

# The Sabbath Recorder

first workday at camp. Laying 125 feet of water line and interior work on the building are proposed. There is also more work for the women in the church and parish house. — Correspondent.

VERONA, N. Y. — Sabbath, March 2, was an all-day meeting. At the morning service a Baptist missionary from Nigeria spoke. He gave personal experiences of things that had happened to his family and how the Lord had prepared and had ready just what they needed when they needed it — showing that we should trust Him always and completely. Those whom He loves will, however, be tested and chastened.

In the afternoon Rev. Earl Cruzan from the Adams Center Church came to show us slides on our World Mission outlook. In the evening we had our quarterly business meeting. The acre of land next to the church is in process of being purchased. It is hoped this parcel of land will be used for a parsonage but until then we're hoping to use it for one of the Lord's Acre projects.

In the winter the young people and children had a "Grinmore Circus." The side shows and acts were truly amazing and we surely had our money's worth of entertainment. This was a project of the Young People's Social Club. Every other month they send a small amount to the Jamaica Mission. — Correspondent.

DODGE CENTER, MINN. — Inspiration has been given to our congregation by the sermons Pastor Kenneth Van Horn has preached recently on the subjects of "Sin," "Uprightness," and "Praise." These subjects have been developed to show the Christian's need of humbling himself to the point where he can accept forgiveness of sin, the opportunity of the Christian to walk uprightly in fellowship with God, and the appreciation of God's guidance throughout life. Because of His will being done in us and through us, we can feel as the Psalmist did that "praise is comely for the upright" (Ps. 33).

World Day of Prayer was observed in a united community service in the Congregational Church at Dodge Center on March 8. Our church provided the Children's Service. The Junior Choir sang and also participated in the children's choral responses and readings of the worship service.

The Junior Choir has recently been organized and has had regular practices. They have contributed to the children's part of our Sabbath church service.

On March 18 an all-day church social was held in the church basement. Mr. and Mrs. Claston Bond, Mr. and Mrs. Roy Langworthy, Mrs. George Bonser, and Mrs. Wallace Greene were the committee who planned this clever and enjoyable social. All who participated in this church social felt that the committee had been very successful in providing an unusually happy and interesting day of entertainment. — Correspondent.

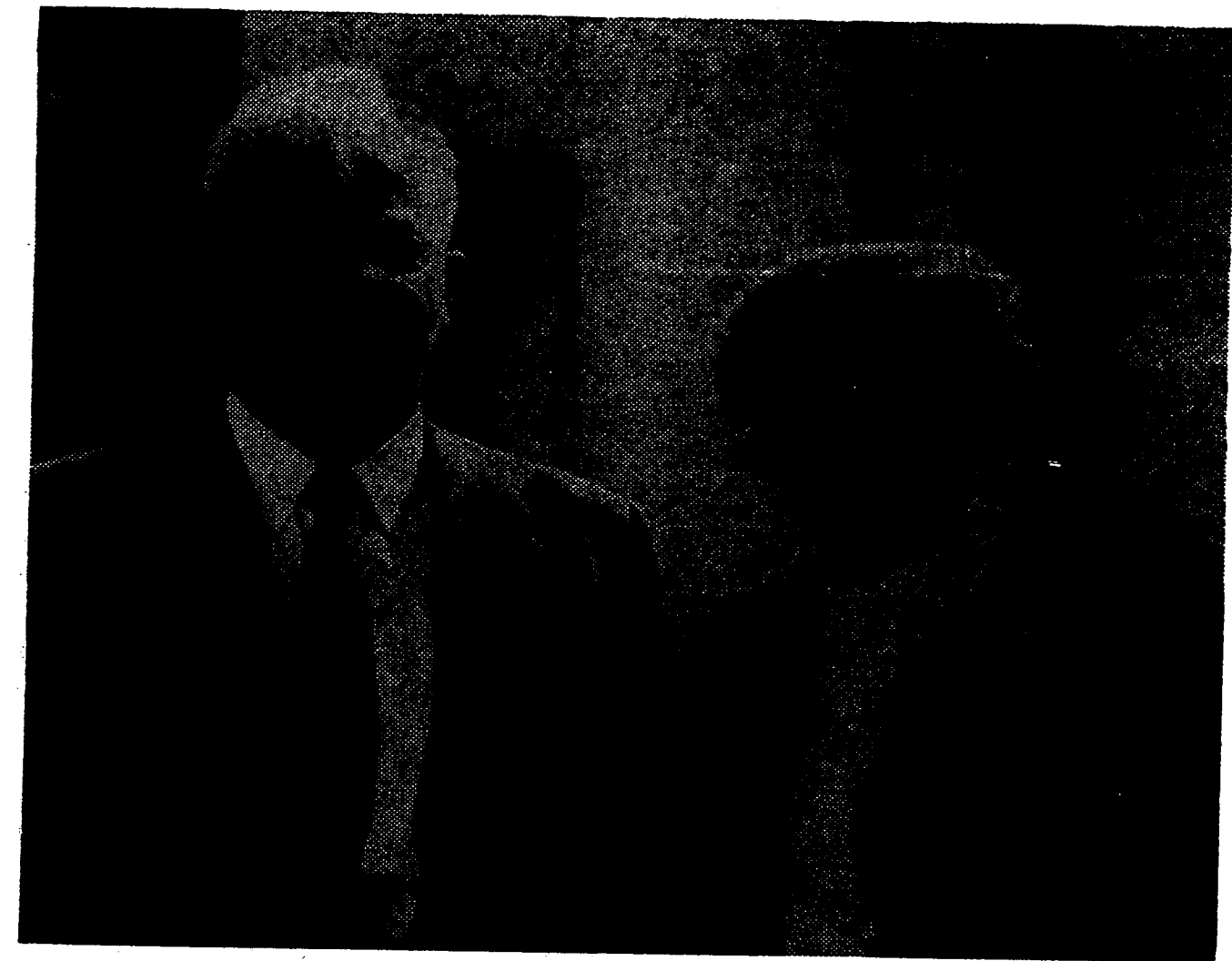
NORTH LOUP, NEB. — While the church awaits the coming of our new pastor, Mynor Soper, now in seminary at Covina, Calif., we are getting along as best we can with lay leadership for the various services of the church. At recent Sabbath eve prayer services different ones have presented filmstrips on the closing events of Christ's ministry secured from the Tract Society.

On March 16 a tape-recorded sermon from our former pastor, Rev. Francis Saunders, was used. Those who helped out in different parts of the worship were Elery King, Donald Clement, Ronald Goodrich, and Deacons Vernon Williams, Aubrey Davis, George Clement, and Cecil Severance.

Plans are being made for Vacation Bible School. Money is being raised by a soup supper to help send some young people to camp or to Pre-Con Retreat. The annual bake sale and pie and coffee serving were scheduled by the Dr. Grace Missionary Society for election day. The church has very recently installed a new electric switchboard for the church lights. — Correspondent.

## YMCA President's Committee Hears China Report

Three representatives of the YMCA who made a month-long visit to China, reported to the President's Committee of the World Alliance at a recent meeting in Geneva. Communists and Christians, the men said, seem to follow a policy of co-existence, each group feeling that time is working in its favor. The European visitors found a great deal of vitality in the YMCA movement in China.



Rev. and Mrs. Herbert L. Polan of Battle Creek, Mich., who have just completed a much appreciated five-month pastorate with the Daytona Beach, Fla., Church.

See story inside.

# 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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Terms of Subscription

Per Year ..... \$3.00      Single Copies ..... 10 cents  
Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents  
per year additional. Gift and newlywed subscriptions  
will be discontinued at date of expiration unless re-  
newed. All subscriptions will be discontinued six months  
after date to which payment is made unless renewed.

Published weekly (except August when it is  
published biweekly) for Seventh Day Baptists  
by the American Sabbath Tract Society,  
510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield,  
New Jersey. The Sabbath Recorder does not necessarily  
endorse signed articles. All communications should be  
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., APRIL 22, 1957

Vol. 162, No. 16

Whole No. 5,740

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## Crucifixion Reenacted

As the annual celebration of the crucifixion and resurrection of our Lord comes and goes we are again reminded of some of the strange and gruesome ways in which it is remembered by religious fanatics in certain countries that have long been under the sway of the Roman Church. We have friends in the Philippines who have taken colored pictures of the flagellantes, a group who on Good Friday cut their own backs with whips along a public road until they fall by the wayside, or even die.

The flagellantes have existed in many countries since the twelfth century although the practice reached its climax in the sixteenth century. In somewhat milder forms than in the Philippines, this self-castigation may still be observed in our own country in Colorado and New Mexico. South of the border it exists to a greater degree. It would appear that very few indeed would publicly whip themselves in imitation of the scourging of Christ unless the public responded to it with pity or approval. We cannot believe that those who practice the rite are either more sinful or more holy than others or that they necessarily become more righteous in the process.

The newspapers told us sometime ago of something less religious and more extreme that happened in Reynosa, Mexico. A 28-year-old Spanish-American actor named Tagare had himself nailed to a cross in the Plaza de Toros de Reynosa on a Sunday at sunset. It was a publicity stunt to which admission was charged. The crucifixion was reenacted before a near capacity audience of 5,000 people. Many of the crowd donated gifts and money besides their admission fee. The next morning, still nailed to the cross, he was taken to a nearby house where his wife charged admission to those who wanted to see him suffer. Later the mayor, Dr. Jesus Ramon Castinera, stopped the exhibition.

This was a crucifixion — without death — for personal gain. It had no relation to sorrow for sin. In fact, it was in itself a sinful act. How different from the story of Calvary as told in the Bible! Jesus had said, "And I if I be lifted up will draw all men unto me." He did not refer to the cross as a spectacle but to the atoning power of His death as the Son of

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God. He also had in mind the resurrection with its guarantee of eternal life for the believer.

Associated Press again this year calls attention to the 59-year-old woman in Germany, Therese Neuman, who reportedly suffers the agonies of the cross annually on the three Fridays before Easter. The Catholic priest, Rev. Josef Naber, who supervises the shrine-like visits to her bedside, reports that the stigmata have again appeared on her head, hands, feet, and chest and that these marks of crucifixion are bleeding. The alleged miracle is said to have first appeared in 1926. Since then 200,000 persons have filed past her bed on Good Fridays to get a glimpse of the stigmata. Some of us would entertain the possibility that this is not a true miracle and that it has no real relation to what Christ suffered in our room and stead.

In the death and resurrection of Christ the symbolism of the Christian rite of baptism was brought to completion. Thereafter Paul could describe a sublime experience and conviction, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2: 20). He could teach: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

After the resurrection Jesus showed to doubting Thomas the print of the nails in His hands to prove that He was indeed the Savior who had been crucified. Would anyone desire to see the damning scars on the hands of the actor Tagare? Could he in good conscience look upon them with anything but shame? We think not. He did not suffer in the name of Christ, but only to make capital of the cross. How different it was with the Apostle Paul who closed his Epistle to the Galatians with the words: "From henceforth let no man trouble me: for I bear in my body the marks (stigmata) of the Lord Jesus" (Gal. 6: 17). What marks of self-sacrificing discipleship can be seen in our lives? Are we willing to suffer reproach for His name, or poverty? How much of ourselves do we give to His service? Can it be said of us that we spend and are spent for Him?

## Blinded by Bigness

In a printed Palm Sunday message by Dr. Ralph W. Sockman, a subheading, "Blinded by Bigness," was used. His point was that Americans in particular find it difficult to appreciate the emphasis of Jesus on small numbers, family-sized groups, and small demonstrations. We have seen so many big things in our day that we have been blinded by bigness.

That thought could be carried far beyond the application made by the noted radio preacher. Many Christians stumble in blindness after looking at the glittering goal of one God-fearing religion, of a united Christendom, of a Protestantism without divisions, of a great denomination, or even of a very large Sabbathkeeping denomination. Have we not seen many people who were convinced that the Bible advocates no other day of rest and worship than the seventh-day Sabbath but who hesitate to keep it because "the great mass of Christians couldn't be wrong"?

Majorities can be wrong. Christianity is a world religion but it is a minority religion. It was cradled in the ancient Mediterranean world but the percentage of Christians in that area is much smaller than in our Western world. In our own land we claim that the majority of people profess a preference for Christianity and more than half are claimed on church membership rolls. But when we talk about church attendance and the sacred observance of Sunday, that is quite another matter, according to statistics. Although a few churches have attendances equal to their membership, such churches are rare. If the Sunday habits of Americans were taken as ballots, church attendance would be voted down by at least a 4 to 1 majority. We are told that in the British Isles and on the Continent of Europe the attendance situation is much worse.

How then can we allow ourselves to be "blinded by bigness"? Sabbathkeepers are, to-be-sure, a minority, but they are only a somewhat smaller minority than other churchgoers. If they hold an important truth there need be no discouragement in comparative size. The comparison is often carried a little further. Our own particular denomination is not nearly as large or as well financed as another Sabbathkeeping body. We are reminded by our historians



## President's Column

### May — Attendance Emphasis Month

April is proving to be a month of unusual weather throughout our country. Blizzards, floods, earthquakes, tornadoes, mixed with a little sunshine, are quite usual. This unsettled weather is the reason that the former president of General Conference, Rev. Charles Bond, suggested that I select the month of May for attendance emphasis this year.

Our Seventh Day Baptist Calendar was so printed, and I wish to call this attendance emphasis to the attention of all of our pastors and church leaders.

Many churches will be having programs such as Sabbath Rally Day, Family or Mother's Day, Memorial Sabbath, or other special Sabbath programs during May. The attendance for these services should be very good.

Let us all strive to have a better record of attendance at our prayer meeting, church service, and Sabbath School than that last November. Will the pastors please send this record to the editor of the Sabbath Recorder promptly, in order for him to make comparisons with other emphasis months. Commendable records will be published.

### Conference President's Itinerary

President Charles F. Harris has outlined tentative travel plans which he hopes can be worked into his heavy schedule as head of a high school department. Unable to attend the distant organization of a new church in Texarkana, Ark., he plans to visit soon the relatively new and pastorless church at Schenectady and its mother church at Berlin, N. Y.

Between Memorial Day and Salem College Commencement (in which he has the personal interest of a daughter being graduated) he plans to visit the Lost Creek and Salem, W. Va., churches.

Tentative plans call for going as far west as North Loup, Neb., early in August, prior to the meeting of the Commission in Dodge Center, Minn. He will also attend some of the Associations meeting this spring and will take part in meetings of boards as time permits.

that we have made a significant contribution to the Sabbath cause. We are still contributing much in the way of combining Baptist principles and Sabbath convictions. Our consistent testimony may yet do a great deal to keep people from being "blinded by bigness."

The Christian world needs to be reminded of the importance of recognizing some of the inconsistencies of generally accepted worship practices. Our consistency in following the clear teaching of the Bible in the matter of the Sabbath is often a welcome medicine for the eyes of Bible believers. Many are glad to be shown that bigness and truth are not necessarily synonymous or of equal consequence.

### EDITORIAL NOTES

#### Strange Political Plank

In the State of New Jersey there is a new contender for the governor's chair. He is bombarding editors with a slogan of "No taxation without representation." It sounds patriotic. We were a bit shocked when he went on to say that one plank of his platform called for the establishment of a state lottery, the proceeds of which would be used exclusively for educational and hospital facilities throughout the state. He believed that such a lottery would yield \$1 billion (over 3 times the total cost of state operation today).

When the present governor was campaigning a few years ago he was photographed watching a Bingo game which was at that time illegal. We felt it to be a compromising situation. How much more so is this plank of an independent candidate. How he expects religious editors of the Protestant press to support such a position is beyond our comprehension.

Gambling is a sin. True enough, our schools and hospitals are crowded and the tax burden is great, but to provide for the education and moral training of our youth by fostering immoral practices is a shameful contradiction and would have disastrous long-range consequences.

This candidate will not win.

Life in prayer  
Means death to care. — Sel.

The Conference theme is "Pray Without Ceasing — Abound to Every Good Work." General Conference meets at Milton, Wis., August 13-18.

### Annual Ministers Conference

Arrangements for the annual Seventh Day Baptist Ministers Conference are rapidly nearing completion. Under the supervision of the Committee on Higher Education of the Board of Christian Education, the meeting will be held in the New England churches with the Pawcatuck Church as host. The dates are April 29-May 2.

All ministers who plan to attend are asked to notify Loren Osborn, Westerly Sun Office, Westerly, R. I., as soon as possible.

The first scheduled event will be the evening meal Monday, April 29, at which the ministers will be guests of the Westerly ladies. Lunches Tuesday, Wednesday, and Thursday will be served by the host church for a nominal charge. Supper on Tuesday, April 30, will be served in the Ashaway Parish House with the evening meeting in the Ashaway Church. Supper on Wednesday, May 1, will be in Rockville with the evening meeting held in the Rockville Church.

Lodging will be furnished by the local people. We will ask a nominal registration fee to help defray the expenses of the conference based upon the distance traveled unless some better plan is presented and decided upon.

For announcement of the matters which will be considered during the program hours see Sabbath Recorder for March 11.

### PROMINENT EDUCATOR DIES

Alfred E. Whitford, one time president of Milton College, Milton, Wis., and more recently Dean of the College of Liberal Arts, Alfred University, Alfred, N. Y., died suddenly at his retirement home at Ft. Pierce, Fla., Sunday, April 13. A long time professor of mathematics, Dean Whitford was also a well-recognized leader in the business of the Seventh Day Baptist General Conference. He retired from his college work in 1946.

MISSIONS — Sec. Everett T. Harris

### The Basic Weakness of the Modern Church

(Taken from "Conversion Ought to Mean Something" by Dr. W. M. Elliott, Jr., pastor, Highland Park Presbyterian Church, Dallas, Texas.)

The great problem with our American churches is that they are waterlogged with people whose religion has meant little or nothing to them, or to the society about them, and who are much the same since uniting with the church as they were before. As William Law put it in his *A Serious Call to the Devout and Holy Life*: "In their way of life, their manner of spending their time and money, in their cares and fears, in their pleasures and indulgences, in their labor and diversions, they are like the rest of the world."

Professor Hugh McIntosh of Edinburgh, Scotland, used to say that a genuine Christian ought to be as distinguishable amongst his fellows as a civilized man among savages. If that is true, then a multitude of present-day church members are not genuine Christians at all but only "thinly veneered pagans." I guess that Englishman was about right when he said: "The Church is at present a field for evangelism rather than a force for evangelism." Conversion ought to mean something, and a genuine conversion always does.

### Conversion a Revolutionizing Experience

It is the insistent teaching of the New Testament that becoming a Christian is a revolutionizing experience. A man is presented as being fundamentally different after contact with Christ than he was before. In the Apostle Paul's words, "If any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new" (2 Cor. 5: 17). Or, as Dr. Goodspeed renders it, "If anyone is in union with Christ, he is a new being; the old state of things has passed away; there is a new state of things."

Then life is never the same after conversion. Jesus Christ makes a difference in a man — a profound difference. One cannot come to grips with the strong Son of God along any Damascus road and ever be the same again. As the old hymn put it, "What a wonderful change in my life has been wrought since Jesus came into

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**MEMORY TEXT**

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? Luke 24: 32.

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my heart." I do not mean to suggest that a new Christian should be "already perfect." I do not mean that he should experience sudden and complete sanctification. What I mean is that a man should, after conversion, be facing in a new direction, with a new heart and a new spirit, and with a totally new attitude toward God, toward himself, and toward the world. He should at least understand that the Christian life is an entirely new kind of life. The process is never entirely complete in this world, but it has surely begun.

**Not an Emotional Bubble**

Conversion, then, is not an emotional bubble bath. It means a change of direction. It means to turn around, to wheel in one's tracks, and start moving in the opposite direction. Becoming a Christian means more than accepting Christ's forgiveness. It is that, to be sure. It is that first of all. It is the received gift of God's pardoning grace that redeems us from the guilt and penalty of our sins and lets us start anew. But becoming a Christian means more than accepting Christ's forgiveness — much more. It also includes the acceptance of Christ's Lordship. So many people simply do not understand this. They think that they can "accept Christ" and go on as before, living a self-centered and self-directed life, with the same old viewpoints, and with the same old attitudes and patterns of behavior. They admit that Christ is Lord, but they do not submit to Him as Lord. And here is the basic weakness of the modern church: so many members have never moved from admit to submit.

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How can we make our local tract ministry more effective? What part does the printed Word have in our world mission as Seventh Day Baptists? How does it aid us in the promotion of the Gospel and the extension of the Sabbath truth?

— Battle Creek Church Bulletin.

**Prayer Thought**

God is looking for men and women whose eyes are red from weeping over Jerusalem. When we have learned to weep, we will learn to pray, and only then, will Jewish souls be brought face to face with their Messiah, the Christ of Calvary.

When this comes to pass, morning will dawn for my people and they will crown Him — the once despised Jesus, "King of kings and Lord of lords forever and ever." May the Lord help each one of us to hasten that glad day when Israel shall walk in Resurrection life! Amen. — A. B. Machlin.

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**Important Meetings in Rhode Island**

The annual Ministers Conference, April 29-May 2, held for the first time at Westerly, R. I., and neighboring Seventh Day Baptist Churches, may overshadow the other meetings which will precede it. Ministers are expected to gather from distant points in the United States to discuss important matters with special emphasis on publications. The guest speaker is an expert in that field, Dr. Benjamin P. Browne, Executive Director of Christian Publications (American Baptist).

Just prior to the above-mentioned conference one other significant meeting will be held in the vestry of the Pawcatuck Church at Westerly. The regular quarterly meeting of the Board of Managers of the Missionary Society is called for Sunday, April 28, at 2 p.m. This denominational agency always faces a great responsibility in evaluating reports, making long- and short-range plans and providing for the needs of its many employees on the home and foreign fields.

Quite important also is the work of the denominational Planning Committee composed mostly of the employed secretaries of the major boards. Its meeting is scheduled between the Missionary Board and the Ministers Conference with sessions to be held Monday morning and afternoon either at Rockville or Hopkinton.

It is hoped that the people of all the churches will remember the ministers and the board leaders in their prayers during their gatherings.

MISSIONS — Sec. Everett T. Harris

**Native Mission Offerings**

By Rev. Samuel Kaetzels

(Rev. and Mrs. Samuel Kaetzels were well known at Alfred where he was a member of the faculty of Alfred University. They are presently serving as missionaries in South Africa under the direction of the American Board of Missions [Congregational].)

When Easter, and Pastors' Conference are past, our churches get busy on their Malihambe offerings, which word means, "Let it go" — that is, the Gospel. This home and foreign mission fund (which is over a hundred years old in practice) has a large annual goal which is shared by individual churches on an apportionment basis. Shares vary from 84 to 336 dollars according to the church. About 2,000 dollars go to the support of their mission project among the families and relatives of "mine boys" from Portuguese East Africa. Most of the balance supplements the salaries of pastors in dependent churches in the Union.

We watch the progress of this offering very closely, not because of the amounts of money which are brought in, but because this happens to be one of the best thermometers for the morale of a church. When a church begins to complain about its apportionment, or if it completes its offering late, or not at all, we begin looking for the source of the difficulty. Usually we find — not more poverty than usual — but something radically wrong with the life of that church. When that is corrected, the Malihambe offering just happens to be one of the features of the better life.

There is another interesting reason why we watch this offering as we do. Many of our churches could not reach their goals if it were not for the support which they receive from the non-members and the non-Christians of their communities. We know that such churches have good rapport with their communities and are effectively evangelizing them. Many people for one reason or another do not or cannot become members of our church fellowship. They do not normally contribute to its current expenses. But when it comes to the mission offering, they expect to make their contribution, just as a member,

considering it their duty to contribute toward the progress of the Gospel.

**Helping Others Enriches Fellowship**

It may seem odd that a church fellowship, which is not yet in every way self-supporting, should be setting aside such funds "for others." They need our help — in our presence and fellowship, in maintaining theological training, in developing leadership training, and Zulu materials for Christian education. It is humanly impossible for them to build in the new "Native townships" church buildings of the standard required and within the time limit often given with a certificate of occupation. Yet this offering is one of the earliest funds to be set up. And although they are not yet able to take on all of these responsibilities alone and for themselves, the life of their church fellowship is immeasurably richer because their outlook includes "others."

WOMEN'S WORK — Arabeth M. De Land

**May Fellowship Day**

May 3, 1957, is the date for the annual May Fellowship Day sponsored by the United Church Women. This is the newest of the three annual days, and its purpose is to stimulate the thinking and action of citizens to improve their community in the special area chosen each year.

The 1957 theme, "Free Schools in a Free America," will focus a searching look at our public schools so that they may be strengthened. As Christians we must assume responsibility for seeing that our schools fulfill their heritage as free institutions of learning so that our children are assured the best schooling to equip them for abundant living. There are still "acres of apathy" on the part of the public toward their schools. More teachers, more and better schools for all children are possible if we want them badly enough to work for them.

Is your society participating in a community program? If there is no United Church Women's group, perhaps you could work through the P.T.A. organization to conduct a panel to air the problems in your community and to suggest some constructive solutions.

**Free Schools in a Free America  
Depend on You!**



WOMEN'S WORK — Arabeth M. De Land

## WORSHIP SERVICE FOR MAY

### Oneness in the Family

(Prepared by a member of our Adams Center, N. Y., Church.)

Call to Worship: Read Psalms 99: 5; 121: 2; Proverbs 4: 1-4

Prayer: "With deep humility we say, 'We are no longer our own but are Thine. Put us to what Thou wilt, rank us with whom Thou wilt; put us to doing, put us to suffering; let us have all things, let us have nothing; we freely and heartily yield all things to Thy pleasure, to Thy disposal.' Amen."

Hymn: All the Way My Savior Leads Me  
Meditation:

We all marvel at the evolution of a life. No wonder is quite so great as that of a mother as she looks at her own child. As the child grows, so does her own amazement at the way it all comes about.

However, while it is all happening, she does not sit by and watch. She knows that her part in the process of growth is greater than anyone else's. She knows that her part goes beyond the physical needs. She is well aware that a soul must be built up and that it is a stupendous job. How much this work can be simplified and how much more effective it can be made if it becomes a matter of family co-operation, including above all, the ever-present, the ever-concerned Maker. (Read Prov. 22: 6 and Eph. 6: 1-4.)

The time will come when the child becomes conscious of the possession of a soul. He does not know that it was started 'way back. He thinks for several years that it is new and of his own building. Even the family recreation program can consciously provide training which builds character that does not shrink when in contact with others who have not the advantage of such family soul-building co-operation.

Lloyd C. Douglas spoke in one of his sermons of the influence of home upon the growing soul. He noted that however dim the family or mother influence may seem to grow through the years through sinning to the point of despair and failure, if anything worth while is still left at

all, it is probably some little thing the family has done together. Or it may be something his mother (or father) has said. What a gratifying consolation to know, should a time of crisis, decision, despair come, that these experiences to which he unconsciously clings have been given him through the efforts of all concerned, particularly his family or a parent.

If by example in the home, a child has learned fault-finding, back-biting, "know-it-allism," have we done our best by him? If he must submit to a constant "mother-knows-best" atmosphere, or if he has learned to pretend tolerance of his father's whims and lack of understanding, just because Father pays the bills, how much of a treasury of family memories have we bequeathed him, upon which he can draw in the time of need?

We know from our own experience how great is God's grace. Have we so thoroughly convinced our child of this that he will dare to live by it?

Our own Dr. A. J. C. Bond has two poems, published in 1948, parts of which I quote:

#### The Power of Love

"When God came down with men to dwell

. . . . He came as weak;  
A babe, demanding human care;  
A mother's love and tender prayer,  
Nor crown nor station did He seek.

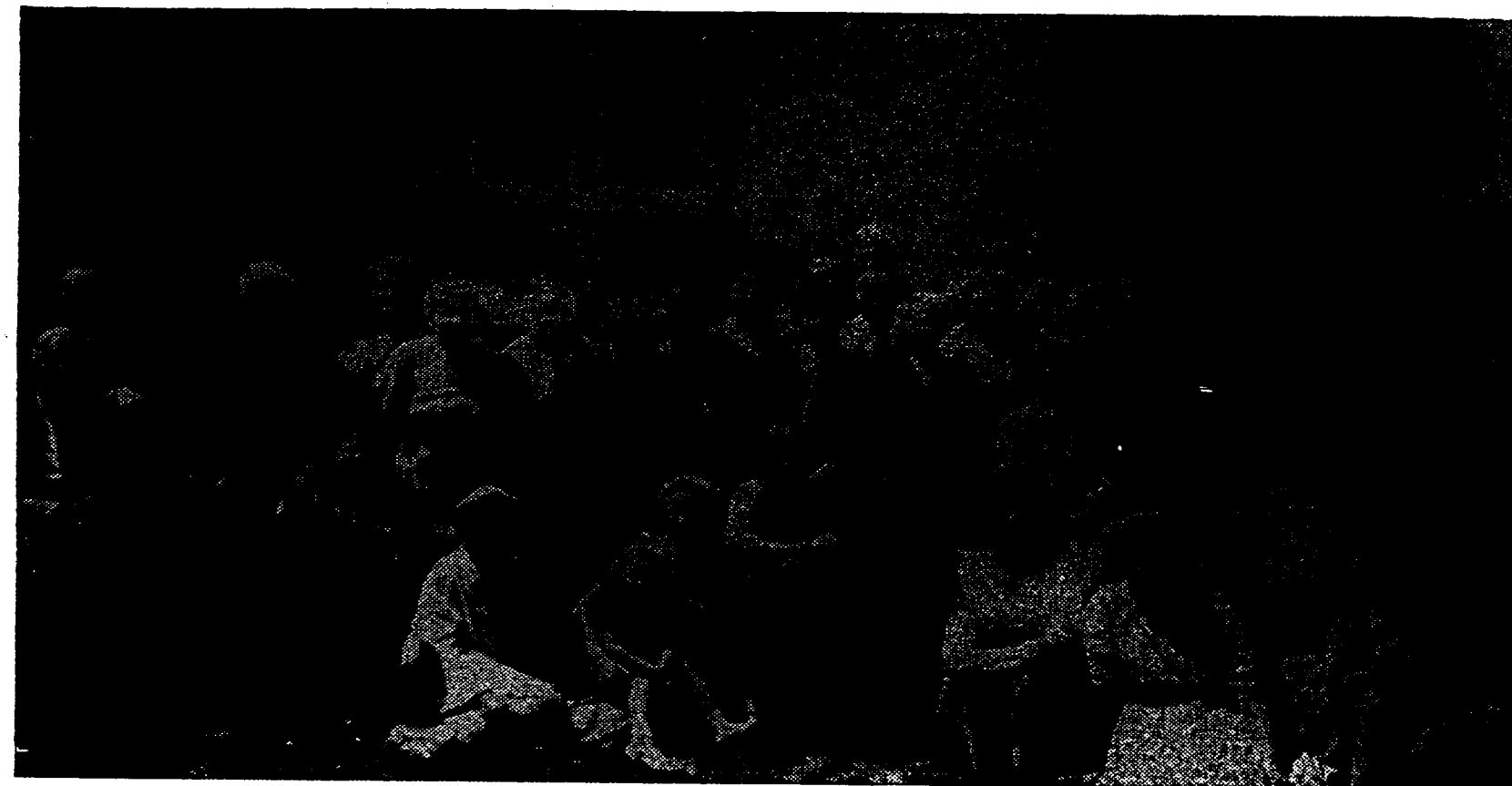
"The power to build was in His birth;  
The love that lights a mother's eyes  
Could reach right up into the skies  
And bring God down to walk the earth."

#### We Thank Thee

"For manhood's task we thank Thee,  
When stoutest hearts are tried,  
Fond parents for fond children  
Toil bravely side by side."

A Philadelphia church has a marble plaque over the entrance, bearing the words, "Gate of Heaven." Beneath this was the legend on the church signboard, "Closed during July and August." — Benjamin P. Browne, in *Let There Be Light* (Fleming H. Revell Co.).

## A SABBATH AT DAYTONA



"News from the Churches" is a heading usually found near the back of the Recorder but when one visits the Daytona Beach, Fla., Church before the tourists return to their northern homes he feels that he is in touch with many churches.

Thus it was on March 30 when the editor and his wife left a Bible Conference near Miami to spend a Sabbath with the widely representative group in our largest Florida church.

It was the last Sabbath that Rev. and Mrs. Herbert L. Polan would be caring for the church in a pastoral way during this season. They had expected to be there three months and had stayed five. Their last Sabbath was marked by the highest attendance of the year, about 65. Some had come considerable distance from points south, west, and north of the city for the services and for the fellowship lunch and program which followed. In that program a love gift of money was presented to the pastor in behalf of the church. Mrs. Polan who has long been active in the Battle Creek Church had never before had the opportunity to serve a church in this capacity. Mr. Polan upon retiring from the Verona, N. Y., pastorate married Mrs. Ruby Clarke and went to live in her home in Battle Creek. Arrangements have been made for them to come

from retirement again to serve the church next winter.

Excitement ran high at the luncheon meeting because of another special guest, Winfield F. Randolph. He could hardly be called a guest because he has purchased the home of a former pastor next door to the church and will be spending much of his time there. He was a special guest in that he had just returned from Jamaica, B. W. I., after spending 50 days building a chapel (at his own expense).

The church people and visitors were thrilled to hear Mr. Randolph's story the first time it was told — six days after the dedication of the chapel. His excellent slides and unusually clear black-and-white pictures will eventually be seen by many others besides the relatively few who saw them later in the afternoon. It is hoped that some of them may be reproduced in the Sabbath Recorder as soon as copies can be made available and appropriate captions written. Some of the story has already been told through pictures in the recent issue of *Mission Notes*, but the glory of a completed sanctuary is much greater than the expectancy of ground breaking and rough walls. These newer pictures will show our best-built country church and probably the finest stained glass window on the island.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Religious Education in Salem College

The second semester report on Religious Education classes being taught in Salem College gives us the following statistics:

There are 3 classes in the Christian Education Department with 29 students. Among the 29 are 3 Seventh Day Baptists: Nola Gray, John Harris, and Venita Zinn. The classes are "Organization and Administration of Christian Education," "Worship and Worship Programs," and "Principles of Christian Ethics." The teacher is Mrs. Martha Casey.

In the Bible classes taught by Rev. C. Rex Burdick are 34 students including 6 Seventh Day Baptists. They are Ernest Bee, Lucy Gray, Nola Gray, John Harris, Marcia Madsen, and Elizabeth Randolph. The classes are "New Testament Survey," "Life and Letters of Paul," and "Philosophy of Christian World Missions."

Nine students are enrolled in a Bible class, "The Bible as Literature, Old Testament," taught at night by Rev. Ralph H. Coon.

In the May, 1957, issue of the *International Journal of Religious Education*, there are forthcoming articles on Christian growth in dynamic groups; in fact, the whole issue is devoted to bring to the people who "do the job" in Christian Education the best insights concerning the growth of persons in group relationships coming from research and experimentation in "group dynamics," education, social work, Christian education, and theology. The issue will be written so that all of us can get a true insight as to the tremendous possibilities of advance in group action. The articles will show why groups function or fail to function. Order this copy or subscribe through your Board of Christian Education if you desire more knowledge along this line.

### SABBATH SCHOOL LESSON for May 4, 1957

God's Judgment and Grace  
Lesson Scripture:

Genesis 1: 27-28; 6: 5-8; 8: 20-22.

### TRAVEL WITH A TRACT

By Rev. Paul Osborn

(Sermon preached on a special tract emphasis day at Marlboro, March 30, 1957)

The Distribution Committee of the American Sabbath Tract Society held a slogan contest last year. The slogan chosen for first place was "Travel with a Tract" (submitted by the Helping Hand Class of the Marlboro Sabbath School). Let's consider the implications of the slogan, "Travel with a Tract."

A very elementary study of the Bible and history will show the great importance and influence of the written word. So important is the written word that God has revealed Himself and His plan of salvation through His own personal book, the Holy Bible. Many of the Bible writers expressed the thought that they were writing to tell others how to come into fellowship with God. We find this especially in the First Epistle of John, chapter 1, verses 3 and 4: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full."

One of the four second-place slogans chosen was "Tracts Help Carry the Light of Christ to the World." Today we can help our fellow men come into fellowship with God through Christ by using tracts. But we must be very sure that the tracts agree with the Bible, or they do not "help carry the light," but rather they darken the world through error and confusion. This fact makes the Publications Committee of the Tract Society important. The tracts submitted for publication must be prayerfully considered to see that there is nothing in them that would lead people astray. Before considering tract distribution, we must know our tracts, read and study them ourselves. Only then are we ready to "travel with a tract."

Taking the words of the slogan very literally, we think of physical travel. Wherever we are bodily we have a responsibility to testify of Christ and our relationship with Him and His will. A tract is one way, and an easy way, to

express this testimony. A tract, prepared in advance, can be an accurate written testimony of our Christian experience. I suggest that to "travel with a tract" is one way in which we can "be always ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3: 15).

### Constant Reminders

Tracts are also constant reminders. They always say the same thing, and that is important. A missionary in Mexico related an experience of an Indian chief and a phonograph. Procuring a record of the Gospel message in the dialect of his tribe and a spring-motor phonograph, the chief had the record played. At the end of the first playing, he requested that it be repeated. A second, third, and even fourth time the record was played. Finally the chief was satisfied. "It must be the truth," he grunted, "it says the same thing all the time." We know that people may be made to believe falsehoods if they are often repeated to them. That should increase our zeal in seeing that the truth is spread through tracts.

In this age of modern travel, when we can cross the country from coast to coast in less than a day, we have a great responsibility to "travel with a tract," using those leaflets which are continually reminding their readers that God has a purpose and a plan for each life. Wherever you go there's a chance for you to use tracts, to reveal your position as a Christian in a silent and unobtrusive manner. Remember, "The Tract You Hand Reveals Your Stand" (another of the four second-place slogans).

### Mental Travel

There is another form of travel which I will call, for lack of a better term, mental travel. With our modern methods of communication mankind today can broadcast his thoughts much farther than he can reach physically. Looking into the world today we see the need for Christ is far greater than can possibly be met by physical travel. There are not enough preachers, not enough missionaries, not enough Bible teachers to deal with the individuals who wish to hear the message of salvation. So each Christian must be-

come a messenger of the Good News. Another second-place slogan was "Where There's a Need — Sow a Seed," and it expresses very well the condition of the world and the responsibility of the Christian. That seed to be sown can be found in a tract.

The Tract Society sends quantities of tracts to a few individuals who distribute them in their particular areas. They have overcome the "time" barrier and are able to reach many more than they could speak to individually. The mission fields cry out for quantities of tracts, for other lands do not have the vast amount of literature, either good or bad, that we do in this nation. The need for literature to satisfy the needs of these people is apparent. Daniel Webster once said, "... if truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will. . . ."

There are places TRACTS could go where only you can send them. Any letter, be it the payment of a bill, or merely a note to a friend, can carry your testimony in a TRACT, with little or no extra postage, only if you enclose a tract in the envelope. Some people mail additional tracts by scanning the newspapers for names and addresses of people who might be receptive to the testimony of a tract. Some good rules to follow are: Never send anonymously; never send bulk quantities; always select and send an appropriate tract and write a short note of sympathy or congratulation, whichever is called for. "Tracts help carry the light of Christ to the world" — but they only help. "Where there's a need — sow a seed." There are many ways you can travel with a tract.

### On Wings of Prayer

But we must remember that our task is not just to intellectually enlighten our fellow men. We are not trying merely to acquaint them with the facts of salvation and the Sabbath. The fourth of the second-place slogans expresses the true purpose of traveling with a tract: "Our Goal's Saving Souls." There must be a third method combined with our physical



## Teen Talk

### Need Bigger Dead End Signs

The front page of the *Westerly Sun*, a daily Rhode Island paper owned and edited by Seventh Day Baptists, carried a thought-provoking picture recently. In the most conspicuous place on the page a very clear photo by the *Sun* photographer covered three columns of space. A city councilman of Richmond was standing beside a "Dead End" sign of the usual size, perhaps two and a half feet high. It was nailed to a black-and-white striped fence. There was also on the other side a good-sized red reflector sign.

We can't all be interested in the highway problems of Rhode Island or the difficulties of the nearby home owner who wants a more conspicuous sign put up. You can guess why he is anxious about it. Motorists and truckers traveling the road late at night fail to see the signs until they get trapped in the dead end. Then they come knocking on his door to get directions as to how to get out of their trouble. He likes to be helpful but he also likes to sleep at night.

Can we see a little lesson in that rather common problem? Perhaps some of you have lived near a dead end street and have had to help people whom you thought were foolish not to notice the sign. It may be that you, too, are old enough to drive a car and have found it quite a problem to turn around once you find yourself in a dead end street. In either case you would wish somebody would put a bigger sign at the entrance of it.

Are the "dead end" signs in the Bible large enough to be easily seen? Here is one: "There is a way which seems right to a man, but its end is the way to death" (Prov. 14: 12, RSV). If that is true of grown men isn't it also true of boys and girls of teen-age? We do not like the stop signs erected by parents and school authorities, but if we stop to think, there is usually some good reason for them. They may be marking a way that seems right but is really a dead end street. If we get caught in the dead end of disobedience to civil law we wish someone had put up a bigger sign. Isn't the same

and mental travel. Each tract must be sent out with prayer. We must travel spiritually. Just to "strew" tracts around does not fulfill our obligation. We must, as spiritual beings, spread truth with tracts, following each one with prayer.

The American Board of Missions to the Jews has a plan whereby individuals take packets of tracts and an address of some Jewish family and each month or two mail a tract to that address. Before the packets are given out, the recipient is pledged to pray for the mission of the tracts sent, that they might be used by the Holy Spirit to bring the family or individual to a saving knowledge of Christ. Our goal in sending tracts is not to boast of our justification before God in Christ, nor to defend or brag about our Sabbath observance. We must be interested in the eternal destiny of others. As Christians, "our goal's saving souls." Always pray and work for the salvation of souls.

Tracts help carry the Light of Christ to the World. But they do not do it by themselves. Tracts are no good lying around gathering dust. They are your helpers. You can travel with a tract.

### Temperance Resolution

Whereas, there has been a consistent attempt by the present federal administration to build a political and moral atmosphere in the nation's capital conducive to responsible government; and

Whereas, that atmosphere has been fostered by the frequent outlawing of alcoholic beverages in office parties, at state functions, and in other areas of political life; and

Whereas, President Eisenhower has manifested a continued interest in the spiritual and material welfare of the people of this nation; therefore, be it

Resolved, That the National Temperance and Prohibition Council commend the administration and the President for such steps as have been taken, and urge a continued effort toward the elimination of alcoholic beverages from all national governmental life.

thing true in our religious life and our relationship to Christ?

Young people have sharp eyes. Many of them are excellent drivers. Let us be among the number who see the danger signals ahead and keep on the right road. A knowledge of the Bible, a life controlled by Christ and directed by the Holy Spirit, these things are what we need. Possibly we, too, can help some other young person avoid one of the many dead end streets that branch off from the way of righteousness.

### Deacon Lewis F. Randolph

Lewis F. Randolph, a deacon and very prominent leader of the Seventh Day Baptist Church of Second Hopkinton, R. I., is dead at the age of 88. For the past year or more his health and activity had been considerably impaired.

At the age of ten he was baptized and joined the Second Hopkinton Church of which his father was pastor for thirty years. He was ordained deacon May 3, 1926, and remained a faithful, active leader throughout his life. His death is a deeply felt loss to the church and community.

On June 13, 1913, he married Rotha W. Lewis who survives him. They had no children. His older brother, Curtis F. Randolph of Alfred, N. Y., died several years ago. Other survivors are two nieces, Mrs. Harley Rittenhouse and Mrs. Frederick Brooks, both of Rochester, N. Y.

Funeral services were conducted by his pastor, Rev. Neal D. Mills, assisted by Rev. Charles H. Bond of Westerly. Burial was in Oak Grove Cemetery in Ashaway. The church authorized the following resolution of respect signed by the clerk.

WHEREAS, our brother, Deacon Lewis F. Randolph, passed from this life on the 18th of March 1957, and

WHEREAS, his life was spent in this community as a faithful and active member and deacon of this church, therefore be it

RESOLVED, That we, the Second Hopkinton Seventh Day Baptist Church, do express our sense of loss, our sympathy for his bereaved loved ones, and our faith that we shall meet again in the life eternal.

### A Plan for Atomic Peace

By Rev. Paul S. Burdick

Recognizing the danger to all of us in an unrestricted atomic war, and yet the difficulty of preparing a plan for effective inspection of the build-up of atomic weapons, or of the secret plans for their use in aggressive warfare, we are all giving careful and prayerful consideration to the problem in the hope that means may be secured by which the race in atomic arms may be checked, and the latent forces enclosed in the atom may be turned to useful purposes.

It seems to me that the only effective solution lies with the great scientists of the world. They have the means of knowing what a great build-up of atomic weapons in any part of the world presages. They have the power, either by refusing to work, or of "dragging their feet," to seriously hamper the progress of any new dictator toward world domination.

I would suggest, then, an international meeting of all leading scientists, looking toward a sort of union of scientists, dedicated to developing this power for peaceful uses, and opposing its unrestricted use in any future war. They are intelligent enough to understand what damage can result. They are also in such a position of leadership in their own countries to insist upon certain limitations in the making and use of atomic weapons. No one else, as I see it, has such power, influence, and knowledge.

The first step, then, would be the calling of a great international convention of scientists, especially those engaged in the problems surrounding the making and use of atomic power, perhaps at Geneva. Of course such a meeting would be opposed by the military of all countries, for security purposes, but science should be international, and those engaged in it should be internationally minded enough to find a way. The possible security risk would be far outweighed by the advantages resident in such an action.

"Peace cannot be imposed; it can only grow." — Charles H. Malik, Lebanon's foreign minister.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Religious Drama Workshop

The power of drama in teaching religion is often overlooked in our teaching organization. Most of us feel that if we knew more about staging and drilling for a drama, we would try it more often. Good training is not often available, but there will be a fine opportunity this July for those who are interested and can get away to attend. The Ninth Annual Religious Drama Workshop of the Division of Christian Education of the National Council of Churches will be held at Lake Forest College, Lake Forest, Ill., July 20-27, 1957. It is designed for adults, and only those who are 18 or older may attend. The program is planned to meet the needs of leaders working in the local church or college campus, or training other leaders for work in the field of drama in the local church. The cost is high for one church to send a delegate, but an Association or college might find it highly profitable to send an interested worker who will teach others. The fee is \$60 for the week, and it includes room and board for the entire period, insurance, a complete workshop report, and a newsletter. Any individual or group interested may contact the Seventh Day Baptist Board of Christian Education.

### Counterfeit Coins

(Experiences related by Lois F. Powell, scholarly minister's widow, a lone Sabbath-keeper of Princeton, Mass.)

A few years ago in the city of Worcester, Mass., counterfeit 50-cent pieces, evidently inserted in trade, were found in ten-cent store cash registers, and alarms were circulated for the staff workers to be on the alert for customers who brought the counterfeit coins to the store.

A counter clerk, a young woman who lived on a street near where I was staying, detained at her counter and cash register a young man customer. She was saying, "If you will pardon me a few minutes, I will have to go over to another counter for one of those items you asked for."

Her adroit discernment and signals to the law officer on guard, led to the arrest

of the young man so quickly he had no time to conceal the counterfeit coins he planned to use to cheat the public and the nation.

When the opening day of Lent appeared on our calendars, a man placed in circulation a leaflet which said on the first page, "Ten ways for better observance of the Christian Sabbath. Try them next Sunday." Those few words seemed to carry an idea as false as the counterfeit fifty-cent pieces placed in public circulation by a young man dedicated to that deceptive business. He broke one of the Ten Commandments, namely the Eighth: "Thou shalt not steal." And the leaflet conspired to break that one and the Fourth: "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God."

The counterfeit coins were realistic metal created by God originally, but designed, shaped, and labeled by human ingenuity. The inscriptions were dishonest in character because not coined in the United States mint, but designed to deceive the public mind.

The other counterfeit, the so-called "Christian Sabbath," is a realistic day of twenty-four hours. But the label "Christian Sabbath" is a counterfeit label designed by human concept, an inscription dishonest in character because not made by the Creator's hand nor sanctioned by Christ. It was made by human hand with a purpose, as I believe, to deceive the public mind.

Who will be the alert honest staff workers in our Creator's Kingdom here on earth to devote their talents to assist in the "arrest" of the counterfeiters?

Inspired young women, young men, and trained officers on the staff of our Heavenly Father's Kingdom are as necessary to its success as in protecting the public from corrupt mintage of silver coins bearing false imprints.

[This article is expanded from briefer remarks in the March 11 Recorder in response to requests received by the author.]

Plan to attend General Conference  
Milton, Wisconsin, August 13-18

### CHURCH MUSIC

By Dr. B. F. Johanson

The beginnings of music are veiled in the dim uncertainties of antiquity. Therefore ancient peoples in their mythology attributed its origin to their gods. Early Scripture references may well have been to secular music. "Jubal . . . was the father of all such as handle the harp and organ" (Gen. 4: 21). Laban the Syrian would have sent his son-in-law and his daughters "away with mirth and with songs, with tabret and with harp" (Gen. 31: 27). At that early stage in human history there was evidently an established musical culture.

When music came to be recognized as a part of a religious service it was generally believed that the voice in song was more acceptable to God than the voice of the instrument. The human voice carried a message. The instrument could create a mood but could not convey a message.

At the beginning of the Christian Era instruments were not used in the synagogue. This applied to Judaism as well as to the New Testament church. At least two reasons have been advanced for their prohibition. The Jews had lost Jerusalem, the center of their culture and religion. Joy which could be expressed with an instrument was considered inappropriate. Then the pagans had put musical instruments to an unholy and ungodly use. Instruments were guilty by association with sin. This latter attitude is not too far removed from our day. The saxophone is supposed to have put sin in syncopation. The fiddle, used almost exclusively in the social dance a generation ago, was not considered a fit instrument for a religious service.

While some of our hymns are based on the Psalms and Scripture texts, the message of many religious songs today departs from these sources, and may even, veiled or openly, express the theological creed of the author. Singers may not realize that they are voicing, while they sing, religious viewpoints that they do not even believe. Our own church hymnal, and the one used by several of our Seventh Day Baptist churches, contain songs written by a dozen different denominational authors: Catholic, Unitarian, etc. Perhaps we should

be more discerning in the selection of the songs we sing and not use them simply because we like the tune. At least, let us give some thought to the words and know what we are singing about. — **Friendly Guest**, a mimeographed publication of the Battle Creek Seventh Day Baptist church.

### WHAT IS MAN?

"A man is standing at Fiftieth and Park Avenue in New York City; he is waiting for the light to turn. Who is he? To the statistician standing at the window high above he is one unit in a crowd. To the biologist he is a specimen; to the physicist a formula of mass and energy; to the chemist a compound of substances. He is of interest to the historian as one of the billions of beings who have inhabited this planet of ours; to the politician as a vote; to the merchandiser as a customer; to the mailman as an address. The behaviorist sees him from his office across the street and tags him as an animal modified by conditioned reflexes; and the psychiatrist in the next suite, as a particular mental type deviating in one way or another from the alleged normal. Each science pinpoints the poor fellow from some particular angle and makes him look foolish, like the candid camera shot that catches you in the middle of a yawn. Let any one of these specialists pigeonhole you and get you to look at yourself through his single eye and what you see will not be a man, but a fragment of a man. . . . But what is man like? . . . What gives him a unique dignity? Beware of asking — that way lies religion. And religion, according to our communist friends, is the enemy of man. . . . The minimum reading of history will convince you that religion is the background of our modern democratic ideal and the two forces had better get together if democracy is to work." — **Conrad N. Hilton**, president of Hilton Hotels, in *Christianity Today*.

"The true Christian knows that it is morally wrong to accept a compromise which is designed to frustrate the fulfillment of Christian principle." — **NCC** statement drafted by **Martin Luther King**.



# The Sabbath Recorder

## OTHER FOLDS AND FIELDS

More than a quarter of a century ago, the Church of the Brethren (American) established, in northeastern Nigeria, a hospital for Hansen's disease (leprosy) which drew patients from forty-two different African tribes. In the years since its formation, the Garkida settlement has become one of the most notable Christian communities in all Nigeria. It is renowned as a settlement where people of many different dialects and customs live and work together in an atmosphere of peace, harmony, and co-operative brotherhood. And its Christianizing influence throughout a strongly Muslim area is constantly widening as discharged patients return to their home communities, missionaries report. Today in six government-owned and maintained village treatment centers in surrounding areas, Garkida's doctors and nurses have full medical direction and control.

About forty Russian Bibles a week are going to refugees in Manchuria from the Hong Kong office of the World Council of Churches. The Bibles, which have been sent for about a year, are always promptly acknowledged by the persons receiving them, says Director Lilli Neugebauer of the WCC office in Hong Kong. According to reports from China, many Bibles are sent on to Russia.

### Hammond Church Grateful

The Hammond, La., Church wishes to express gratitude to the Commission for making it possible for a committee to go to Hammond and to Houston, Texas, in the interest of the Nursing Home near Hammond which, it is hoped, may become a reality. The committee is to be greatly commended for the many miles it traveled and the untiring effort given for the cause.

Mrs. Richard Raiford, Clerk.

### HISTORY OF ALFRED UNIVERSITY

Dr. J. Nelson Norwood, president emeritus of Alfred University, brings out in early May the book on which he has been working for some time entitled *Fiat Lux*. It is a fresh history of Alfred University in the inimitable style of this well-qualified historian. Published by Humphrey Press in Geneva, N. Y., this five-dollar book may be ordered from the University, Director of Alumni Affairs.

## Program of Extension and Growth

The denominational publishing house is now completing work on an important booklet entitled *A Program of Extension and Growth*. Prepared by the Coordinating Council during the past year, this valuable guide will first be distributed at the Seventh Day Baptist Ministers Conference at Westerly, R. I., on April 29. After the ministers have had a chance to see how it can be used to foster new interest and develop new churches, it will be distributed more widely to workers everywhere. The Planning Committee and Commission hope that this rather detailed guide will prove effective in promoting evangelism and church growth.

## Accessions

Battle Creek, Michigan

By Letter:

Richard Maxson

Mrs. Richard (Marion Burdick) Maxson

By Testimony:

Mrs. Rachel Hannah

Mrs. Stella Hibbard

## Births

Smith. — A son, Jerry Darrel, was born to Albert and Darlene (Crouch) Smith of Topeka, Kan., on March 11, 1957.

## Obituaries

Randolph. — Lewis F., son of Rev. Lewis F. and Elizabeth Davis Randolph, was born in Hopkinton, R. I., May 6, 1888, and died March 18, 1957, in Westerly. (More extended obituary elsewhere in this issue.)

Kenyon. — Florence I. Merritt, daughter of Dwight R. and S. Ann Main Merritt, was born November 1, 1873, in Hopkinton, R. I., and died March 10, 1957, at a nursing home in Hope Valley.

At an early age she joined the First Hopkinton Seventh Day Baptist Church of Ashaway in which she served actively as Sabbath School teacher and in many other ways. She was married to Deacon John S. C. Kenyon on January 1, 1902. She then joined the Second Hopkinton Church where her husband belonged.

Besides her husband she is survived by a daughter, Mrs. Alexander P. Austin of Lower Pawcatuck, a son, R. Merritt Kenyon, Sr., of Hopkinton, two grandchildren: Raymond M. Kenyon of Sanford, Fla., and Harold R. Austin of Old Mystic, Conn.; four great-grandchildren; and a sister, Mrs. Earl D. Burdick of Orlando, Fla.

Funeral services were conducted by her pastor, Rev. Neal D. Mills, and interment was in the Oak Grove Cemetery, Ashaway. — N. D. M.



Westerly Sun Photo.

### Historic Jedediah Davis House near Ashaway, R. I.

Our colonial ancestors in New England made special provision for the additions to the family with cribs for the babies near the great fireplaces. A grandfather's clock ticked away the hours as the cradle rocked. Nearby would be a family Bible to bring up the children in the nurture and admonition of the Lord. See story on page 263.