

The Sabbath Recorder

DENOMINATIONAL BUDGET

Statement of the Treasurer, July 31, 1956

Receipts		Non-Budget	
July	Budget 10 mos.	Budget 10 mos.	
Balance, July 1	\$ 10.44		
Adams Center	\$ 729*	\$ 43	
Albion	321	64	
Alfred, 1st	2,910	191	
Alfred, 2nd	677*	206	
Assns., etc.	96.04	574	
Battle Creek	1,081.90	2,645	1,474
Berlin	32.51	453*	
Boulder	38.05	402*	103
Brookfield, 1st	30.00	257*	
Brookfield, 2nd		365*	47
Buffalo		100	
Chicago	80.00	1,212*	100
Daytona Beach	31.65	501	20
Denver		517	155
De Ruyter	80.80	698	60
Dodge Center	92.47	376	60
Edinburg		189*	9
Farina	223.15	624*	
Fouke	6.60	119	
Friendship		152*	
Hammond		49	
Hebron, 1st	37.50	168*	
Hopkinton, 1st	100.85	1,081*	170
Hopkinton, 2nd	200.00	187*	100
Independence	51.00	569	44
Indianapolis	10.00	145	
Individuals	45.00	1,368	1,076
Irvington		500*	
Jackson Center		50*	
Kansas City	40.00	210	
Little Genesee	207.99	483*	
Los Angeles	25.00	768*	178
Los Angeles, Christ's		66*	
Lost Creek	28.80	795	128
Marlboro	323.01	1,682	181
Middle Island	16.50	190*	
Milton		3,772*	667
Milton Junction	113.89	1,251	22
New Auburn		68	
New York City		350*	
North Loup		431	127
Nortonville	202.80	777*	69
Pawcatuck		3,206	264
Piscataway		160	
Plainfield	210.19	4,059*	532
Putnam County		82	3
Richburg	15.00	270*	72
Ritchie	11.50	167*	
Riverside	891.89	2,062	215
Roanoke	15.00	143*	

Rockville	9.73	44	
Salem	75.00	955*	24
Salemville		120	
Schenectady	12.00	248	
Shiloh	399.25	3,054	181
Stonefort		55	
Syracuse		50	
Texarkana		12	10
Twin Cities	32.85	54	
Verona	367.06	1,119*	126
Walworth	36.00	127	
Washington	10.00	138	
Waterford	85.69	363*	115
White Cloud	92.89	663*	67
	\$5,470.00	\$45,960	\$6,912

Note: Totals in columns 2 and 3 are rounded to nearest dollar.

Disbursements

	Budget (Designated & undesignated)	Non-Budget Gifts
Missionary Society	\$1,779.89	\$ 336.19
Tract Society	301.74	
Bd. of Christian Education	533.92	
School of Theology	475.17	
Women's Society	183.30	
Historical Society	80.84	
Ministerial Retirement	624.63	295.38
S. D. B. Building	59.22	
General Conference	645.31	
World Fellowship and Service	15.98	
Memorial Fund		80.00
Balance, July 31	58.43	
	\$4,758.43	\$ 711.57

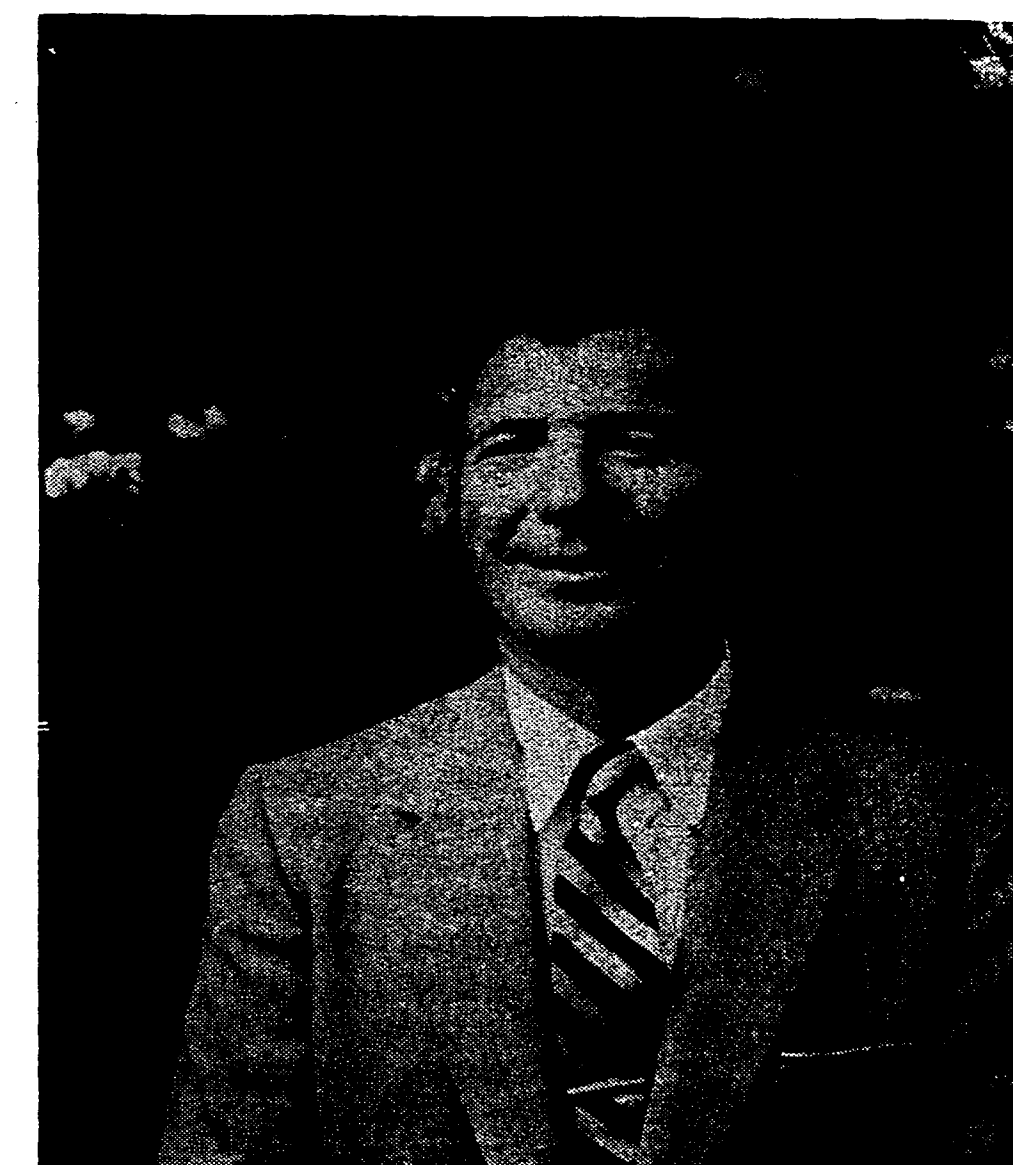
Comparative Figures

	1956	1955
Receipts in July:		
Budget	\$4,747.99	\$ 5,038.72
Non-budget	711.57	869.14
Receipts in 10 months:		
Budget	45,959.99	38,127.59
Non-budget	6,911.67	10,768.94
Current annual budget	74,113.50	70,750.00
Portion of budget raised to date	62.01%	53.9%

Olin C. Davis, Treasurer.

Verona, N. Y.

* Budget gifts from these churches have exceeded the same period last year.



New President of the Seventh Day Baptist General Conference, Charles F. Harris, head of the science department of Bridgeton High School, Bridgeton, N. J. His theme for the new Conference year: "Pray without ceasing — Abound to every good work."

NEXT YEAR'S CONFERENCE

Conference will be in the Milton, Wis., area next August. Charles F. Harris of R.D. 1, Bridgeton, N. J., was elected president, serving this year as first vice-president. The emphasis during the year will be on prayer, his theme, "Pray without ceasing — Abound to every good work."

COMING RECORDER ISSUES

A page of Conference pictures was crowded out this time as well as several good articles, especially one by Dr. Victor Burdick, missionary-elect to Nyasaland. Remember to pray for the Leon Lawton family flying to Jamaica the middle of September.

The Sabbath Recorder

First Issue June 13, 1844

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

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LABOR DAY

This issue of the Recorder bears a Labor Day date although the men and women in the office and shop of the publishing house enjoy a holiday on that date. (The Recorder is in the mails on the preceding Friday.)

Labor Day is the day when the nation officially salutes labor and recognizes the dignity of the laboring man somewhat in distinction from salaried and professional workers. They, too, are an integral part of society as we know it and as we believe it ought to be.

Today we take off our hats to all those who have a hand in producing the literature of our denomination through their manual skills and their devotion to the tasks assigned. Not only those employed by our publishing house but those everywhere classed as laborers are hereby saluted for their honest work. We pray that God's guiding hand and the conscious presence of the Holy Spirit may keep our land free from distinctions of class and from the undue frictions caused by self-interest and self-seeking on the part of either management or labor. Let us who are Christians remember that regardless of position we are all servants of Christ — the greatest dignity of upright men.

IF YOU MISSED CONFERENCE

In spite of the large delegation at the annual Seventh Day Baptist General Conference held recently at Alfred, N. Y., there were, of course, many, many folks whose prayers were with the meeting but who themselves were unable to attend. Most of the United States churches were represented to some extent and will hear those delegates talking about the gathering — its business and its inspiration. The question arises; can the Conference be evaluated in a few words?

It is our opinion that this session will be remembered by those in attendance as one of the best they have ever experienced. In structure the program was somewhat but not radically different from others. In printed form it was well conceived and more carefully developed by this president than by some previous ones. Particularly outstanding were the daily half-hour Bible studies on the Sermon on the Mount presented in hard-hitting, convincing style by the thoughtful and practical Riverside,

SEPTEMBER 3, 1956

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Calif., pastor, Rev. Alton Wheeler. (It is hoped that the substance of these studies will be available for publication in the near future.)

The foreign mission and home mission work of the denomination occupied the best hours of three morning sessions, to the pleasure and benefit of all, we believe. The other boards and agencies were given ample time to present their work to a widely representative audience. President Bond's suggestion that these programs be presented as far as possible in dramatic form was followed out remarkably well. The seriousness of Christian education, women's work, tract distribution, and Historical Society effort was not lost in any of the presentations. Each agency achieved in large measure the desired audience-holding and message-carrying purpose.

The evening and Sabbath morning sermons on the Beatitudes proved to be of exceptional quality. We might say in that respect that there were no lost evenings at the beginning of the week; the sermons were powerful from the very beginning. The audience also was large on the opening days, filling the auditorium to capacity.

A word needs to be said here — to be expanded later — about the business of Conference. A visitor attending the scheduled business sessions might have felt that the sparkle of debate was lacking — that there were few vital issues discussed. However, practically all delegates were assigned or invited to the many major committees where some problems were labored over for days. When the solutions were finally brought before the whole body there seemed to be little need for further discussion. This, we believe, is as it should be. It may be said with some point that this Conference by dint of hard labor in the committee rooms prepared the way for friction-free denominational advance at a time when it was much needed. The future is never without its problems but some of them were ironed out very acceptably.

"We do not resign to fate; we re-sign our pledge of devotion to God, the Father." — G. Ray Jordan.

SIN OF SEGREGATION

Segregation of Negro and white children in the Catholic parochial schools has been declared to be "morally wrong and sinful" by the archbishop of New Orleans in a pastoral letter sent out by him in February of this year. Now he reaffirms that statement but announces that the schools will not be desegregated for at least another year due to difficulties that have developed.

Such a dual position for a man with the power to change the situation seems hardly tenable to some of us who are not accustomed to thinking in Catholic terms. Certain Protestant leaders in the South have tried to uphold segregation by an appeal to the Bible. They have sought to dodge the ruling of the U. S. Supreme Court on the basis that segregation is not sinful. They do not want to be caught admitting that their practice is wrong and then announcing that they are going to continue in wrongdoing for at least another year. We wonder just how the archbishop is going to rid himself and his subordinates of the sin which he admits. Will these sins be taken to the confessional?

We had better not throw too many stones before checking the thickness of the glass walls surrounding us. Most Protestants both in the North and the South are upholding the rightness of the court's present interpretation of the Constitution, which implies that our government has been wrong all these years to condone segregation in tax-supported schools. That is not so far from saying what the archbishop has said except that in the one case it is the government which has been wrong in the past and is now mending its ways, and in the other case, it is a church admitting its sinful action and continuing in it.

Many very fair-minded articles have been written on the subject of integration. One of the best, in our opinion, is by Dr. Harold Lindsell, dean of Fuller Theological Seminary, in a late issue of *Eternity* magazine. We believe that the problems of desegregation should be viewed realistically. It is also our considered opinion that all religious forces should work for that end rather than against it. That is not

to say that political and economic equality such as are guaranteed by our Constitution are the same as social equality.

The aims and methods of N.A.A.C.P. though sometimes commendable are not always so. As someone has recently, and correctly, pointed out, social equality is not an inherent right; it has to be earned individually. There is not social equality within either the white or the Negro race except as it is earned. But when it is earned it should be given both within and between the races. To deny equality on the basis of color rather than character is unchristian and sinful, in the opinion of one who has as many Negro neighbors as white.

GIVE WINGS TO THE WORD

The American Bible Society is one interdenominational agency doing a work which Seventh Day Baptists can wholeheartedly support. Such support, at least verbally, has been given through the years by all of our leaders regardless of their attitude toward other interdenominational agencies approved by some and disapproved by others. All have felt, we believe, that "the distribution of the Word of God without note or comment," which is the chartered aim of the American Bible Society, deserves whatever support we can give it. Furthermore, this Bible Society has rendered considerable service to our people and churches in the free literature and reduced priced Bibles which have been available to us.

In the light of the above remarks it is a bit distressing to look at the total contributions from our churches and people as reported by the Bible Society for 1955. The pamphlet tabulates the gifts of churches under the heading, "More than 55 denominations gave wings to the Word through their gifts." What the figures say is that in 1954 our people gave \$464 and in 1955 only \$167. It looks as if some of us instead of "giving wings to the Word" had clipped the wings of the Word as represented by this particular agency.

It has been suggested that there may be a good many individuals among us who contribute money to the American

Bible Society who fail to indicate that they are doing so as Seventh Day Baptists. Certainly we do not want to be credited with something we have not done but we do have a responsibility to uphold our good name among the denominations by identifying our gifts when they are sent in either individually or through the church.

If our people are not giving more than \$167 (and we believe they are), we are in danger of being counted as a liability rather than an asset, considering the free material we receive. Our representatives to the society have been pleading for years for a more wholehearted support of this great work. We believe that there ought to be at least one extra free-will offering per year in every church. It is true that others will support this work and others cannot be expected to support our missionary budget, but we ought to do our fair share in this in addition to our own. Certainly \$464 is more nearly our fair share than \$167.

Commission and the Secretaries

Something new in committee work and Conference business this year was the suggestion by the president that during the morning hours set aside for committee meetings (beginning at 8:30) the members of Commission and the paid secretaries of the boards be available at one central place for consultation. They were not named on committees but by this arrangement were more easily called upon to give information to the various committees needing a clarification of questions before them.

The plan seemed to work to a double advantage. The committees were able to find the men they needed, and those who were not called out had an unusual opportunity to discuss matters of mutual interest and concern.

The availability of Commission members was not limited to those times when Conference was not doing business. Some committees had to overlap the public program on several occasions and to call members of the Commission to meet with them. The same was true to some extent of the board secretaries.

President's Column

Two Candles

Several of our people have asked about a symbol to help bind us together in our Sabbath observance.

It seems quite appropriate to use a lighted candle, as our past theme was on "the Light of the World" and the present theme is on "Prayer." As the candle burns, its radiant light reminds us of Christ, and as the vapors rise we think of ascending prayers to our Heavenly Father.

Two lighted candles will represent prayers for ourselves and prayers for others. One can be a symbol of prayers for the home program and the second for the out-reaching program.

In the consecration service at Alfred, many candles were lighted by President Charles Bond. Let us keep them burning. Each Sabbath eve let us unify ourselves in prayer with this symbol.

[Our new president has asked the editor to advertise that he would like guest articles on Prayer or copies of favorite prayers for his column. Please send them direct to Charles F. Harris, R.D. 1, Bridgeton, N. J.]

The New Commission Organizes

Before the close of the Seventh Day Baptist General Conference at Alfred, N. Y., August 14-19, the newly elected Commission met for reorganization. The only new member of the 6-man body is Dr. C. LeRoy DeLand of Bellevue, Mich. To him was assigned the responsibility of ministerial relations, which means that any churches desiring information about available ministers or ministers wishing to make themselves available for new pastorates may communicate with Dr. DeLand.

Albyn Mackintosh, who was retained on Commission for an extra year by recommendation of the Conference Nominating Committee, was chosen by the group to act as chairman again this coming year.

Rev. Earl Cruzan, beginning a 3-year term by virtue of being elected first vice-president of Conference, has already served very acceptably on the Commission. In the ordinary course of events he will be elected Conference president at the next

annual meeting. To him was assigned, in the reorganization, the responsibility of countersigning all checks of the Conference treasurer and of the Denominational Budget (to be known in the future as Our World Mission) treasurer.

Rev. David Clarke of Boulder, Colo., and Dr. LeRoy DeLand were named as the Auditing Committee. Bills chargeable to the General Conference should first go to Mr. Clarke for approval.

Another financial arrangement was that Charles North of Plainfield would be asked to continue promotion of the current Denominational Budget to the end of the budget year (September 30, 1956). From that point on a new committee will be asked to take over the promotion of "Our World Mission" of about \$95,000. Rev. David Clarke and Rev. Earl Cruzan were named to that committee. It is understood that they will begin very soon to explain and publicize the financial program adopted at General Conference by the representatives of the 53 churches who were present as delegates.

The Commission stated at Conference that another call was out for a new executive secretary and that they hoped to announce an acceptance of the position very soon. Until the time when the new secretary takes office Courtland V. Davis was asked to continue as corresponding secretary for the Conference.

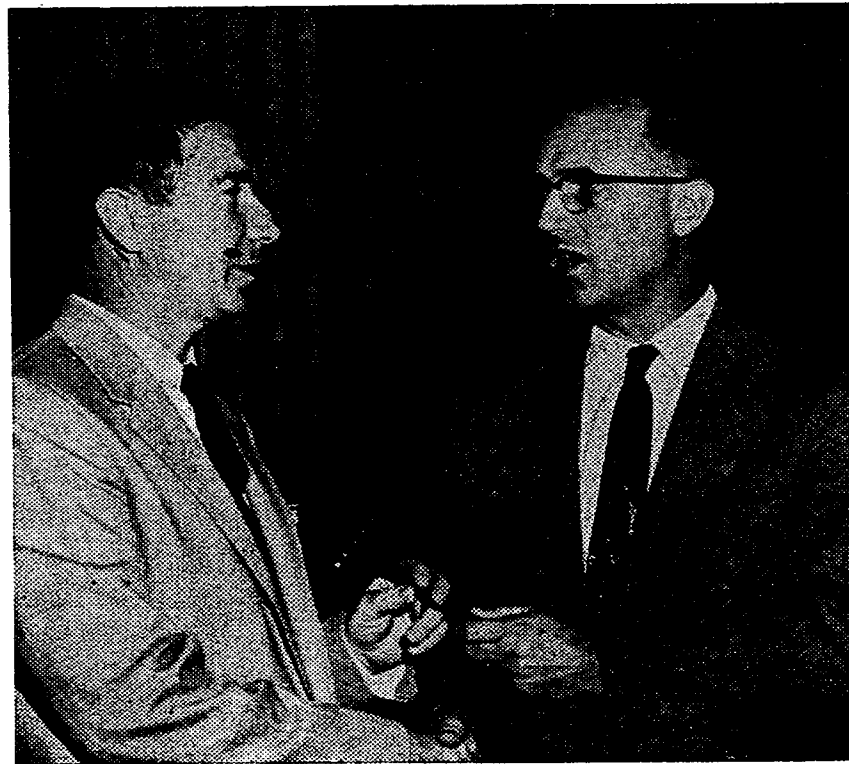
Arrangements were made for another denominational calendar for the next Conference year, presumably similar to the large card listing dates of outstanding events which was distributed to church leaders this year. The president, Charles Harris, and Rev. Charles Bond were asked to prepare such a calendar.

The annual ministers' accreditation cards were not given out at Conference as is sometimes done. It is the responsibility of the new president to send them out to all the accredited ministers, according to action of the Commission.

The report to this publication does not state where the midyear meeting of Commission will be held but it may be assumed that unless otherwise decided it will be at the Seventh Day Baptist Building at Plainfield, N. J., between Christmas and New Year's.

*Rais'ns Budget Promotion Committee

One of the inspiring moments of the recent Conference at Alfred came on Sunday afternoon when the new president, Charles F. Harris, officially took over the gavel from Rev. Charles H. Bond.



Rev. Charles H. Bond, retiring Conference president, hands the gavel to Charles F. Harris, the newly elected president, at a ceremony at the close of Conference. Mr. Harris, a brother of Missionary Secretary Everett T. Harris, is a science teacher at Bridgeton High School, Bridgeton, N. J. The gavel was later returned to Mr. Bond as a keepsake; Mr. Harris will have a new one.

President Harris made a very strong plea, which we hope may be published in full, for individual daily directed prayers for each missionary now in the field or preparing to go out under the support of "Our World Mission."

It would seem to this corner that if enough Seventh Day Baptists catch the vision and actually do pray daily for these who have dedicated their lives to the Lord's work, there will be little difficulty in raising the money needed to support "Our World Mission," plus the current Denominational Budget in the bargain!

We would remind readers that September is the last month in which to complete raising the \$74,114 required in the present fiscal year. The July 31 figures, printed last week, showed that our giving was \$7,832 more than last year, but we still

had \$28,154 more to raise to meet our goal. We can do it if we start praying today and every day for "Our World Mission," even before that program gets fully under way.

If you are in doubt about your church's giving or suggested target, compare the latest totals with the last two columns of the July 23 Recorder, page 56. Your committee has not had opportunity to recalculate the 10-month figures, but is planning to publish either 10-, 11-, or final 12-month figures at some future date. How will your church stewardship rank with others? Your contribution can make the difference!

RESOLUTION ON CIVIL RIGHTS

Since the issue of civil rights has become of importance in recent political discussion and since it is fitting and imperative that Christian denominations declare their convictions on this subject, therefore, be it

Resolved, That the Seventh Day Baptist General Conference, convened in Alfred, New York, expresses its conviction that Christian love transcends the differences of race, color, and position in life and that, whatever their political convictions, it is the duty of Christian people to speak and to act in Christian charity and to deal with all men, without prejudice, as their brothers.

Corporate Meeting of Tract Society

At 2 o'clock Sunday afternoon, September 16, 1956, the annual meeting of the corporation of the American Sabbath Tract Society will be held in the Seventh Day Baptist Building at Plainfield, N. J.

This meeting, which is primarily for the election of officers, is held on the same day as the regular meeting of the Board of Trustees. This 30-member board always has much business to be done, demanding the best thought and active participation of all who can attend. Certain actions of the General Conference will require special study during the year, beginning with this meeting. Visitors are welcome at the board meeting and all Conference delegates are entitled to vote at the corporate meeting.

MEMORY TEXT

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. James 4: 8.

Ecumenical Relations in a Student's Experience

By Kenneth E. Smith

[Remarks made at General Conference as part of the report of the Committee on Ecumenical Relations.]

My academic career has brought me into ecumenical relationships. In fact, it was through the practical side of dealing with students of various denominations and sitting in classrooms under professors with views different from mine, that I came to a vital interest in this field. But surely my case is not unusual. We are all engaged in the business of living with other people whose religious views differ from our own, and the way in which we conduct ourselves with such people might be termed "ecumenical relations."

Of course, we usually think of theological debates and councils of churches as the real meat of ecumenics, but too often we lose sight of the other side — the practical side. I say that the two must go together. We must be able to see clearly the basis for our attitudes in terms of our theology, and neither theology or the common walk of the layman can be separated one from the other. I am becoming more and more interested in the theology of ecumenics, but my first approach was practical; indeed, I was almost forced into thinking about it in order to keep my feet on the ground. So, I would like to take this opportunity to mention some experiences which convince me of the importance of ecumenical relations for Seventh Day Baptists.

I recall one social evening at the home of a professor at Garrett Biblical Institute which had an unusual twist. The students and wives introduced themselves around the circle and gave a sketch of their background, and the professor acted as master of ceremonies by asking questions, etc. When it was learned that I was a Seventh Day Baptist there were a great many

questions regarding our position, and considerable interest was quite apparent. In fact, much of the evening was devoted to a discussion of the history and polity of our denomination and the professor was as interested as anyone. One young man in the group challenged a statement I had made about early church history, and before I could reply the professor supported my contention and did a much better job than I could have done. The truth is never hurt in an honest Christian discussion.

If the Seventh Day Baptist cause has the impelling logic that I believe it has, we should never avoid ecumenical relationships. They serve our cause and show the world that our witness is not timid or fearful. That is one point.

Another point to remember is this: we can learn a great deal to our own benefit when we listen in fairness to other views. Indeed, if we believe that "God hath yet more truth to break forth from His Holy Word" we do well to study doctrines and professions that do not appeal either to our taste or our intelligence. I say it is our responsibility to be well informed in religious discussion just as it is the obligation of every scientist to be aware of conflicting hypotheses. Only by such fairness can truth prevail. Realizing that many devout Christians are closed-minded about the Sabbath, let us not be guilty of the same attitude. Our Sabbath evangelism must always be an appeal for fairness, so let us be fair.

Recently I have had a chance to observe British church life and to see what ecumenical relationships mean to the Church of Scotland and the Church of England. As a member of a small American "sect" (a term loosely used by our British brethren), I feel a distinct dislike for the "big brother" attitude toward us. Particularly do I dislike the nature of ecumenical discussions in both Britain and Germany. The assumption that all relevant discussion must center on "organic unity" is foreign both to my disposition and my theology. "All right, then," someone says, "if that is the direction the discussions of the World Council are going to take, let's withdraw." That is precisely what we must not do! Seventh Day Bap-

tists have much at stake in these matters. We have a historic position to uphold, a cause to defend, and ideals to promote.

I have attended Seventh Day Baptist, Methodist, and Presbyterian seminaries. The experience has not made me either eclectic or hybrid. Rather, it has given me a certain confidence in what my denomination has to offer to the world, and a firm conviction that when Christians get together to discuss matters which are vital to us, we ought to be there, giving and taking.

Sweet Nothings

By Tom Olson

"Say it with flowers," has been the slogan of florists for many years. Today they wish to add something to it, namely: "But don't say anything specific!"

Victor Stein, director of the Florists' Telegraph Delivery Association, said: "So many significances were attached to flowers — like the yellow rose, meaning, 'jealousy'; and the red carnation meaning, 'I'm carrying a torch for you'; and the chrysanthemum, meaning, 'You are a wonderful friend,' etc., etc."

"So the whole business of flower-sending got as out-of-hand as a lawfull of dandelions," remarked one commentator. The florists want nothing detrimental to happen to their two-billion-dollar business. Hence, they are advising people to "Say it with flowers, but don't say anything specific!"

How like many preachers! Their philosophy could be summed up in this sentence: "Talk religion, talk Christianity, talk Bible, but don't say anything specific!"

Don't tell people they are sinners in danger of perishing. Don't tell them they must be born again to see and enter the Kingdom of God. Don't tell them Christ died for our sins, and that "who-soever believeth in Him shall receive remission of sins" (Acts 10: 43). Don't tell them that "now is the accepted time," and "now is the day of salvation."

Preacher, teacher, parent, are you being pacific at the expense of being specific? If so, please review the preaching and teaching of the Lord and the apostles, and notice how specific they were. — Now.

Committee to Counsel with Conscientious Objectors

The Committee to Counsel with Conscientious Objectors to some forms of military service reported that its members had counselled with several young men with regard to their position with respect to the Selective Service system, corresponded with a young man in a midwest Seventh Day Baptist church, and had kept in touch with a young man who is serving in alternate service under the Brethren Service Commission.

The committee felt that the time had come for our denomination to take a more definite stand on such questions as: (1) the testing and use of weapons of an atomic nature in warfare; (2) the dangers to our free institutions of compulsory military training of our youth.

Therefore the committee recommended that the president of Conference appoint a committee to study these and related questions and bring in suggestions for action at next year's Conference.

NOTICE OF ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Board of Christian Education, Inc., will be held on Sunday afternoon, September 16, 1956, at 2 o'clock in the School of Theology located at 58 South Main Street in Alfred, N. Y.

The purpose of the meeting is for the election of the board of directors and such other business as might properly come before the meeting.

According to the Constitution and By-Laws of the Corporation, "Members of this corporation shall consist of: (a) All persons who are now life members of the Seventh Day Baptist Education Society, and (b) All persons who are members of a Seventh Day Baptist Church, entitled to representation in the Seventh Day Baptist General Conference.

"The only members entitled to vote at any annual or special meeting of the corporation shall be such members as were accredited delegates to the Seventh Day Baptist General Conference at the session thereof held next preceding such annual or special meeting."

— Wayne N. Crandall, President.

GLIMPSES OF CONFERENCE



Above — Miss Barbara Bivens, a trained nurse, who hopes to serve in Nyasaland and will study for two years at Providence, R. I., Bible Institute.



Courtland V. Davis, center, introduces Charles H. North of Plainfield, N. J., to Miss Nellie E. Hull, a teacher from Chicago.



Right — The people pour out of the church at the end of a meeting but seem in no hurry to leave.



These Pre-Conference retreaters on the church steps are: Back row, Ann Bond, Lost Creek; Esther Hansen, Salem; JoAnne Adams, Battle Creek; Betty Robishaw, Westerly; JoAnne Cavinder, Battle Creek. Front row: Carol Harris, Shiloh; David Camenga, Milton.

Tract Slogan Contest Winners

[Substance of tape-recorded remarks of Charles F. Harris during the Tract Board hour at General Conference]

This was a program to increase tract distribution throughout the denomination, especially by the laymen of the various churches. . . . We were quite pleased that we had two full pages of slogans, but noted with regret that very few churches have contributed these slogans. It seemed to rest with just a few churches and they really went all-out for this contest. We were offering a \$25 Savings Bond for four winners, one slogan to be used on a poster for each quarter of the year.

We tried to bring out the winning slogans in some sequence so that it would follow a pattern during the year. They are given on an equal basis. The one named first does not necessarily rate first or last. For the first quarter we chose, "The tract you hand reveals your stand." We selected this because we thought that we should all study any tract before we hand it out. . . . You would have to study the reason you are a Seventh Day Baptist. You would have to study why you are a Christian before you sent out a Gospel tract or a Sabbath tract.

We selected for the second quarter, "Where there's a need, sow a seed." That came from quite a ways west. The reason we selected that for the second poster is that after we had studied that tract we should decide the place where we could put it — in someone's hand. That again might be either a Sabbath tract or a Gospel tract. Now bear in mind that there are many other denominations giving out Gospel tracts. Our unique position is the Sabbath; yet we do want to give out Gospel tracts too.

The third one chosen was, "Our goal's saving souls." That is quite brief but we did want to have a definite one to try to get people to give out tracts of the Gospel nature.

Last, "The tract helps carry the light of Christ to the world." We thought that would be a good one to finish up in the poster contest.

The first winner is a lady who told me two days ago that she was fulfilling a dream to come to Alfred. Mrs. Albert

Ayars, that first winner, is a faithful prayer warrior from the Marlboro, N. J., Church.

The second one, sent in by George Bottoms, chairman of tract distribution of Battle Creek, was submitted by one of the young people of the church, Judy Corfitsen.

The third one was from Mrs. Rex Burdick of Salem, W. Va., a pastor's wife.

The last one was from Denver, Colo., but the name of the writer was not known by the pastor. It was said that the reason the Denver people submitted slogans was not for the money but to try to get people to give out tracts.

In addition to the four poster slogans there was also a prize of a \$50 Savings Bond for an over-all slogan. The goal was for a terse slogan. Let me read this action of the 1952 Conference at which Rev. Alton Wheeler was chairman of the committee. (Pastor Osborn was on that committee, and Pastor Lippincott was, also.) They said they wanted "a terse, yet wide-envisioning slogan to unify and enthuse the churches in the matter of Sabbath and Gospel tract distribution."

Now there were many fine slogans submitted but they were not terse. The one which won was "Travel with a tract." This is a wide-envisioning slogan. We think first of traveling carrying a tract with us; that is not the point. We travel with the tract. Our prayers go with the tract. Our thoughts are in that tract. We try to have a specific person to whom we send the tract. If we travel with it we will have a follow-up. We will go and visit that person to whom we send it or to whom we hand it, and we will follow through. This was submitted by the Helping Hand Class of Marlboro. To that class goes the big award — the \$50 Bond.

"After years of costly surveys, the experts tell us that youngsters in school will not take hard subjects like geometry and algebra, if they can get the same credits for finger painting and music appreciation. This used to be known as the law of least resistance and many ignorant parents never believed it could be repealed." — Philadelphia (Pa.) Bulletin.

INTERESTING PEOPLE SEEN AT ALFRED



David Beebe, left, writer for Religious News Service and editor of the "Conference Crier" which appeared nightly, interviews Miss Gem Smellie, a university graduate, from Jamaica, B. W. I., with the beloved Dr. O. B. Bond, returned missionary educator, looking on.



Donaid Richards, pastor of Berea, W. Va., which is his first pastorate. The women at Conference contributed generously toward the heavy hospital expense for their little baby who has been ill since birth.



Mr. and Mrs. Harold Pearson of Amsterdam, N. Y., weekend visitors at the General Conference. Mr. Pearson, a licensed minister who is self-employed in the real estate business, is the father of Rev. David Pearson now serving in Nyasaland, Africa, as supervisor of our Seventh Day Baptist work in that tropical land.

Rev. and Mrs. Henry C. Lewis, leaders of the colored church in Los Angeles, are caught by the editor's camera on Sabbath afternoon as part of a group conversing in front of the meeting place. The girl on the right is Miss Smellie. Pastor Lewis has seldom been able to attend Conference. He had a small part on the program, as did Gem also.

THE CONTROLLING ELEMENTS — LAW AND FREEDOM

[Remarks by Donald E. Richards at one of the Conference worship services.]

What great themes are expressed in Jesus' Sermon on the Mount! Remember the Beatitudes as they express to us the foundation stones of happiness. These are followed by the great themes, purity and light, the point of beginning in Christian fellowship or personal correspondence with God. Next comes the problem of control.

Immediately Jesus spoke of the law. He said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." He came to so fill law with meaning that man could easily fail to recognize it as law. Jesus then continued to say that the law would not pass away until all be fulfilled, and urged men to keep the law and teach others to observe its statutes. Law, then, serves a distinct purpose in the whole program of God. Let us investigate the place of law in God's plan.

First, we think of law as a statute or rule to govern behavior. These laws are very impersonal since we must be judged according to the manner in which we comply with the law.

Another characteristic of law is that it tries to control our outward, overt action from the outside in. Pressure is brought to bear upon us until the desired result is obtained. Although law may bring outward conformity and control, it fails to establish inner control and stability.

From a legal standpoint, if law is to govern mankind there must be a judge who will punish the offenders and vindicate those who obey. God is judge to all who are controlled by law. Those of us who break the law are plagued with guilt and consequently rationalizing our action to ease our outraged consciences. At best, a false security is obtained and personality is blighted through apprehension and fear.

If we seem successful in observing law and regulating our lives by its statutes, a real sense of accomplishment may lead us to a false evaluation of ourselves in our

achievement. We may assume that air of "better-than-thou" feeling called self-righteousness.

We may have pleasant feelings when judging ourselves according to our understanding of law. We may look pretty good when comparing ourselves with others. But Jesus lays down a stiff standard: "Be ye therefore perfect, even as your Father which is in heaven is perfect." When judged by this standard, we must always lower our heads in utter dismay, for perfection is not obtainable through law. Regardless of how good the law might be, we see that the moral law lays upon men obligations which it does not provide power to fulfill. It tells what we ought to be and do, but it does not supply the strength to be and do it.

Paul summarizes the problem of control and God's answer in these verses translated by J. B. Phillips: "The Law never succeeded in producing righteousness — failure was always the weakness of human nature. But God has met this by sending His own Son Jesus Christ to live in that human nature which causes the trouble. And, while Christ was actually taking upon Himself the sins of men, God condemned that sinful nature. So that we are able to meet the Law's requirements, so long as we are living no longer by the dictates of our sinful nature, but in obedience to the promptings of the Spirit" (Romans 8: 3-5).

The contrast between law, sin and flesh, then, is found in the ideas expressed by the words "spiritual" and "freedom." The first set of ideas deals with the characteristics of human nature; the second shows something about our relationship with God.

Freedom is a positive force of control working from the inside out. When we have through an act of faith relinquished our so-called freedom to God in complete trust, new creative forces begin to work within and through our personality. True freedom is thus found in Christ and brings love, joy, and peace. No longer do we act because we have to, but because we want to. Service rendered through love is infinitely more powerful than control by fear of punishment. Service rendered through freedom becomes intensely personal; it throbs with warmth, vitality, and

life. Life becomes creative, filled with happiness and hope.

In many ways law and freedom are paradoxical and may be expressed through the illustration of the term "word." A word is valuable according to its ability to express idea, thought, or understanding of truth. To know a word is one thing; to understand its meaning and use it correctly is quite another.

Following the same analogy, God expressed His will through the letter, or law. The law, then, is valuable in that it tells us something about God, His dealings with and revelation to man, as well as tells man about his own personal nature and control. But to know a word about God is something quite different from meeting God. Knowing the arguments of religion, or even having the correct orthodoxy or doctrine may even become a substitute for a personal commitment in service to God. We are not saved through law, doctrine, or right belief; we are saved through the grace of God through faith.

Jesus came to show that spirituality was not based upon proper observances of creeds; true spirituality is based upon an inner control of attitudes and feelings through the power of God. Law could not control these inner drives; man could not lift himself by his own bootstraps. But that which man could not be by law God has made possible through a living, trusting faith in Christ.

What, then, seems to be the controlling force of your life? Are you mechanically endeavoring to be good, to overcome the weaknesses found within your nature? Are you satisfied with your accomplishments? Or do you actively meet God through worship and prayer and receive His life and spiritual control?

"A man has deprived himself of the best there is in the world, who has deprived himself of a knowledge of the Bible. . . . There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and in all our thought the incomparable and unimpeachable Word of God." —Woodrow Wilson.

JUNIOR CONFERENCE

By Nellie Barbur

Junior Conference built its program around the theme of the General Conference, "Be happy, ye are the light of the world." The Scripture text came from Matthew 5: 14-16.

The junior-high department, under the direction of Mrs. Lina Burdick, Richburg, N. Y., studied characters from the Old Testament. Miss Mary Cartwright of Wellsville, N. Y., was her assistant. Miss Sally Clark of Independence, N. Y., accompanied the young people during their music period, assisting the younger group, also, if needed.

The primary and intermediate departments met for a period of song, Scripture, and prayer directed by Mrs. Nellie Barbur of Adams Center, N. Y. During the story period which followed, Mrs. Evert Percy, Alfred, Miss Marcia Madsen, Westerly, R. I., and Miss Betty Pierce, Alfred Station were engaged as storytellers. A "coffee break" and recreation period gave an opportunity to get in condition for handwork and Bible quiz, filmstrip viewing, and fun-songs.

Miss Madsen, assisted by Miss Andrea Reynolds and Miss Clark, directed the intermediates in making sparkle mottos, while Miss Pierce, along with Mrs. Barbur, assisted the primary in stenciling pennants of Alfred and the Junior Conference.

The Sabbath morning service was held in the Alfred Church instead of in the usual South Hall. Rev. Duane Davis and Pastor Kenneth Smith delivered fine sermons.

On Sunday morning the members of the Junior Conference marched in a body to Alumni Hall, where they took the parts of pupils in the first Sabbath school over a century ago. This was part of the Historical Society program written by Miss Evalois St. John and directed by Rev. Albert Rogers, president of the society. The three songs which they sang were taken from the book used by Amos Crandall at that time when he instigated the Sabbath school. The youngsters thoroughly enjoyed the rhythm of the old songs which emphasized punctuality in attendance at

For Jr. High

Power in Growing Things

On the beautiful hillside campus at Alfred, N. Y., in front of two of the oldest brick buildings there is an asphalt walk extending up the hill. We were on that walk a number of times during the recent Conference. What we saw amazed us. The thick asphalt in several places was humped up and its surface broken by the power of something growing. Nearby was a privet hedge. Apparently some green shoots from that hedge had decided that they wanted to grow — to thrust themselves upward — in the middle of that paved walk. They seemed to be

Sabbath school and the importance of both the Bible and the Sabbath.

The attendance at Junior Conference rose from thirty-five on Tuesday to approximately 100 on the Sabbath, averaging about 66 on the intervening weekdays. This number far exceeded our expectation. The directors of this year's Junior Conference, if asked, would advise two entirely distinct locations for the Sabbath service another year and three such divisions for the weekday activities. They believe that the attendance and interest in the junior-high group would remain more steady.

Mrs. W. D. Millar of Battle Creek, Mich., sent a few of her *Hymns for Childhood and Youth*, fresh off the press, for us to use in worship through song. At the Sabbath service the primary and intermediate group sang "God Gave Us Eyes" and the junior-high quartet sang "Creation Spiritual," both from her collection of hymns. Two of our Sabbath songs were from the collection of poems by Dr. A. J. C. Bond of Alfred.

Young people from both groups selected to lead the congregation in the various parts of the Sabbath worship service were: Russell Johnson, Margaret Willard, Megan Parry, Ronald Bond, Linda Van Horn, Courtland Davis III, John Percy, Jane and Ruth Harris, LaVern Luchsinger, and Jeffrey Harris.

flourishing in spite of several adverse circumstances.

This power of growth in nature is a wonderful thing. May we not also say that in the realm of the Spirit, power is to be found only where there is growth? Look at the young person who has lost power. Is it not because he has ceased to grow in spiritual things? On the other hand, the one who keeps feeding his soul from the riches of the Word and who draws constantly from hidden springs will show power in his life. Hard, black pavement or the scuffing steps of the passers-by cannot stem the power of the growing Christian.

Someone may say: "But I am not as strong, hardy, or as well grounded as a sprig of privet. I couldn't show such power under conditions so adverse to Christian growth. I am more like a little dandelion." We have an answer for that one. A little further down the hill we saw dandelions doing the same thing — pushing up through the asphalt where there was no crack or crevice before. To be sure, most of them are kept down by the mixture of black tar and crushed rock, but if some have the power to force their way upward you can be like them — if you will.

At another location in Alfred, the driveway of the School of Theology, there is deep, loose gravel unmixed with sand or clay. We wondered if our "88" would have the power to crunch its way through. There, again, we saw the power of growing things, small plants withstanding the hindrance.

Again, we noticed a newly seeded lawn near the creek. One day it looked as if it had been ruined by the heavy power mower turning on the soft, muddy ground. Three days later the grass stood straight and firm several inches high.

The bush, the dandelion, the little plants, and the grass amazed us with their power — the power of growing things. You, too, may surprise friends and parents with your ability to grow out of your clothes. How about amazing them with the spiritual power which can be yours if you are as careful to keep yourself growing in the Christian life you have professed?

NEWS FROM THE CHURCHES

NORTH LOUP, NEB. — The Mid-Continent Association of Seventh Day Baptists will meet with our church in October. May we be praying for a very special blessing for our church and our guests as Donald Clement, Association president, plans the program and the business.

The pastor recently started a series of three sermons based on the twenty-seventh Psalm.

* Among recent (and welcome) visitors at the Sabbath morning services were Mrs. Donald Payne and four of her children, of Dodge Center, Minn.; Simon Swenson, of Viborg, S. D., a nonresident member, and his daughter, Mrs. Al Keller, and family, of Roseville, Mich.; the Leon Lawton family en route to Conference and Jamaica; and Miss Elsie Rood, of Milton, Wis., who is spending the summer vacation at home. — Correspondent.

RIVERSIDE, CALIF. — Four camps were held during July serving some 175 campers. Pastor Wheeler's camp leadership duties kept him at camp except for the second Sabbath, when he spoke searchingly on the Tenth Commandment, "Thou Shalt Not Covet." We were privileged to hear Robert Henry the first Sabbath speaking on "The Reason for Pain." P. B. Hurley surprised us by reading the Book of James (Phillips' Translation) as the sermon on July 21. Reading of an entire epistle was a common practice in the early Church and it proved in the present to be "meat in due season." Rev. Homer Hill of the Arlington Christian Church brought the message July 28. He stressed that there must be co-operation from the individuals in the congregation to make the minister's work effective. His text was "Take heed to thy ministry."

Choir practice and the fellowship luncheons on Sabbath noons were discontinued during July and August. The congregation has been somewhat smaller than usual due to enrollment at camp with its volunteer lay leadership. Also, this is the time for vacations and several families have been away. Though some of the camps have been lighter in attendance than some years the spiritual tone has

been of the best. Great victories have been won for Christ. A sweet harmony and oneness of spirit has pervaded the leadership and the message presented found ready acceptance in young hearts.

DAYTONA BEACH, FLA. — There was a good congregation at the church service August 11 when the pastor, Rev. Oscar Burdick, preached his last sermon before he and Mrs. Burdick left for Berkeley, Calif., August 13. Mr. Burdick also spoke during the Sabbath School hour, telling us something of his faith and hope for the future service of the church.

After Sabbath School, thirty-six people stayed for a pot-luck luncheon, and enjoyed a time of fellowship in the social hall.

We had the privilege of seeing Mrs. Burdick's graduation certificate which she had just received from the School of Music of Stetson University at DeLand, Fla.

Mr. and Mrs. Burdick have successfully increased the work of Christ's Kingdom in our church. We appreciate the added blessing received from their musical ability and their interest in the children. We are sorry to have them leave, but wish them every success in their future work.

Each one present signed a card upon which was the following benediction:

"May you be kept in safety
In the hollow of God's hand.
No matter where you wander,
Over sea or over land,
And under His protection
May you life's heights ascend,
Is the prayer that's offered daily —
The benediction of a friend."

(Author unknown.)

— Correspondent.

PUTNAM COUNTY, FLA. — We held a successful Vacation Bible School from June 21-29, with Miss Joyce McWilliam of Milton, Wis., as our director. She was sent to us by the Women's Board, and was spending the summer in the South in Vacation Bible School and camp work.

We had 24 regular pupils in our school, as well as several who came one day to and Friends Today" with materials loaned visit. We used the course "Bible Friends to us by the Board of Christian Edu-

The Sabbath Recorder

cation. The slides which Miss McWilliam brought, showing some of the work of the Church of the Brethren Work Camp in Europe, in the summer of 1954, fitted in well with our theme.

We closed with a program on Sabbath eve, June 29, showing some of our work, and featuring two filmstrips from the American Sabbath Tract Society.

Our yearly Vacation Bible School reaches children and young people who have little other church contact. Two who attended our Vacation Bible School now come to Sabbath eve Bible study. — Correspondent.

Accessions

Daytona Beach, Fla.

By transfer:
Mrs. Ed (Ethel) Gavitt

Richburg, N. Y.

By Baptism:
Mrs. Grace Baker McCrea
Miss Mary Cartwright
Miss Margaret Cartwright

Marriages

McCrea - Baker. — At the Seventh Day Baptist Church, Richburg, N. Y., Sunday afternoon, Aug. 12, L. Maurice McCrea, grandson of Charles W. Saunders, Richburg, N. Y., and Grace M. Baker, daughter of Mr. and Mrs. Henry J. Baker, Sr., Bolivar, N. Y., were united in marriage by Rev. Alton L. Wheeler, Riverside, Calif. The new home will be at Richburg, N. Y.

Moreland - Clark. — At the home of the bride, Salem, W. Va., on Monday evening, July 16, 1956, Robert J. Moreland, Erie, Pa., and Mrs. Iona B. Clark were united in marriage, Dr. James L. Skaggs, a former pastor of the bride, officiating. The home will be at Erie, Pa.

Williams - Davis. — John Williams of Lost Creek, W. Va., and Miss Eulala Davis of North Loup, Neb., were united in marriage at the Seventh Day Baptist Church in North Loup, June 5, 1956. The double ring ceremony was read by the bride's pastor, Rev. Francis D. Saunders.

Thorne - Peters. — At the Peter's Memorial Seventh Day Baptist Church, Parika, British Guiana, Neville Augustus Thorne and Constance Marguerita Peters were united in marriage recently, the ceremony being performed by the bride's grandfather, Rev. J. A. Tyrrell, assisted by Rev. B. O. Berry.

Obituaries

Robbins. — Laverne, was born Feb. 6, 1877, at Wells, Minn., and died in a hospital at Hastings, Neb., July 28, 1956. Funeral services were held at his home in North Loup, July 31, 1956, with Rev. Francis D. Saunders officiating. Burial services were at Hillside Cemetery, North Loup.

Seager. — Bianca Maxson, daughter of Joseph Grafton and Bianca Davis Maxson, was born at Jackson Center, Ohio, Oct. 31, 1863, and died July 28, 1956, in St. Joseph's Hospital in Buckhanan, W. Va.

At an early age she was baptized by Rev. Simeon Babcock and joined the Jackson Center Seventh Day Baptist Church.

She was united in marriage to Rev. Lely D. Seager, May 24, 1883, with Rev. J. L. Huffman performing the wedding ceremony. To this union were born three sons and five daughters (one of the latter dying in infancy): Roswell P., Salem, W. Va.; H. Bernard, Farina, Ill.; Dr. Lloyd D., Little Rock, Ark.; Mrs. F. L. (Olive) Holmquist, Brainerd, Minn.; Mrs. H. R. (Eva) Bezant, McIntosh, Fla.; Mrs. Glenn (Susie) Ford, Buckhanan, W. Va.; and Mrs. Emil (Bertha) deWerff, Memphis, Tenn.

Her love for and ability in music enriched the church services in their many pastorates and evangelistic meetings.

After the death of her husband, Dec. 6, 1933, she began spending her winters with her son in Salem, W. Va., and her summers with her daughter in Buckhanan, W. Va. She remained very active for one of her age.

Besides her children she is survived by 19 grandchildren and 32 great-grandchildren.

A short funeral service at the Harbert Funeral Home in Salem, W. Va., on July 29, was conducted by Rev. James L. Skaggs and Dr. S. Orestes Bond. The body was then taken to Farina, Ill., where final services were held in the Seventh Day Baptist Church, July 31, with the pastor, Rev. A. A. Appel, officiating. Interment was beside her husband in the Farina Cemetery.
A. A. A.

SABBATH SCHOOL LESSON for September 15, 1956

Christ Speaks to His Churches
Lesson Scripture:

Rev. 1: 9-11, 17-18; 3: 14-22.

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.



Dr. Victor H. Burdick, missionary to Nyasaland, who completed his medical school in the East, his internship in Los Angeles, and is about to enter specialized training in New England before being sent to his mission station. Plans also call for several months' hospital work on the field in 1957 prior to taking over the Seventh Day Baptist medical work at Makapwa Mission.