiritual support to their pastors in the service of Christ.

I would call upon the churches to back their spiritual support with economic support. With our present stewardship many of our churches are unable to fully support a pastor and to give as is needed to denominational work. I would offer this challenge to our churches: We have but few churches which could not support a full-time pastor if their members followed the Biblical instruction in stewardship — that of giving a tithe to the work of the Lord. Let's be realistic! Ten wage earners tithing would support a pastor on the basis of the average income of these ten wage earners. Another five wage earners tithing would more than take care of the "other expenses" of the most of our smaller churches. A full-time pastor could be supported in most of our churches, but it would take a consecrated stewardship to accomplish it.

## Youth News

A young man was converted at a Seventh Day Baptist youth camp last summer just before going into the Navy. One of his letters home to "Mom" has been shared with us. We are printing only a sentence or two.

"You remember my saying the chaplain was a great guy, well I still like him but he's not the good guy I thought he was. He smokes for one thing (maybe that's all right to him, I don't know, but to me it's not), and that's a poor example he's setting for the guys on board."

Here is a boy who wisely seeks out the chaplain to get all the spiritual help he can and who remembers the counsel that his pastor gave him before he went in the service. How he stands up for Christian faith and practice is brought out by these further words from his letter:

"I believe there is less cussing in our shop than any other shop on board. It's taken a long time but it's like our pastor said, 'They'll respect you when they find out you're really sincere in your ways.' Two of the guys here in the shop have started going to church with me."

## MRS. HERBERT L. COTTRELL

Rev. Elizabeth F. Randolph

Margaret Stone Cottrell, wife of Rev. Herbert L. Cottrell, recently ordained deaconess of the Washington, D. C., Church, was born at Jasper, N. Y., February 5, 1882. She attended public school in Jasper and high school in Wellsville, N. Y. She accepted Christ in early life and united with the Methodist Church in Jasper.

She was united in marriage to Herbert L. Cottrell on Sept. 28, 1908, and joined the Seventh Day Baptist Church in Nile of which her husband was pastor. She was a devoted wife and companion, helping her husband in his eight successful pastorates: Nile, Berlin, and Brookfield, N. Y.; Nortonville, Kan.; New Auburn, Wis.; Garwin, Iowa; Marlboro, N. J.; and Daytona Beach, Fla.

To Mr. and Mrs. Cottrell were born two children, Harriet and Paul. The latter died in young manhood, while attending college in Salem, W. Va. Mrs. Cottrell is survived by her husband, now retired, her daughter, Harriet, and son-in-law, Darrell Gilson, and six grandchildren, Herbert, Paul, Rodney, Darline, Margaret, and Victor, all of 312 Hammond Lane, Baltimore 25, Maryland.

In 1954, with her husband, daughter, and son-in-law, she united with the Washington Seventh Day Baptist Church. On June 14, 1955, Mrs. Cottrell was ordained as deaconess of this church. The statement which appears below was given on that occasion and may well be considered a memorial.

### STATEMENT OF BELIEF

I believe in God, the Creator of all things, who made us in His own image and likeness and expects us to use our talents for Him to the best of our opportunities and to show to the world by our lives what a true Christian should be.

I believe in Jesus Christ, the Son of God, who came to the world, lived, suffered, died, and rose again from the dead to show to us the wonderful possibilities and duties of the Christian.

I believe in the Church, which is a body of men and women who recognize

God as their Father, Jesus Christ as their Saviour and friend, and whose purpose is so to live and labor that they will help to make a better world.

I believe in the Holy Spirit, who is the invisible presence of God in the world directing the affairs of all mankind.

I believe in the universal fatherhood of God — that all men and women regardless of race, nationality, or creed should be privileged to enjoy the blessings of God and realize their responsibility for the highest welfare of their fellow men, as well as of the state and nation in which they live.

I believe in the Bible as the inspired Word of God, written by men of old for our comfort, guidance, instruction, and inspiration.

I believe, as is taught in the Bible, that the seventh day of the week is the true Sabbath, that it was taught and kept by our Saviour and that it has never been abrogated.

I believe in immersion as the proper form of baptism, the form which Jesus followed.

I believe in the forgiveness of sins — as the Scripture says in Matthew 6: 14: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not their trespasses, neither will your Father forgive your trespasses."

I believe in salvation through acceptance of Christ as my Saviour and obedience to His teachings as taught in the Bible.

I believe in an eternal life, a spiritual existence, bounded by physical limitations, but a life in perfect fellowship with God and man, enduring through all eternity.

I believe the true service for God and man is the highest ideal for which to live.

**ARE YOUR PLANS LAID  
FOR SABBATH RALLY DAY?  
MAKE IT A DAY  
OF REST AND WORSHIP,  
OF JOY AND BLESSING.**

## THE CHALLENGE OF THE SEVENTH DAY BAPTIST MINISTRY

Abridgement of a message given at the recent Ministers Conference

By Rev. C. Rex Burdick of Salem, W. Va.

It is a thing which I think is perfectly obvious to everyone here that the great challenge of the Gospel ministry is to lead people to a commitment to Jesus Christ as Saviour and Lord, and to a commitment to His way of life. This is true for any ministry, and any minister of any communion who has not caught sight of this basic challenge is left without the finest motivation. Certainly the Seventh Day Baptist minister, equally with any other minister, should first of all be concerned with winning the lost to Jesus Christ. If we do not do that most essential thing, then most assuredly the rest of our ministry will be quite barren. But tonight as we are thinking particularly of the challenge to our own ministry, the second part of our proposition seems quite relevant, that is, to lead men to a commitment to Jesus' way of life. It has been a firm conviction of our people that Sabbath-keeping is a part of the Lord's way of life, and so if we lead men to a commitment to His way of life, we must lead them to a commitment to the Sabbath truth.

If it can be demonstrated, as it has been repeatedly, that Jesus and Paul kept the Sabbath and found blessing in it, then it may be stated with some confidence that Sabbathkeeping has value for our day. If it was relevant to Jesus and Paul, then it is relevant to us in our day. To be like Jesus seems to me to be the height of religious experience, and if we are to lead men to be like Jesus, we must lead them to the Sabbath observance which Jesus practiced. This is the challenge of our ministry.

There has been much talk lately about getting back to the Jesus of the Gospels, and much of that talk is without point, because we are able to experience Him as He is in the Spirit today. I cannot think of anything more fine and noble than to get back to the Jesus of Scripture, whether of the Gospels or the Epistles. Perhaps this is a part of the challenge of our particular ministry, to get back to the Jesus of the Scripture, and the things

which He practiced, including the observance of the Sabbath.

Seventh Day Baptist pastors ought to find a challenge in the apostolic injunctions of the Scriptures, and we most certainly do. I often think of the words of Paul as recorded by the writer of Acts. Paul was just finishing his third missionary journey and was anxious to hurry back to Jerusalem for the feast of Pentecost. He felt that he did not have time to stop over at Ephesus and yet he wanted to confer with the Ephesian elders, or pastors, so he sent for them to meet him at Miletus, where he preached to them on the challenge of the ministry. Among other things he said as he poured his heart out to them was this, "I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (or bishops) to feed the church of God. . . ." That, it seems to me, is the challenge of the Seventh Day Baptist ministry. This has particular relevance to the Seventh Day Baptist ministry because we believe that we ought to declare the whole counsel of God. The whole counsel of God includes the Sabbath witness, which is, of course, the one peculiar item of our faith.

Similarly, the Apostle Peter, in writing his first epistle, included a paragraph which he directed to the elders of the church. He said, "Feed the flock of God which is among you, taking the oversight not by constraint, but willingly, not for shameful gain, but eagerly, not as domineering, but as examples." Here we have the same challenge again, "Feed the flock of God." According to Peter the ministry is not a burden laid upon us but a privilege into which we willingly enter. The challenge is not professional, or personal, to earn money, to make a name, to develop influence, to win numbers. The challenge is social, to feed the flock of God; to be a servant to God and His people. In short, to be a shepherd. The word means more than to feed; it means more than to tend. It means to perform all of the services to a flock that a shepherd would normally

perform: to feed, to care for, protect, watch over the sheep. The pastor should perform for the flock every act of a shepherd — except the pastor should probably not attempt to shear or to fleece his sheep. Again in this challenge of feeding the flock of God, does not the Sabbath have a place in the balanced diet which we will offer the flock? It certainly does.

It has been said many times that our generation has lost the sense of a Sabbath conscience. The standard of Sunday observance in most churches is pitifully low. It is the world's biggest day for amusements, and a great deal of work is done by those who profess to love Sunday as a sacred day. Why is there this disregard for Sunday? Certainly A. H. Lewis and others were right when they said that it is because there is nothing essentially sacred about this day. You just can't take any one day and make it sacred in the same sense as the day into which God originally put His presence and upon which He placed His blessing. There is a sense in which every day is good and sacred. But every day is not the Sabbath, and it is an impossibility to go around creating sabbaths when God has already given a Sabbath. It is something like the saying, "making a silk purse out of a sow's ear." To say the least, you don't get the finest product. If Sunday observance can never be real and vital because it is not ordained of God, then surely it is the challenge of Seventh Day Baptists to offer to the world what God has given into their keeping, the holy Sabbath day.

I would like to present four challenges which will help us to meet the great challenge.

### 1. The Challenge of the Saturation Point

Every minister of our denomination must reach the spiritual saturation point before he is able to give to his people effectively the things that he should. We cannot lead another any further in spiritual things than we have been ourselves. If we will have a meaningful ministry, we must first become so saturated with spiritual things that our own spiritual lives will become vital, real, meaningful to ourselves, and so to others. The love of God must and will fill and thrill and

spill from our hearts and lives into the hearts and lives of others as we reach the saturation point. Then and only then can we demonstrate completely the love of God which we have been called and challenged to present to the world.

Let us as shepherds of the flock of God look for a moment to the Great Shepherd and His ministry. Why was He so effective? I suppose that we could give a number of reasons, but one reason surely is that He had reached the saturation point. He lived with God — always in fellowship with God — He was one with God. And, to a limited extent, we, too, can be one with God in continual fellowship, and one with Him in His redemptive purpose. It requires saturation.

I doubt if there is one pastor here who is not overburdened with work — good work. And I suspect that most of you will have to confess to the same sin that I confess to — of becoming so engrossed in the Lord's work that we do not find time for the Lord Himself. I confess with shame an experience of a week ago. I was in the Charleston, W. Va., area for the purpose of making contacts with a dozen Seventh Day Baptists, and especially to attend a Sabbath service at Bell, near Charleston, conducted by a Mr. Vass, a member of the Salem Church. I had not written him of my plans to come and when I arrived I found the church closed and Mr. and Mrs. Vass away from home on vacation. Well, a dozen contacts to make for the Lord and the church! I'd better get at it — so back to Charleston on my round of calling. Today I confess that it never occurred to me that I might and ought to sit down with my Bible in that churchyard, or in my car in some quiet place, and worship God on the Sabbath day as I would have done at home, or had there been a service in this church. In my anxiety to do the work of the Lord, worship and fellowship with God had eluded me. And so had the saturation point. I think my weekend in Charleston was profitable, but I am convinced that it could have been more effective had I spent more time with the Lord.

The Apostle Paul had reached the saturation point. He lived with the Lord and became one with Him in redemptive purpose. He never could lose sight of the

love of God for himself and for all men. Jesus Christ and the Cross were continually before his eyes. He saw himself as a murderer, indirectly aiding in the stoning of Stephen. He saw himself as a blasphemer spurning the name of Christ. He saw himself as spiritually deluded, persecuting the Church of Christ. In spite of this he felt the redemptive love of God, knew that God had accepted him, and felt the burden of the old life lifted. He could never forget this, and he could never cease to offer himself in a service of love to God, so that when his friends begged him not to go to Jerusalem where his enemies were, Paul answered, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21: 13). Because he had reached the saturation point his ministry was most effective.

We must be saturated with the Bible. The Bible is our source book, and it must be a part of our lives. We must not simply turn to the Bible for texts for preaching, but we must make the Bible a part of our whole life and thought. We must come to the saturation point in the understanding of the Bible. The Bible must come alive to the ministry before the ministry can bring it alive to the people. Seventh Day Baptists must have a Bible-centered ministry if the Sabbath of the Bible is to mean anything at all more than a formal creed. In our peculiar Sabbath witness we have a tendency to emphasize the Sabbath of the Bible while neglecting other equally basic Biblical truths. This throws us out of balance and renders our Sabbath ministry ineffective. It is sheer nonsense to lift the Sabbath out of the Bible, make it a cardinal doctrine of our faith, and yet neglect other equally Biblical doctrines.

At our house we have a washer that spins the clothes dry after washing. Ordinarily it runs quite smoothly, but once in a while if there are heavy clothes in the machine, and they get bunched up on one side, the machine is thrown out of balance. When this happens it shakes and rattles until it seems as though it would tear itself to pieces. But there is an automatic switch that stops it then. Now that

is like an unbalanced ministry. Biblical balance is essential to give the Sabbath relevance and meaning. And Biblical balance can be maintained only as we reach the saturation point.

Then there is the challenge of the saturation point in so far as the Sabbath experience is concerned. If the preacher will help to make the Sabbath meaningful to others it must first of all be meaningful to him. A question that ought to be ever before us is, Have I reached the saturation point in my Sabbath experience? Some of us may have approached it, but it is doubtful that many of us have achieved it.

### 2. The Challenge of Conviction

The Seventh Day Baptist ministry demands men of conviction. Our convictions about religious truth must be personal convictions, and not just the product of group thought. We may have dogma without having conviction. Perhaps we're most dogmatic about things we're not sure of. But this ought not to be so. Many of us have grown up in a tradition, and that tradition may become a dogma with us without a personal conviction. This may be true in regard to our Sabbath belief, so that our allegiance to it is purely a matter of allegiance to a tradition or a custom. I know that this is true with some laymen with whom I have discussed the Sabbath. The minister must be careful that the same may not be said of him. We must develop personal convictions about the Sabbath, and other beliefs, and not merely group convictions. Now let me say that it is not my purpose to try to say what our convictions should be, but only that we ought to have them.

Another human tendency, and one which I believe we must guard ourselves against, is the tendency to become a party man. We must never become members of a religious machine, and there is as much tendency to this in the field of religion as in the field of politics. Every man of God must stand alone with God and with his own personal convictions. There is a sense in which both Jesus and Paul were lonely men, because they stood alone with God, and while they were interested in friendship and fellowship, they were not interested in guiding their convictions by the suggestions of other men. In this

sense, every man of God must be a lonely man, but not a lonesome man.

Paul despised the party factions of Galatia. It cut him deeply that they were dividing themselves as followers of various men, and even of himself. He was so hurt by their spirit that he thanked God that he had not baptized many of them. His longing for the people in Galatia was that each of them should stand not as a follower of a man but as a follower of the Lord Jesus Christ. This was the challenge to the Galatian Christians, and it is the challenge of the Seventh Day Baptist ministry — that we shall develop our own convictions personally as followers of God, and make those convictions to live.

### 3. The Challenge of Complete Commitment

I will say only a word here. The Seventh Day Baptist ministry is a challenge of complete commitment and complete commitment is the challenge of our ministry. I really see no other reason than commitment that would lead men to our ministry. If we have come to the saturation point as we suggested earlier, and if we are men of conviction, we cannot stop short of complete commitment. Complete commitment cannot stop short of the whole counsel of God, as we said earlier, and therefore, cannot stop short of a spiritual sabbathism. This is the challenge of the Seventh Day Baptist ministry. I am sure that you who are here for this pastors' conference are convinced that this is true, just as I am convinced that it is true, and for that reason you have committed yourselves to the ministry.

### 4. The Challenge to Be the People's Pastor

Than this there is no greater challenge. I would rather be the people's pastor than anything else in the world. Jesus saw the people scattered as sheep having no shepherd. His pastoral heart went out to them and He set Himself to the task of being their shepherd. Wherever He turned He saw spiritual poverty and it grieved Him so that He set His whole life to bringing spiritual riches. Wherever He went He saw suffering and sorrow, and His great heart was moved with compassion, so that He bent all of His energies

to relieving those needs. He was the people's shepherd. This is the challenge of the ministry — to be the people's pastor. Abraham Lincoln said, "I feel sorry for any man who cannot feel the whip when it is laid on another man's back."

Now for just a moment I want to mention just a few of the interesting pastoral experiences that I have had that to this day remain a challenge to me. While I mention these, I would like you to duplicate them with your own experiences and find in them the challenge to the Seventh Day Baptist ministry. [These very gripping experiences, a little too personal for publication, brought the message to a telling close.]

## For Jr. High

### Assault with a Dangerous Weapon

The recent newspaper story about a 17-year-old boy is a strange one. It tells how he assaulted a companion with a new and dangerous concealed weapon, a built-in blowtorch. It may also help us to understand some passages of Scripture that were a little hard to figure out.

Before we hear about that bad boy who is now awaiting trial in Worcester, Mass., let us notice that strange verse of Scripture in Revelation 9. Perhaps you haven't read it. According to the vision given to the Apostle John there will come a time when destroying angels will slay many of the wicked men of the world. John saw horsemen and horses with heads like lions out of whose mouths "issued fire and smoke and brimstone." It was this fire coming out of the horses' mouths which killed the "third part of men."

We talk about getting our stories "straight from the horse's mouth" but who ever saw fire actually come out of the mouth of a horse, or of a man, and burn somebody else. We had better not say we can't believe it, for the story about the bad boy shows one way that it could happen. And in these days when flame throwers are used in war, who would doubt that it could happen at the close of world history as told in the Bible?

Richard Gringas who was already on parole from the Massachusetts Youth Service Board filled his mouth with cigarette lighter fluid, struck a match, and blew flames on Robert Senosk, 19, burning his face and hands severely and setting his clothing on fire. He made a blowtorch out of his mouth. Probably the other youth would have died except for the help of his friends who succeeded in putting out the fire. He is charged, as we noted above, with assault with a dangerous weapon.





Those things about the Bible, and about the boy, are strange things. None of us would think of using our mouths as blowtorches to injure other people. But there are some other verses of Scripture which might come pretty close to describing some of us who claim to be good boys and girls, perhaps even members of the church.

In the third chapter of his epistle James tells us about the tongue being "an unruly evil, full of deadly poison." He goes on to say, "Out of the same mouth proceedeth blessing and cursing." Have we been guilty of using our mouths to injure other people and to grieve our Lord? James ends that verse, "My brethren, these things ought not so to be."

"In the Bible God established the seventh day as the Sabbath. To establish another day as the Sabbath one must go outside of and beyond the Bible."

H. L. Polan.

### Present 1956 Budget Status

	100% September 30, 1956 Goal	\$74,114
	50% 6 Month Goal	\$37,057
	36.4% Raised 1956 (March 31)	\$27,027
	31.5% Raised 1955	\$22,268

## The Christian Conscience and an Economy of Abundance

The following article, printed in two installments, is the unanimously adopted message of the Third National Study Conference on the Church and Economic Life held at Pittsburgh, Pa., April 12-15. The publicity refers to the message as speaking only for the conference and not for the sponsoring National Council of Churches but calls it an eloquent summation of four days of sober thought and talk. We are inclined to agree, and we trust that our subscribers will read it thoughtfully. In its wide scope it covers this aspect of Christian responsibility rather thoroughly. Mayor Charles P. Taft, of Cincinnati, Ohio, was chairman of the 400-member conference in which laymen outnumbered ministers two to one.

### The Conference Message

We are entering a new age in the history of mankind. For the first time in human experience it appears possible that enough can be produced to meet the basic needs of man. We may refer to this new period as an age of abundance in contrast with past ages of economic scarcity. The promises of this economy are great but its perils are so real that we cannot evade the challenges which this new age brings to the Christian conscience. To the shallow expression "We never had it so good," the Christian must reply, "We never had such heavy demands upon the Christian conscience."

The present economy of abundance in the United States arises from a variety of factors. These include the availability of rich natural resources, the institutions and practices of a free society, and the influences of religion. They also include the development of capable management and an intelligent body of workers equipped with specialized skills; the development of efficient business organization, a responsible labor movement, modernized agriculture, and broadly owned mutual enterprises; a system of universal education; and policies of government sustaining the processes of production and consumption.

But the factor which more than any other distinguishes our prosperity of today is that science and technology in a broadening stream have been flowing ever more rapidly into the practical activities of mankind.

These factors have operated within the framework of a mixed economy. The genius of the economy of the United States has been its flexibility. Flexibility has permitted adaptation. As technological, political, and international conditions have changed the economy has changed. When the public welfare required more public regulation of economic activity more regulation was provided. Over the years the United States economy has evolved into a strong and effective mixture of free private enterprise, public enterprise, and public regulation. In this context has developed the private incentive to produce and the public conscience to share the increasing volume of goods and services.

It is in the United States more than in any other country that this conjunction of factors has been taking place. It is therefore the more imperative that Christians in our country try to understand the implications of these great changes for the moral and spiritual life of man.

### I

As Christians we must interpret such an event as the coming of a new economic age from the point of view of the revelation of God in Jesus Christ.

In the Christian understanding of the responsibility of man in the economic order, the primary fact is that God is the Creator of all that is, and all creative forces flow from Him. Man is a creature of the Creator, and his role is that of a trustee. The scope of this trusteeship and the range of its redemptive possibilities are revealed in God's revelation in Christ. For Christ identifies Himself completely with every man in every man's need. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This fact places the economic life of man in the very center of Christian faith and obedience. Here the conscience is deeply troubled. For the need of one's neighbor is Christ's own call to Christian faith and work.

In the coming of an economy of abundance we recognize anew the promise of goodness in God's creation. Of such an event we would say, "It is the Lord's doing and is marvelous in our eyes."

Yet in the Christian perspective nothing is clearer than the continuance of the fact of sin in the life of man. In every environment and in every historic era man is confronted by the choice whether to seek in humility the will of God in administering the resources God has entrusted to him, or to use the divine gifts of nature and man's genius simply to satisfy his self-centered desires. It is clear from the Bible and from experience that the selfishness of man vastly multiplies his problems and threatens his destruction on every level of attainment.

The warnings of Scripture against the seductions of prosperity are most explicit. If ever there was a time when as a people we needed to do justly, to love mercy, and to walk humbly with our God — that time is now. We may be sure that to whom much has been given of him shall much be required.

### II

In an age of scarcity when there is not enough to go around, when privation is inevitable, the obligation of Christians is to do all they can for the relief of suffering, knowing as they do so that a great pool of need will still remain.

In an age of increasing abundance the Christian obligation assumes new dimensions. For in such an age Christian duty is not done until everyone has access to the basic necessities of life. But this Christian duty cannot be discharged by the mere giving of material goods to those who do not share in the abundance. It must be done in ways which recognize the dignity of each person and each group whom Christians would help. It must be done by the sharing of such knowledge, and assistance in the development of such facilities and institutions, and in the creation of such conditions as will enable people to help themselves. It must be done by methods that will call the Christian principle of mutuality into play.

We must recognize the fact that even as we complain of problems of "surplus" there are in our own country large numbers of people who do not share in the general abundance. Improved as is the distribution of income in our country and profoundly encouraging as is the sub-

stantial increase in the welfare and income of the middle groups in the economic scale, it is still true that about one-fourth of all families in the United States have annual incomes of less than \$2,000, not nearly enough to sustain a life of health and hope. Among those whose share in the general abundance is particularly low are most of the smaller scale farm families, some groups of wage earners, and numbers of recent immigrants and newcomers to our country. Moreover, discrimination and segregation practices against minority races deprive many of their members of the chance to earn a fair share of the fruits of this new age or to contribute in their full measure to the nation's welfare.

The Christian conscience in an age of abundance must be troubled until these pockets of want are changed to areas of opportunity for substantial progress toward sharing in the creation and benefit of the abundance which most of our population enjoy. Every barrier to such opportunity for these people must be broken down — whether it be racial discrimination, economic injustice or exploitation, lack of educational opportunity, segregation in the schools, or inadequate development of social institutions which help people to help themselves. From the Christian point of view no one in the United States can be regarded as a second-class citizen.

(To be continued)

### Blueprints

By Mrs. Luther A. Wing

In these days of increased production in cars, buildings, and various enterprises, we hear much about "blueprints." In each enterprise there is a master mind, by whom is prepared a blueprint of the finished product, and each department is given a pattern for its part of the work, which must be followed accurately in order that there may be a perfect blending of parts when brought together on the assembly line. This will admit of no individual interference. Such is impossible. The worker must keep his eye on the pattern and follow it exactly.

So with the Christian life. There is a Master Mind and a blueprint for every

life and it depends upon the accuracy with which we copy the pattern given us as to the finished project.

There are always unseen forces arising which must be met and overcome, so the Master Mind gives us this commission: "Take heed to yourselves! Watch!" There must be no slackening of attention! No sitting down on the job; no swerving this way and that; it is a business, not a game. But what a business! One may find in it all desirable things such as the following: **Adventure!** What greater adventure than that experienced by the followers of the Master through the ages? **Mystery!** "Great is the mystery of godliness" — Christ manifest in the flesh. **Peace!** "My peace I leave with you." **Necessities?** "But my God shall supply all your need" (Phil. 4: 19).

### Nortonville Church Covenant

Adopted 1863, Amended 1953

[The following local church covenant is printed here as a sample of lofty expression and because of its unusual warmth. It is to be noted that in the Seventh Day Baptist denomination each individual church is entitled to draw up its own articles of faith and covenant. The Nortonville, Kan., Church apparently has preserved the best of the old covenant but there is nothing obsolete in the agreement here set forth.]

Having, as we trust, been influenced by divine grace, to love God and embrace the Lord Jesus Christ as our Saviour, and feeling that we are under the strongest obligation to obey His commands, including the acceptance and observance of the seventh day of the week as God's unchanging Holy Sabbath, we do now, in the presence of the all-seeing God, solemnly covenant with Him and with each other:

1. That, as God shall enable us, we will walk together in brotherly love.
2. That we will exercise a Christian care and watchfulness over each other for good, and faithfully counsel, warn, and exhort each other, according to the nature of the case, and the rule of the Gospel.
3. That we will participate in each other's joys, and will endeavor, with sympathy, to bear each other's burdens and sorrows.
4. That we will contribute as a voluntary and cheerful offering toward the

financial support of the church as the public means of grace, according as God has blessed us with ability to do so.

5. That we will heartily and unitedly sustain the worship of God on the Sabbath, attend to all other appointments of the church, and maintain the ordinances and discipline of the church.

6. That we will seek divine aid to enable us to deny ungodliness and every worldly lust, and to walk circumspectly before all men.

7. Lastly, that through life, we will strive, amidst evil report and good report, to live to the glory of Him who hath called us out of darkness into His marvelous light.

### Hospital Chaplain Advanced

Rev. E. Wendell Stephan, former pastor of the Plainfield, N. J., Seventh Day Baptist Church, was recently named director of a new Clinical Pastoral Training Program at Creedmoor State Hospital, Queens Village, Long Island. The program which opens May 29, is designed to teach clergy-men psychiatric counseling skills.

### NEWS FROM THE CHURCHES

ADAMS CENTER, N. Y. — The Adams Center Church has held services each Sabbath throughout the winter, regardless of the adverse weather conditions. Lenten services were held in our church in co-operation with the Baptist Church in the village.

Pastor Cruzan is conducting a very interesting Bible study in connection with our prayer meeting hour each Friday evening. Our church nights, which are held monthly, have been resumed this spring. The Christian Endeavor Society sponsored the April meeting. Our young people's band played several selections followed by two short movies. For refreshments, the ladies brought boxes of lunch which were sold. The C. E. Society voted to send the proceeds to Jamaica.

Regular meetings of the Ladies' Aid were held in the members' homes once a month. Projects for the year have been "Penny-a-Day" thank offerings, traveling food basket, and sales of cards and dishcloths. We recently sent boxes of used

clothing to Rev. Ralph Soper in Alabama to be distributed among the needy. — Correspondent.

ALFRED, N. Y. — Sabbath afternoon, April 28, a fine vesper service of sacred music was presented by the 34-voice choir, under the direction of Byron Emerson, minister of music. Featured on the program were traditional anthems and contemporary numbers. A high light of the performance was the choral rendition of "Lux Benigna" arranged on the theme of the hymn, "Lead Kindly Light," by Newman-Cyril Jenkins, with Eugene Van Horn as soloist. The offering received will go toward choir music. The choir members and director spent many hours preparing for this inspiring service.

The annual spring sale by the Evangelical Society in April was an outstanding success. Held in the parish house, there were several new features, including the serving of doughnuts and coffee especially for the men in late afternoon, a children's tea table, and profile sketching of youngsters. These were in addition to the usual tea table and sale of aprons, handiwork, children's table, delicatessen, baked goods, plants, and white elephant articles. Items from Jamaica were again on sale.

Proceeds from this go for such projects of the society as a filmstrip and slide projector for the church, contributions to missions in Jamaica and British Guiana, to the School of Theology, and Church World Service.

Church attendance has picked up recently, after being a bit low through the winter due to much illness and bad weather. Pastor Warren's good sermons continue to be an inspiration. — Correspondent.

PLAINFIELD, N. J. — The pilgrimages of young people during the spring vacation to the Seventh Day Baptist Building and Publishing House were a blessing to our church as well. We were happy to show the boys and girls of Brookfield and Leonardsville, N. Y., and Marlboro, N. J., our unusual church building and a measure of our hospitality.

Attendance at regular church services has been steady but not large. Several of our members who have vacationed in Florida during the colder months are now



# The Sabbath Recorder

## Dear Lord and Father of Mankind

Dear Lord and Father of mankind,  
 Forgive our feverish ways!  
 Reclothe us in our rightful mind;  
 In purer lives Thy service find,  
 In deeper reverence, praise.

In simple trust like theirs who heard,  
 Beside the Syrian sea,  
 The gracious calling of the Lord,  
 Let us, like them, without a word  
 Rise up and follow Thee.

O Sabbath rest by Galilee!  
 O calm of hills above,  
 Where Jesus knelt to share with Thee  
 The silence of eternity.  
 Interpreted by love!

Drop Thy still dews of quietness,  
 Till all our strivings cease;  
 Take from our souls the strain and stress,  
 And let our ordered lives confess  
 The beauty of Thy peace.

Breathe through the pulses of desire  
 Thy coolness and Thy balm;  
 Let sense be dumb, let flesh retire;  
 Speak through the earthquake, wind, and fire,  
 O still small voice of calm.

John Greenleaf Whittier, 1872.

back. The various committees of the church, called "Service Committees," reported considerable activity at the annual meeting on April 1, and again at the quarterly meeting held May 6. One of the long-range plans of the Evangelistic Committee is to actively promote the Billy Graham Campaign in New York next year. It is expected that the Plainfield Church life will be considerably affected by that campaign.

The pastor, Rev. Lee Holloway, who is spending a part of each day attending classes at New Brunswick Theological Seminary, requested at the May 6 meeting that his vacation this year be changed from August to June in order that he might take some summer school religious education courses in a seminary in Lexington, Ky. The request was granted. This means for the local congregation and summer visitors that church services will not be suspended during August as in previous years. Visitors, therefore, will find services and a pastor available all through the summer.

EDINBURG, TEXAS — From the Southwestern News Letter printed by the Bible Witness Press we note a Spanish work being done under the sponsorship of the local church. One woman is conducting Bible classes for children on Sabbath afternoons in Spanish. The church people have helped on the hospital expenses of a minister of another denomination who has been studying the Sabbath question. It is hoped that he will work for the Sabbath cause among the Mexican people.

DE RUYTER, N. Y. — Charles D. Swing of Syracuse has accepted the call to become pastor of the Seventh Day Baptist Church at De Ruyter, N. Y. Mr. Swing, licensed by his home church at Shiloh, N. J., has served in the De Ruyter pulpit a number of times when they have been without a pastor. Everyone is indeed joyful that Mr. and Mrs. Swing have made the decision to enter into full-time Christian service and they will be taking up their duties in this field the forepart of June. [Look for a feature story on this by the former pastor, Rev. Edgar F. Wheeler.]

BULLETIN GLEANINGS — Advance publicity for Sabbath Rally Day has appeared in a number of church bulletins.

The publicity has mentioned panel discussions on Sabbath eve, special messages or guest speakers at the morning services, and in some cases, a program on the evening after the Sabbath. Readers of this column will be looking for news about the success of the rallies in the issues immediately following the celebration.

### Accessions

Plainfield, N. J.

By Letter:  
 Jay W. Crofoot  
 Associate Membership:  
 Mrs. Charles H. North  
 Edward J. Parker

De Ruyter, N. Y.

By Letter:  
 Warren F. Brannon  
 Marion M. (Mrs. Warren) Brannon

Nortonville, Kan.

By Testimony:  
 Wilma (Mrs. Robert) Bond

### Marriages

Jones - Monroe. — William Ray Jones and Bernice Ernestine Monroe were united in marriage on April 7, 1956, at the home of the bride's cousins, at Ocala, Fla., by Rev. W. E. Moore. The couple will reside in Ocala, Fla.

### Births

Potter. — A daughter, Melisse Sue, to Mr. and Mrs. George E. Potter of Alfred, N. Y., on March 21, 1956.

Richards. — A son, Timothy Reese, to Don and Edna Ruth Richards of Berea, W. Va., May 1, 1956.

### Obituaries

Cottrell. — Margaret Stone, daughter of Gregory and Maitha Stone, was born at Jasper, N. Y., Feb. 5, 1882, and died at Baltimore, Md., April 26, 1956.

Farewell services were conducted in the Marlboro, N. J., Church on Sabbath afternoon, April 28, by her pastor, Rev. Elizabeth F. Randolph, assisted by Rev. Paul Osborn. She was buried beside her son in the churchyard. A more extended obituary appears elsewhere in this issue.

Babcock. — Carrie Mullet, was born Jan. 24, 1867, and passed away Sept. 30, 1955, at a hospital in Miles City, Mont.

She was married to Otis Babcock March 13, 1886, in the Welton Seventh Day Baptist Church, of which she was long a member. Mr. Babcock and a daughter, Grace, preceded her in death some years ago. A son, Merrill, and family, with whom she was living at the time of her death, survive her. — Mrs. Leonard Wilkinson.