

# The Sabbath Recorder

church as he spoke to the San Diego Fellowship Sabbath afternoon July 7. He took the train for the East the same evening. His mission assignment in Nyasaland begins in 1957.

NEW YORK CITY. — A printed letter was sent out recently to all members of the church mentioning the action of the church some months ago in regard to the disposition of invested funds. The letter gave the details of how the sizeable capital was disbursed prior to the disbanding of the church. About half of the money went to Alfred to endow a scholarship for a ministerial student. Four of our denominational societies received equal portions, and four retired ministers who had served the church were remembered with generous gifts. The acknowledgments of these unexpected gifts printed in the letter are heart-warming. The current Denominational Budget also shared in the distribution.

The letter further urges the members to affiliate themselves with other churches, one of the nearest being the Plainfield, N. J., Church.

New York State farmers make a better adjustment to retirement than do non-farmers, according to a recent survey of rural areas by Cornell sociologists.

Non-farm workers are more likely to be subject to compulsory retirement and complete physical separation from their occupation. Farm operators, on the other hand, who retire on their farms are not likely to suffer the same "shock of occupational withdrawal." — Brookfield Courier.

## Accessions

### Brookfield, N. Y.

By Baptism:

Jeanette Palmer  
Clayton Palmer  
James Palmer  
Roberta Langworthy  
Josephine Van Horn

By Testimony:

Mrs. Ellen Darling

### Leonardsville, N. Y.

By Baptism:

Amy Greene  
Leola Welch  
Leona Welch

## Births

Lewis. — A daughter, Suzanne, to Captain and Mrs. Murray Lewis at Fort Ord, Calif., on April 4, 1956.

Snyder. — A son, Michael Wayne, to Mr. and Mrs. Kenneth Snyder of Alfred, N. Y., on June 7, 1956.

## Obituaries

Koontz. — Grover C., son of James and Margaret Jones Koontz, was born near Freed, W. Va., on Oct. 4, 1889, and died at the home of his daughter in Berea, W. Va., on July 1, 1956.

On May 3, 1920, he was united in marriage to the late Delcie Haddox, and to this union was born their only child, Goldie. In recent years he came to the Sabbath truth and joined the Ritchie Seventh Day Baptist Church, of which he has been a faithful member.

He is survived by his daughter, Mrs. Pat Fleming of Berea; and two sisters, Mrs. Zona Steander of Wellston, Mich., and Mrs. Rosa Amos of Seligman, Mo.

Funeral services were conducted in the Ritchie Seventh Day Baptist Church by his pastor, Donald E. Richards, and interment was in the Pine Grove Cemetery.  
D. E. R.

Monroe. — Merwin Ray, son of Herbert and Sabra (Knapp) Monroe was born in Wisconsin, June 8, 1878, and died at Little Rock, Ark., June 4, 1956.

He married Carrie Elzora McGahhey in 1907, who preceded him in death. He was a member and deacon of the Nady—Little Prairie, Ark., Seventh Day Baptist Church and lived in that area for many years.

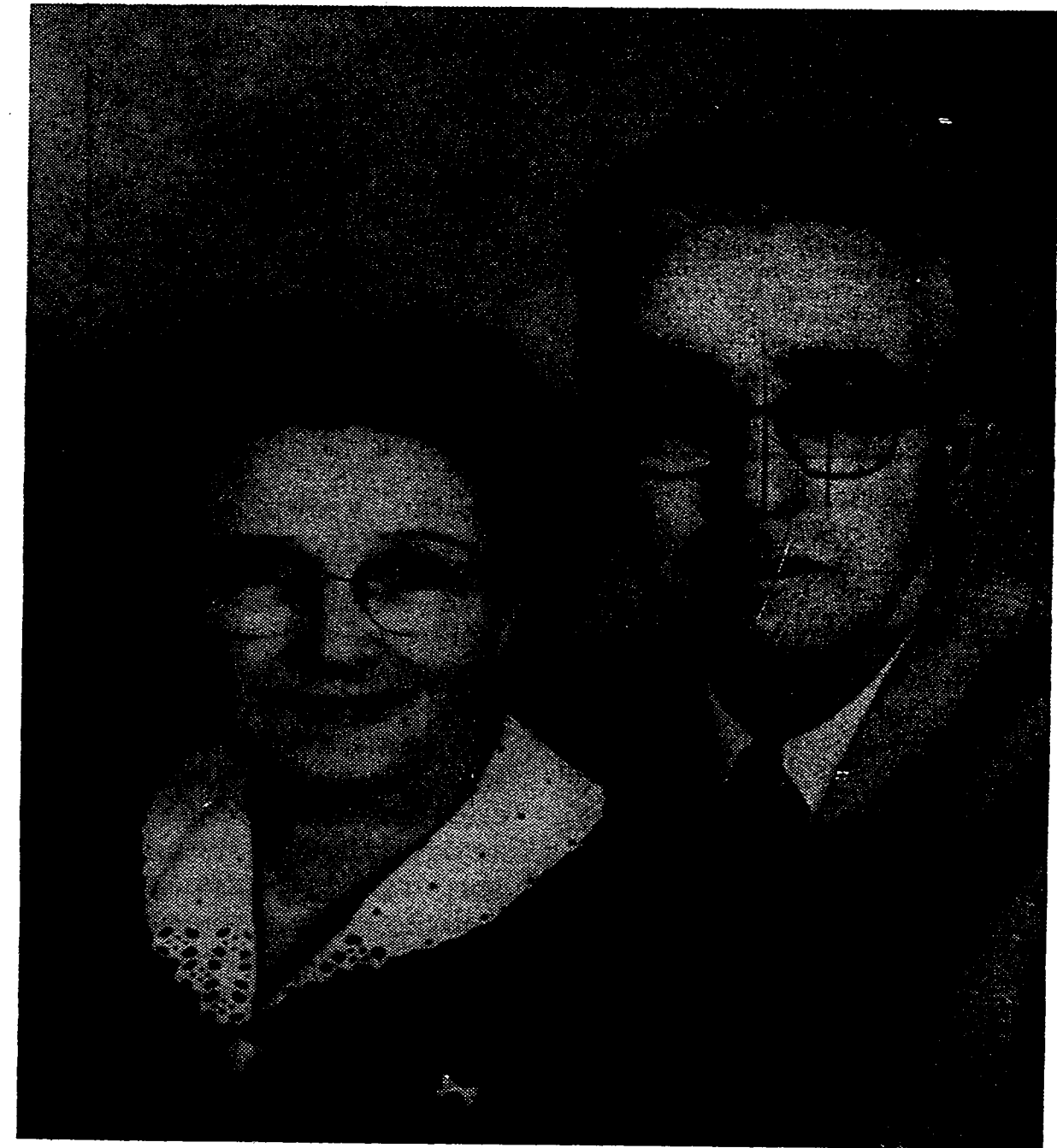
Surviving are: his only son, Nathan O., of Fouke, Ark.; a brother, O. H., of DeWitt; a sister, Mrs. Gertrude McGahhey of Rosebud, Ark.; seven grandchildren and twelve great-grandchildren.

Funeral services were held in the Fouke Seventh Day Baptist Church June 7 with Rev. Frank Eaton of the First Baptist Church officiating. Interment was in the family lot of the Fouke Cemetery.  
E. M. M.

Saunders. — Mary Lena, daughter of Caleb and Lydia Babcock Saunders, was born in Westerly, R. I., June 8, 1872, and died in Cranston, R. I., June 5, 1956.

Most of her life was spent in Rockville. She was a faithful and devoted member of the Rockville Seventh Day Baptist Church, having joined in 1893. Both her paternal and maternal forbears were among the founders of the town of Westerly. She is survived by a niece and several cousins.

The funeral was held at the Avery Funeral Home in Hope Valley and burial was in First Hopkinton Cemetery. Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, officiated.  
H. R. C.



Rev. and Mrs. Wardner FitzRandolph, who have just returned from Jamaica, B. W. I., where they administered the affairs of Crandall High School and of more than 20 Seventh Day Baptist churches on the island and supervised the preparations for an agricultural school soon to open.

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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WOMEN'S WORK ..... Mrs. George Parrish  
CHRISTIAN EDUCATION ..... Mrs. Lester Nelson  
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## MEETING THE MISSIONARIES

Two veteran missionaries had gone out to Jamaica eleven years ago and were now returning for their second furlough and retirement. They were arriving at the International Airport in New York City. The plane was half an hour early but customs clearance of all the passengers seemed very slow. Waiting in line to greet the missionaries were two Jamaica Christians and the editor and his wife.

The missionary couple, Rev. and Mrs. Wardner FitzRandolph, passed by the gate. It was good to see them — happy and purposeful, though thin and strained from the extra work of their last few weeks on the field.

An hour passed while we waited for the luggage inspection to be completed. During that time there was much to see of human nature all around us. We could not help but wonder what others saw in the group of four waiting for the missionaries. We hope they could see some light of Christianity in our faces, some friendliness in our actions, some purpose in our bearing. These things were so lacking in the cosmopolitan group as a whole at a customs gate where so many were coming and going.

There was the middle-aged man in a light tan suit who had to be pushed back from the gate. A few minutes later he was lying on the tile floor in the passageway with his glasses in place, his hat on, and his head resting comfortably on his arm. He was sound asleep in a drunken stupor. After ten or fifteen minutes the police came, removed the bottle from his hip, the glasses from his face, and took him to the waiting wagon outside. Someone in a foreign port would look in vain for a relative or friend the next morning — because of alcohol.

There was a black-haired Southern European mother with her blossoming daughter waiting for someone from across the water. The daughter wanted to look like the average American — no black hair for her except close to her head where the true color showed.

On the other hand we saw happy people. There were two generations of Jamaicans waiting for a college-age girl

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to clear customs. They had heard of Crandall High School and they seemed to be Christians. The light-complexioned Jamaican girl whom they were meeting was outstanding in appearance though possibly lacking in concern for others which the older generation showed.

But what of our own missionaries?

They will be speaking for themselves at General Conference and will perhaps get to a number of our churches during their year of furlough employment. For the present it would seem that rest and relaxation is what they need.

Questioned about future plans in the brief time between plane and train Mr. Randolph could not even venture to say what they would do immediately after the Missionary Board meeting (July 22). "I have been too busy with the present to think about the future," was his comment.

The ladies on the back seat of our car had a little chance to discuss the closing events of their ministry on the island. Of the many farewell parties one of the most touching was the one given by the community of Font Hill where we have a church. This area was the one most seriously hit by the hurricane of a number of years ago. Seventh Day Baptists, we are told, were the first on the scene with help for the stricken families. Later, Mr. Randolph was able to distribute large quantities of clothing and supplies coming through a relief agency of the National Council of Churches. These goods went to the whole community, and the community turned out almost to a man when they heard that the Randolphs were leaving. Those who had remembered them in their time of need were now showered with lovely gifts at the time of their departure.

Missionary work has its rewards. In lands where the Gospel is given free course and is allowed to make its way by the persuasion of preaching and by godly example — in such lands the experience of these veteran missionaries can be duplicated. In other lands at the present time the inroads of atheistic Communism or the hostility of a dominant church make such demonstration of ap-

preciation almost impossible. But whether or not converted people may publicly express the blessings brought to them through the missionaries, there is always the hope of divine approval and the final, "Well done, good and faithful servant."

## Suitable Collection Plates

In reporting the quarterly business meeting of the Marlboro, N. J., Church, "The Marlboro Voice" contains this item, "The trustees were instructed to purchase collection plates suitable for our church." To us that is a highly newsworthy action. In recent years as we have visited some of our older churches built in the days of penny Sabbath-school collections we have noticed a number of very beautiful but very inadequate and unsuitable offering plates.

We know that some churches with small plates have somehow managed to maintain adequate offerings for local and denominational work. Marlboro is one of them.

But why work with such a psychological handicap? Why give reluctant givers (if there are any such) the idea that the plate going by them is already too full, and anything more placed on it would just fall off anyway? God has blessed us with a lavish hand in comparison with people of other lands. Let us put in the hands of our ushers, plates that will encourage lavish giving and at the same time be suitable in style and quality to the building in which they are to be used.

In our opinion, the making of a set of offering plates by our more advanced wood-working students in high school would be a most worthy and satisfying project. It would provide an opportunity for witnessing, not quite as dramatic as Noah's project, but just as closely related to the saving of souls. His woodworking sermon continued for about a hundred years and only saved eight souls at the time, according to the record. Collection plates of sufficient diameter and depth might last a hundred years and help in the preservation of the church and the evangelization of many lands.

## FROM THE PRESIDENT'S DESK

### Conference Business

I was amazed to learn some years ago that business meetings can actually be interesting, challenging, inspiring, and fun. The realization came to me when I began to see that I was not a spectator looking on but a member of the team. Yes, in a real sense I was responsible for the actions taken because God had given me a mind with which to think, a voice with which to speak, and a vote that was mine as an individual. Every delegate should realize that he has an obligation to be about his "Father's business" because Conference business is God's business.

Then, too, we begin to understand the importance of the Conference business when we stop to realize the amount of time given to it. Do you know that more than a full twelve-hour day is given over to business when Conference meets for only six days? At Milton, in 1954, more than ten hours were spent in formal business sessions and you can add to this five hours for committee meetings.

This year eight hours have been set aside for formal business sessions, two hours and fifteen minutes for special committee reports (Commission, Committee to Study Denominational Publications, Committee on Ministerial Training, and Committee on Ecumenical Relations), and five hours for committee meetings — to study board reports, etc.

**NOTICE** — On the opening day of Conference I shall call for all reports that are usually referred. Each board and certain committee chairmen should be ready with their printed reports. I am doing this as your president because on Wednesday morning a block of two hours has been set aside for committee meetings in the hope that each group will have long enough together to finish much of their work. An additional hour will be given on Thursday, Friday, and Sunday mornings, but all reports should come back to the floor of Conference as soon as possible.

Every individual attending Conference should find his place on one of the twelve committees which will be appointed to study the work we are doing as a denomination through the various boards and

### MEMORY TEXT

For the bread of God is he which cometh down from heaven, and giveth life unto the world. John 6: 33.

### Conference News from Hospitality Committee

Delegates coming to Alfred, N. Y., for Conference are asked to register at headquarters in classroom No. 2, Greene Hall, Main Street. During Conference, the telephone number will be Alfred 5441. Headquarters will be open at 8:30 A.M. after Monday, the 13th. Sunday, Aug. 12, it will be open from noon on.

Regarding transportation, Hornell is the nearest Erie Railroad stop and is also the bus stop for through traffic. If transportation to Alfred is desired, write Donald Pierce, Alfred Station, or call him at Alfred 3142. Taxi service from Hornell to Alfred is approximately \$3.50, if you prefer to come up that way.

All mail should be addressed in care of Seventh Day Baptist General Conference, Alfred, N. Y.

There will be space at the Alfred Station Community House for parking trailers. Camping arrangements may be made at Camp Harley. Be sure to bring plenty of bedclothes if you plan to camp. For further information about camping or trailer space, contact Mrs. M. Elwood Kenyon or Mrs. Dana C. Peck, chairmen, Hospitality Committee.

Persons bringing young people to Pre-Conference Retreat will find both Beresi Hall and The Brick dormitory available for sleeping from Thursday, August 9 on. Registration for these may be made at the parish house on Thursday and Friday.

agencies. This is your opportunity to learn what is being done, to speak words of praise, and to offer constructive criticism. Yes, Conference is for you and what you say is important.

**"Be Happy!**

**You are the light of the world!"**

## \* Raisin's Budget Promotion Committee

Figures on how many coin cards or special gifts were returned in each church are sketchy, but it would appear that the 395 gifts, specifically noted in 18 reports, averaged about \$4.37. We would again suggest that church treasurers, or whoever was in charge of the special coin card effort in each church, please drop a postal card to this committee at 510 Watchung Ave., Plainfield, N. J., so that we can complete our record in time for a report to the Commission before Conference time.

We would gratefully acknowledge the following gifts since the previous report.

### Burdet Crofoot Memorial Gifts Including Coin Cards

	Amount
Previously noted .....	\$1,161.75
Adams Center .....	114.70
Albion .....	62.50
1st Alfred .....	25.40
2nd Alfred .....	12.40
Battle Creek .....	222.07
Berlin .....	20.80
Boulder .....	70.30
2nd Brookfield (add.) .....	11.40
Chicago .....	80.00
Denver .....	105.20
DeRuyter .....	2.00
Dodge Center .....	60.49
Edinburg .....	76.50
Fouke .....	55.70
Friendship .....	22.50
Hammond .....	21.70
1st Hebron .....	18.90
1st Hopkinton .....	19.00
2nd Hopkinton .....	10.00
Independence .....	29.00
Lone Sabbathkeepers (add.) .....	15.00
Marlboro (add.) .....	74.50
Middle Island .....	39.00
Milton Junction .....	102.10
New Auburn .....	21.30
North Loup .....	51.20
Nortonville .....	138.45
Pawcatuck (add.) .....	11.10
Richburg .....	54.60
Ritchie .....	41.45
Roanoke .....	33.50
Salem .....	135.90
Salemville .....	18.10
Schenectady .....	23.20
Earlier gifts .....	175.00
42 groups — 395 gifts .....	\$3,136.71

## A NOTE OF APPRECIATION

By Courtland V. Davis

One of the great difficulties connected with the publicizing and raising of the Denominational Budget, or of any unified budget whether it be Community Chest, Social Welfare, or any similar combination of budgets, lies in its lack of emotional appeal. The drama, the empathy, the feeling of personal relation between the donor and the specific object of the gift are all lacking. Giving to such a "united budget" becomes impersonal, a chore, something that needs to be done, must be done, is a matter of duty. But "the gift without the giver is bare."

Many Seventh Day Baptists have felt this situation and have wished that something could be done about it. That we can and will go well beyond the call of duty when the personal touch is restored is amply evidenced by our prompt and generous response to specific and special appeals.

Recently the Commission has set up the budget so that those of us who wish to do so may give to special projects within the budget freely, and without feeling that we are thereby neglecting the general work of the denomination. This is done by arranging for undesignated gifts to the Denominational Budget to be channeled into that part of the work which is at the time failing to receive its share (as determined by vote of General Conference) of the denominational giving.

Under this plan the first step each month is to assign each of the designated gifts to the project for which it is designated. Every donor of such a gift has the satisfaction of knowing that his gift goes directly to the project he has in mind. The second step is to place the undesignated gifts in such fashion as to build up those projects receiving the lesser attention from donors of designated gifts, to the share in the Denominational Budget voted by Conference.

This plan, too, helps those of us who, thinking of the whole denominational effort, wish to support that part of the work receiving the lesser attention





## Missions

### Rev. and Mrs. Wardner FitzRandolph Return

After completing two five-year terms of missionary service as our missionaries in Jamaica, Rev. and Mrs. Wardner FitzRandolph returned to this country for furlough arriving by plane at Idlewild Airport, New York, on Thursday, July 19, 1956. They were met at the airport by Rev. Leon M. Maltby who, as a member of the Missionary Board, was asked to represent Secretary Harris.

The FitzRandolphs went by train to Westerly to visit a few days in the home of Secretary and Mrs. Everett Harris and to attend the quarterly meeting of the Missionary Board on July 22, 1956.

It is not known at this writing where Mr. and Mrs. FitzRandolph will spend the interval of days until General Conference convenes at Alfred, N. Y. It is hoped that their many friends will meet them there. Mr. FitzRandolph has been asked to speak to the Conference on Wednesday, August 15.

### Work in Nyasaland Goes Forward

A recent letter from Rev. David C. Pearson of Makapwa Mission tells of preparation for the building of the new church building made possible by an individual gift from within the Chicago Church. This church is to replace the present house of worship which has become inadequate to accommodate the congregation. The older building will be used entirely for classrooms and school purposes. This new church building will be known as the Armstrong Memorial Church. Pastor Pearson writes:

"We are in the process of making bricks for the new church at present. It is also necessary to erect another small building of burnt bricks for the housing of our machinery. The factories inspector does not approve of our present set-up. (About the new church — I have made a change in plans — desire to use bricks rather than stone.) Bricks are an item but labor will be less in that construction will be quicker. With the bricks we can

use mud mortar; whereas, with the stone a stronger mortar would be necessary. Bricks are more readily laid and bind themselves together better than the irregular-shaped stone. The stones already gathered can be utilized in the foundation. Makapwa is a busy place these days — approximately 80 paid laborers."

Under date of July 5, Brother Pearson states that "our Conference opens next Thursday (July 12)."

A letter from the nurses, Miss Beth Severe and Miss Joan Clement under date of June 26, gives insight regarding activities as follows:

"Sabbath, Joan and I returned to the mission after being out for ten days visiting the churches and having a wonderful time holding services in the various churches and also numerous villages. Sabbath day, David and Bettie drove out to the church where we were that day, and we returned to the mission with them.

"We left the mission the 14th going to Sandama to get the train. We were accompanied by the mission pastor and Otrain Manan, taking our bicycles with us. We went by train about 11 miles, getting us out of the river gorge. That day we went about 3 or 4 miles to the home of one of the pastors. From there we traveled to other churches increasing our number as we went. Our farthest out was about 65 or 70 miles from Makapwa as the bicycle goes, farther if traveled by car.

"We would like to say here that we had a wonderful time with the various pastors. There was a good feeling of co-operation among the group, and we felt the Spirit present in our meetings in a marvelous way. We saw the pastors at work among their own people, in their own environment, seeing their zeal for seeking souls. We had an enjoyable ten days, filled with meetings, often staying up late discussing Bible questions.

"Then Sunday, the 24th, was the quarterly meeting here at the mission of the Committee of Seven (Executive Committee, 4 Americans, 3 native leaders). We met for several hours discussing various things."

### Expressions of Gratitude

Under date of July 5 Rev. Alexander B. Trotman of British Guiana writes regarding his wife's stay in London, England, where she underwent eye surgery. He again expresses their thanks for the restoration of her sight and their gratefulness to all who helped in their great need. As it was necessary for Mrs. Trotman to remain in England for a time after her hospitalization she had opportunity to meet and worship with the brethren of the Mill Yard Church. Also "some of the Jewish Christian brethren in Middlesex."



Mill Yard visitors: left to right, Mrs. Codrington and her daughter, Joy, of Jamaica, Mrs. Trotman of British Guiana, Alan Morison and Henry Wright, of Jamaica.

Brother Trotman writes: "She reports that Rev. James McGeachy very kindly sought her out in London and, together with his good wife, took her around sparing no pains to make her comfortable and happy.

"She was visited at the Hostel in Bulstrode St., London, where she resided by Sisters O. Gelleff and Iris Codrington, a native of Jamaica and once a member of the Seventh Day Baptist church fellowship of that island, but today residing in England and in fellowship with the church at Mill Yard.

"The English brethren were all very

loving and kind to her and helpful in many ways.

"There was one instance apart from the opportunity afforded her to speak to the Mill Yard Church of our work here in British Guiana, an instance which stands out prominently in her memory. It was the occasion of fellowshipping with the Jewish Christian brethren at their Passover season in Middlesex, to which she was taken by Rev. Mr. and Mrs. McGeachy. The home of their hostess, Mrs. Pauline Rose of Heston Farm, Hounslow, was a scene of love and beauty. Bright sunshine, rare and beautiful flowers, and a simple service of prayer and the reading of God's Word; an interesting sermon by Mr. McGeachy, bread and wine, and an undisguised flow of love free from discrimination — all combined to paint a picture of loveliness which is a fitting reflection of true Christian fellowship."

Brother Trotman indicates that he would like to write later "of the folks at the Bulstrode Hostel for working girls, and the good people who run it — a committee of Christians." He mentions again the kindness of the English brethren, especially that of Rev. Mr. Cooper, a First Day Baptist minister, "all coupled together with that of our North American Seventh Day Baptists who did so much to make the trip and the operation what may now be regarded as a huge success," and ends "may God specially bless all those who helped." He asks permission, together with his good wife, "to record through the medium of the Sabbath Recorder our gratitude to all and our praise and thanksgiving to our prayer-hearing God."

### Home Field Reports

#### Fouke, Ark.

Mrs. Emerald Mae Monroe, clerk of the Fouke Church, has reported the arrival of Rev. Marion C. Van Horn and family "on the Southwestern field July 3." She writes that Pastor Van Horn immediately assumed the duties of Shepherding Pastor, visiting the sick, conducting prayer meetings, bringing the Sabbath morning messages, and all at a decided



disadvantage, without household goods and the parsonage in the process of remodeling."

#### Daytona Beach, Fla.

Rev. Oscar Burdick, retiring pastor of the Daytona Beach Church, writes, "We plan to leave for Berkeley, Calif., Monday, August 13." He reports a total of 90 calls during the quarter, contacting members and friends of the church at Ft. Lauderdale and St. Petersburg as well as in the Daytona Beach area. He suggests the possibility of the Daytona Beach Church sponsoring a "Florida Seventh Day Baptist Conference" some weekend of the coming winter. This seems like an excellent plan, drawing together for fellowship the scattered Seventh Day Baptists in the state.

#### New Auburn, Wis.

Pastor Don Sanford reports 72 calls during the quarter and tells of the progress being made in building a new house of worship. He writes, "So far according to my records there have been 1176 hours of labor donated (on the church building project). Twenty different men and boys of the parish have helped, along with men from Dodge Center, the group from Boulder, Jess Babcock, and others from the community.

"It surely looks like a big task yet to be done. It is a venture of faith, but I believe we will have a building which will be very functional, attractive, and good advertising for Seventh Day Baptists. Already many from other churches have shown much surprise at what we are able to accomplish."

The trouble with Sunday observance is that love has gone out of it and no amount of legalism will bring it back. — H. S. M. in *Signs of the Times*.

#### SABBATH SCHOOL LESSONS

for August 11, 1956

The Way of Christian Fellowship  
Lesson Scripture: 1 John 1: 1-10.

for August 18, 1956

The Grounds of Christian Assurance  
Lesson Scripture: 1 John 3: 19 — 4: 6.

### Young People's Worker Has Busy Summer Schedule

Reports of the various Associations have included some mention of J. Paul Green, Jr., who has been representing the Board of Christian Education at such gatherings and at some of the youth camps in the East and Midwest.



The summer itinerary mapped out for this young theological student and his wife was a busy one. On the four weekends of June he was on the programs of the Central Association at Leonardsville, N. Y., Eastern at Ashaway, R. I., Western at Independence, N. Y., and Southeastern at Berea, W. Va.

The couple then took part in the Mid-Continent Youth Camp at Lake Pibel, near North Loup, Neb., and the Southern Wisconsin Camp (Wakonda) at Milton. While there Mr. Green made his first appearance in his home church at Milton as the Sabbath morning speaker July 21. His assignment for the following week was to assist with the youth leadership at Camp Holston at Battle Creek, Mich.

Mr. Green will return to Alfred in time to act as business manager of the Pre-Conference Retreat for young people beginning August 9. In the fall he will resume his studies as a middler at the School of Theology. His wife, the former Denise Kagarise of the Salemville, Pa., Church, is expected to continue her academic course at Alfred University.

The objectives of the summer employment are stated by Dean Albert N. Rogers as follows:

1. Promote a Seventh Day Baptist Youth Fellowship in the denomination.
2. Promote youth activities at local, associational, and denominational levels.
3. Encourage young people to plan for college and, if they feel called, to the ministry. (Part of his expenses paid by School of Theology.)
4. Promote and plan Pre-Con Retreat — Rex Zwiebel, director.

### ACTIONS OF BOARD OF CHRISTIAN EDUCATION

The Board of Christian Education met in regular quarterly session Sunday, July 15, with sixteen members present. Dr. Ben Crandall led in prayer after which the usual reports were read and adopted. The executive secretary's report mentioned the workshops on worship and stewardship held in the Western Association in April, and plans for the Children's Conference. Miriam Shaw reported plans for the board's program at Conference.

Permission was granted to the new executive secretary, Rev. Rex Zwiebel, to serve the Buffalo Fellowship twice a month until January, 1957, if he desires to do so.

The Finance Committee was authorized to invest \$3,000 in each of the following: Broad Street Investing Corporation, Commonwealth Investment Company, Massachusetts Investment Trust, and Wellington Fund Incorporated.

The budget for next year was adopted with certain possible changes which the Budget Committee was empowered to make.

On account of his plans to move to Rockville, R. I., Treasurer Neal Mills presented his resignation. It was accepted with appreciation for his services, and the Executive Committee was asked to secure a successor.

Since Mr. Mills had not taken his vacation and in view of his services extending beyond his period of employment, it was voted that he be given \$150.

The new executive secretary is expected to arrive by the first of August.

N. D. M.

### Junior Quarterlies

Please be patient!

The July-September Quarterly being prepared by Rev. Delmer Van Horn has been delayed by his long illness. Now in the hands of the printers, these junior helps may not reach all of the churches before the first weekend of August. The delay was unavoidable.

### Alfred Vacation School

The Alfred Community Vacation Church School was held from June 25 to July 6 with Rev. Neal Mills as supervisor. There were 64 enrolled, 27 being Seventh Day Baptists. The subject of study was the Bible and the courses followed the "Co-operative Texts."

On the first day the children brought drums and other instruments of noise, and after making some banners to carry, they met in the church for a worship service and then formed a parade at the head of which were carried the Christian, the U.N., and the U.S. flags. As they marched about town many parents and other boys and girls were reminded that Vacation School had begun.

The pre-school and kindergarten children group was in charge of Mrs. Myron Sibley the first week and Mrs. Ray Polan the second. They were assisted by five girls. The primary class was in charge of Beth Jacox and Alise Ogden, and the junior class was taught by Kenneth Davis and Pearl Hibbard. Mrs. Edward Crandall came in three days each week to lead music. Each morning the faculty met at 8:30 for a short worship service led by the supervisor.

On the evening of the last day of school the public was invited to a program in the church at which the boys and girls sang songs and recited Scripture which they had learned. The primary class gave a dramatization of the story of the Good Samaritan. Notebooks and handwork were on display. An offering was received and added to the money which the primary class had earned to provide Braille Bibles. N. D. M.

**PASTORS:** Please remind Pre-Con retreaters in your congregation to bring at least one heavy blanket in their bedding as nights in Alfred are apt to be cool. Also, whenever it is possible, campers should be pre-registered. Send names plus questshop preference to Paul Green, Box 44, Alfred. Remember, the \$9.00 fee covers food and board for Pre-Con plus room for Conference, too.

## For Jr. High Readers

### The Tied-Down Telephone

You probably have not yet been required to read in your English lessons, the classical story of Gulliver's Travels. One of his journeys was to the land of friendly giants, the other to the country of the Lilliputians (tiny people). As we recall the story these very tiny creatures on one occasion securely tied him down to the ground with many thread-like ropes. He couldn't move.

The Bible has much to say about the power of little things. We just looked up all the references to spiders and spiders' webs. There are only three references. One of them (Job 8: 14) says that a hypocrite puts his trust in something as frail as a spider's web. Something to think about, isn't it?

I am thinking about spiders' webs today because yesterday I did not use the telephone that rests on the end of my big roll-top desk. Today that telephone is strapped down to the desk with a whole tent of web that is too fine to see at all except that tiny particles of dust have collected on it and some of the strands reflect the sunlight. One particle of dust turned out to be a little white spider. Viewed under a magnifying glass its legs were as transparent as plastic. Looking very closely we could see the movement of another minute spider still busily weaving an almost invisible web.

What was the purpose of the structure so skillfully woven in my absence by this pair of Lilliputian spiders? I do not know. It is hardly imaginable that there could be insects small enough for them to handle if they should become entangled in the web. Perhaps it is to them a giant palace which is supported by my desk phone.

To me there is a lesson in it. The phone book with its 350 pages of telephone numbers is bound with a veil. The dial which can be turned to call 10,000,000

people in New York and New Jersey is supposedly tied in its present position. The cord, the transmitter, and receiver are anchored to the cradle and all are fastened to the desk as if to prevent me from lifting the phone and making a call.

Young people have many tiny threads spun when they are not watching — threads which might interrupt our communication with God. The spider's web is not strong enough to keep us from breaking through and reaching heaven in the early morning, but some of the other threads, perhaps more visible to our parents than to ourselves, could keep us from the joy of daily fellowship with Christ. Just as I was amazed that so much could happen to my telephone while I was busy with other things for only one day, so, too, Satan may be trying to hinder your spiritual life by tying you down to the earth and the momentary pleasures of life.

What shall we do? We must break these little strands while they are weak and destroy the microscopic spider. Our connection with God through Christ must not be hindered.

### Our Most Distinctive Feature

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#### IV

Employment is often a problem for Seventh Day Baptists because we desire Friday night and Sabbath day off. To some extent, the five-day work week in many sections of the country (rather than the six-day work week) is making it easier for our people.

There is another way many Seventh Day Baptists have adjusted: Many have entered professions, such as teaching, which usually give the Sabbath off. Some have chosen to be doctors which allows them to set their own office hours, though some illnesses must necessarily be treated whatever day of the week they occur. Others have chosen farming or carpentering to let them have the Sabbath free. These are some of the ways Seventh Day Baptists have adjusted to provide for Sabbath observance and worship.

#### V.

We observe the Sabbath from sundown on Friday to sundown on Saturday. This is the Biblical Sabbath — sunset to sunset (Gen. 1: 31; 2: 1-3; Lev. 23: 32). It is significant that we begin the Sabbath on an evening. Our manual of beliefs puts the meaning of Friday night into words which I cannot equal:

Sabbath eve thoughts send us to bed with feelings, not of anxiety concerning the business that drives us through the week, but with restful and soul-refreshing feelings, as we contemplate the presence of God and his goodness to men. As we sleep, something takes place in our minds and in our souls. Our subconscious minds restore our poise and give us power, and the Sabbath morning dawns different from all other days.

A Jewish song catches the same spirit of peace:

"Come, O Sabbath Day, and bring peace and blessing on thy wing  
And to every troubled breast, speak of the divine command,  
Thou shalt rest, thou shalt rest."

Dr. A. J. C. Bond has a beautiful poem for the beginning of the Sabbath:

Long shadows steal across the vale,  
The glowing sun sinks in the west,  
A calmness holds wood, field, and dale;  
Thus dawns the blessed day of rest.  
All worldly cares we leave behind;  
These oft our anxious hearts annoy.  
Sweet Sabbath rest with Christ we find:  
A sacred eve of hallowed joy.  
Glad day that speaks a Father's care,  
Blest eve that whispers of His love,  
A day of sweet communion here,  
Fit emblem of our rest above.

#### VI

For some reason there is not much emphasis on the Sabbath in many denominations today. Perhaps it is the controversy over which day to worship that has caused this neglect. In any case, the Sabbath is a great heritage.

It is the Jewish people who have made the most of the Sabbath. If you attend one of their services and look at their prayer book, you will see much about the sacred day. But even our denomination has had almost nothing to do with Jewish writings about the Sabbath. Jewish books maintain that the burdensome Jewish restrictions about the Sabbath were really meant to make of it a day of joy and peace. By avoiding work,

the day is saved for study and thought. One wears his finest garments and eats the best food. It is a day of joyful rest. I will read for you some of these Jewish insights:

God sanctified time, rather than space.

Six days a week we seek to dominate the world, on the seventh day we try to dominate the self.

The Sabbath is not for the purpose of recovering one's lost strength and becoming fit for the forthcoming labor. . . . The Sabbath is a day for the sake of life. . . . It is not an interlude but the climax of living.

It is not a date but an atmosphere. It is not a different state of consciousness but a different climate; it is as if the appearance of all things somehow changed. The primary awareness is one of being within the Sabbath rather than of the Sabbath being within us. . . .

By keeping the Sabbath, we are retaining a day for God. We get outside our selfish interests in our jobs. We try to make the day count for the work of the Kingdom of God in our hearts and on earth. As an English Seventh Day Baptist said two centuries ago, "The Sabbath . . . is the market day for their souls."

We also keep the Sabbath for our families. We are home together and can enjoy each other. When we are at work and about the many tasks of the home, there is not as much time for the family together. On the Sabbath with as few routine tasks in the home as possible, there is more time for each other as persons.

Sometimes we emphasize the Sabbath rest so much that we forget some of the other possibilities of the Sabbath. Often a part of Sabbath afternoon can be spent profitably with church friends. There are positive values in Christian fellowship. It is good for Christian people to know each other and profit from each other's ideas. Christianity stresses the doctrine of Christian Love; in other words, Christian friendliness. The Sabbath is a time when there can be Christian friendliness. Sometimes Sabbath afternoon is a time for calling upon sick friends: I well remember the example of my father calling upon the sick on Sabbath afternoon, as occasion arose. I would point out that Jesus went about doing good on the Sabbath day. Jesus did not retreat on it,



### What and Where Is Individual Responsibility?

By Wayne Maxson for the Mackintosh Essay Contest at Salem College, 1956 (first prize).

The threat of subversive activity in our country and the realization that this can hold more danger than military operations, has prompted many of our leaders to express deep concern over the decreasing interest in the political, religious, and social responsibilities of the citizens of this nation. High-quality political leadership is difficult to find; churches find it hard to enlist the aid of lay leadership; growing social problems are not being met quickly enough. Hence an investigation of individual responsibility is a timely one for today.

We can remind ourselves of great men in our national history who were observant of responsibility and utilized opportunities to the benefit of humanity. Such men as Benjamin Franklin, George Washington, and Abraham Lincoln are among these "Greats." No one of us supposes that he will be able to envision such responsibilities and to perform so adequately the achievements demanded of him as these men did. But the Great Teacher told of a man, much more like ourselves, who humbly accepted the responsibility shown him, and did his small part to serve mankind. This man, known to us as the Good Samaritan, showed us much about responsibility; he showed what individual responsibility is and where it is.

To this man it was helping where he was needed; it was using his time, energy, and resources to revive and sustain a fellow man. He asked no questions; he

but He spent time with people. It was then that healing opportunities arose, and Jesus made use of them. We try to make the Sabbath useful to ourselves for our peace, to the work of God, and to our Christian fellowship.

We believe that the Sabbath, while not the only doctrine of Christianity, is firmly rooted in the Bible. By setting the Sabbath apart, it is a great day for ourselves and for the Christian Church.

took no time to consider what benefits he might receive. Individual responsibility to this man was the performance of duty in the interests of others. As to where it is, he revealed that it was along the rocky road he traveled. He did not pass by as others had, to find a larger task, but gave his immediate service.

It would be absurd to attempt a list of all the political, religious, and social responsibilities we encounter along our road; the list would be endless and would serve little purpose. It is our task to be aware of today's responsibilities for us as individuals. Our principal responsibility lies in participating in the activities of our democratic order. Our freedoms are more than our rights; they are our responsibilities. Actively participating in our schools, churches, society, and government is, indeed, our privilege and our individual responsibility. Daily we meet these responsibilities. How we accept them is dependent on how observant and how willing we are. It is always possible to let someone else take the load. The Good Samaritan had that choice; he refused it to offer his meager services. In our nobleness of waiting for more qualified persons to accept the responsibilities we refuse, the task remains undone. While we defer, the foundations begin to crumble through indifference and ineffectiveness.

Yesterday's opportunities are now gone; tomorrow's we may never meet; our concern is for those facing us today. A dynamic democracy is dependent on every person as a thinking and acting individual. We as citizens of a democracy must think and act in light of the responsibilities that are ours. Only in this way may we be insured of preserving our democracy and making it dynamic.

#### Southwestern Association Dates

The Seventh Day Baptist Southwestern Association will be held at the Little Prairie, Ark., Church, Aug. 3, 4, and 5, with Pastor J. H. McKay as moderator. The suggested theme is "The Light of the World."

### LEWIS CAMP

The oldest of Seventh Day Baptist youth camps, located near Ashaway and Westerly, R. I., reports another successful camping experience for the 41 young folks who spent the week of July 8 to 15 there.

Lewis Camp provides a camping program for those above 10 years of age. The formal instruction under the direction of the dean, Rev. Paul Maxson of Berlin, N. Y., was given in the forenoons in four classes with the camp divided into two age groups and the teaching material adapted to meet the different age levels. Rev. Paul Burdick of Waterford, Conn., taught denominational history. In connection with this course a long bus trip was made to visit the old Newport Church on Thursday. Doyle Zwiebel, the summer assistant pastor at Westerly, gave a Sabbath course. His wife gave instruction on the subject of worship. The dean also had a course entitled, "Romans, the Book of Grace."

A number of others were on the staff. Mrs. Helen Sullivan from the Berlin Church was counselor and instructor in ceramics and leathercraft. Mrs. John Gavitt of Westerly was cook, assisted by Mrs. L. G. Osborn who also taught floral art to some of the older girls. The business management of the camp was in the hands of Rev. Lester G. Osborn. He also conducted an effective decision service on Sabbath eve. Miss Marilyn Osborn, recent graduate of Salem College, assisted Mrs. Doyle Zwiebel as girls' counselor.

The 41 campers came in relatively equal numbers from Shiloh and Plainfield, N. J., Waterford and Middletown, Conn., Westerly and Ashaway, R.I., Schenectady and Berlin, N. Y. One came from the Southwestern Association, following out the camper exchange being suggested by the young people's department of the Board of Christian Education.

#### Dr. Van Kirk Dies

Government and church leaders from around the world have paid warm tribute to Dr. Walter W. Van Kirk, Mt. Vernon, N. Y., internationally prominent church expert on world affairs for more than

30 years, who died suddenly of a heart attack July 6. He was 64.

Dr. Van Kirk was executive director of the Department of International Affairs of the National Council of Churches. He was stricken at Wellesley Island, N. Y., where he had gone to deliver a sermon.

In a message to his widow the Secretary of State said Dr. Van Kirk was "a Christian statesman of outstanding brilliance, insight and dedication. . . . All people who seek a just, durable peace are the poorer because he died, but everlastingly the richer because he lived."

Dr. Van Kirk had devoted his life to mobilizing Christian churches in the cause of international justice and peace. Only last month he saw the completion of a two-way visit of American and Soviet Union Christian leaders sponsored by the National Council under his personal direction. — Religious Newsweekly.

#### Mid-Continent Youth Camp

As previously announced the Mid-Continent Association was interested in two widely separated camps this year, the usual Rocky Mountain Camp for junior-age boys and girls in the Boulder, Colo., area, and a youth camp near North Loup, Neb.

This latter camp was held at Lake Pibel in the sand hills of Nebraska about 35 miles from North Loup. It is a not-too-well-developed camp site owned by a minister at Cozad, Neb. In spite of the inadequate facilities it was reported by one participating minister as having the finest camp spirit he had ever seen. It drew 31 campers from the four churches in the Association and from five states. Ten of the campers had journeyed from Boulder to New Auburn, Wis., to help in building a new church there. They are described as adding much to the camp from their experience.

All the pastors of the Association, David Clarke, Harmon Dickinson, Duane Davis, and Francis Saunders, took part in the camp program. Pastor Saunders, from the nearest church, was director. The instruction centered on "The Christian Life." Mr. and Mrs. J. Paul Green, now of Alfred, N. Y., were also on the



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staff. Mrs. Vernon Williams and Mrs. Merle Crow of North Loup were cooks.

When the campers were interviewed about what they liked best, some mentioned food, as is so characteristic of teenagers. One from Nortonville stated what probably the others felt also: "I like it all, but the vespers are the nicest, I think. We sing and then there are devotions for about a half hour. After vespers, we sing around the campfire and play games."

A number of people from North Loup joined the campers for their Sabbath afternoon service at which Rev. David Clarke preached. Some of the visitors brought picnic suppers and stayed for the campfire service in the evening.

## NEWS FROM THE CHURCHES

**NORTONVILLE, KAN.** — The church is proceeding with the calling of a pastor to replace Rev. Duane L. Davis when he leaves in the fall to take up his new work at Lost Creek, W. Va.

October 6 has been set as the date for Lord's Acre dedication. During the year ending June 30, nearly \$330 came into the treasury from personal Lord's Acre projects.

A church library plan has been announced with titles of desired books announced and an invitation for friends to contribute the price of one or more as a lasting memorial to some loved one.

While the pastor is absent on a brief vacation Rev. Clayton Faubion has been invited to preach on Sabbath morning, August 4. Brother Faubion is a Sabbath-keeping minister from Stanberry, Mo., who until recently was a minister of the Church of God (Seventh Day) and editor of their official weekly, *The Bible Advocate*. He and his wife and 16-year-old daughter attended services at Nortonville on June 30.

**NORTH LOUP, NEB.** — Those who pass by our church will notice a beautiful new sign in front of it. Sheldon Van Horn deserves credit for planning the sign and doing most of the work on it. Del Barber also gave help and suggestions.

At the annual business meeting held recently our pastor, Rev. Francis Saunders, was re-elected to serve the church. The officers of the church remain pretty much the same for the coming year: moderator, Aubrey Davis; clerk, Mrs. Ed Christensen;

treasurer, Roy Cox; trustee, Clare Clement; organist, Mrs. Harlan Brennick; assistant organist, Mrs. Merle Crow; choir manager, George Cox; Recorder reporter, Mrs. Hugh Whitford; historian, Marcia Rood.

Our church people were much interested in the Association youth camp held nearby. It is recalled that local overnight camps have previously been held for our youth on the river. They were planned by the late Walter Rood and included devotions and recreation but not classes such as were held in the week-long camp at Lake Pibel by the pastors of the Association.

## OUR SERVICEMEN

Robert M. Boehler

Div. R1

USS Amphion AR-13

c/o FPO, New York, N. Y.

## Marriages

**Foster - Cruzan.** — Charles K., son of Mr. and Mrs. John Foster of White Cloud, Mich., and Doris M., daughter of Mr. and Mrs. Ira Cruzan of R.F.D. 2, Fremont, Mich., were united in marriage on June 9, 1956, in the White Cloud Seventh Day Baptist Church by the bride's pastor, Rev. Orville W. Babcock. The couple at present resides near Grand Rapids, Mich.

## Births

**Cruzan.** — A daughter, Gayle Marie, to Mr. and Mrs. Marvin Cruzan of White Cloud, Mich., on June 23, 1956.

**Wunsch.** — A daughter, Kathryn Lou, to Mr. and Mrs. Arthur Wunsch of White Cloud, Mich., on July 4, 1956.

## Obituaries

**Branch.** — Rose, daughter of Mr. and Mrs. Samuel Belleville, was born at Lacota, Mich., Sept. 27, 1877, and died at her home in White Cloud, Mich., July 13, 1956.

She was united in marriage to Nathan E. Branch at White Cloud on July 6, 1895. To them were born three sons, W. Quincey of Lansing, Mich., Ted and Wells of White Cloud, all of whom survive. There are also two sisters, five grandchildren, and nine great-grandchildren. She has been a member of the White Cloud Seventh Day Baptist Church since its organization.

Funeral services were held from the church on July 15, conducted by her pastor, Rev. Orville W. Babcock. Burial was in Prospect Hill Cemetery. O. W. B.



Rev. Leon R. Lawton and his family who are attending General Conference en route from his pastorate in Los Angeles to their missionary appointment in Jamaica, B. W. I. Mr. Lawton will assume supervision in September of all the Seventh Day Baptist Churches on the island and will also act as headmaster of Crandall High School.