

The Sabbath Recorder

Births

Curless. — A daughter, Wylene Ruth, was born to Corporal Paul and Leonora (Todd) Curless on January 10, 1957, at Neosho, Mo.

Babcock. — A son, Taavi Kirk, was born March 17, 1957, to Bryce and Carol Babcock of Tuolumne Coop Farm, Modesta, Calif.

Obituaries

Hull. — Helen M., daughter of Ormanzo and Ida Tanner Cottrell, was born on March 28, 1892, at Milton Junction, Wis., and died in the hospital at Edgerton, Wis., on March 7, 1957.

In 1907 she was baptized by Rev. George Lewis and joined the Milton Junction Seventh Day Baptist Church.

After attending Milton College she was married to Lester Hull. To them two sons, Lawrence W. and Wayland E., were born. Mr. Hull died while the boys were young, leaving Mrs. Hull to rear her family. She trained herself as a librarian and served the Milton Union High School for eighteen years in that capacity.

Following her marriage Helen Hull affiliated with the Milton Seventh Day Baptist Church and was faithful throughout the years.

Surviving her are her two sons and eight grandchildren.

Funeral services were conducted in the Milton Seventh Day Baptist Church by Pastor Elmo Fitz Randolph, with interment in the Milton Junction Cemetery. — E. F. R.

Maxson. — Minnie Alice Macfarlane, daughter of William and Eliza Shaffer Macfarlane, was born in West Willington, Conn., May 25, 1861, and died at her home on the Great Neck Road in Waterford, Conn., April 4, 1957.

She was married to Herbert B. Maxson October 19, 1881, in New London. Mrs. Maxson was the oldest member of the Seventh Day Baptist Church and of its Ladies' Aid Society, both of which she faithfully attended as long as she was able. She was a devoted wife, mother, and homemaker. She is survived by two daughters, Miss Helen Maxson and Mrs. Leslie A. Avery, both of Waterford.

The service was in charge of Rev. Paul S. Burdick assisted by Rev. Harold R. Crandall of Rockville, R. I. Interment was in West Neck Cemetery. — P. S. B.

Todd. — Ruby C., daughter of Charles L. and Myrtella Maxson Clarke, was born at North Loup, Neb., August 25, 1888, and died at Daytona Beach, Fla., February 14, 1957.

She was baptized by Rev. T. J. Van Horn and joined the Brookfield, N. Y., Seventh Day Baptist Church when she was eleven years old.

In August, 1906, she was united in marriage with Clarke M. Todd and to this union two

children, R. Loyal, and Bernice E., were born.

In 1935 the family moved to Milton, Wis., where they affiliated with the Milton Church and have been faithful and active through the years. Ruby Todd was devoted and effective in her relationships to her family, her church, and the community.

In addition to her husband and two children she is survived by two grandchildren.

A memorial service was conducted in the Milton Seventh Day Baptist Church by her pastor, Rev. Elmo Fitz Randolph. Interment was in Milton Lawns Cemetery, Janesville, Wis. — E. F. R.

Whitford. — Albert Edward, son of Professor and Mrs. Albert Whitford, was born in Milton, Wis., in 1875, and died at Fort Pierce, Fla., April 14, 1957.

Educated in the schools of Milton, he received his bachelor of arts degree at Milton College and his master's degree from the University of Chicago. As an educator Doctor Whitford served thirty years on the faculty of Milton College — nine of these years as president. Following his association at Milton College he taught on the faculty of the University of Wisconsin for two years and then went to Alfred University where for twenty years he taught mathematics and was dean of the College of Liberal Arts.

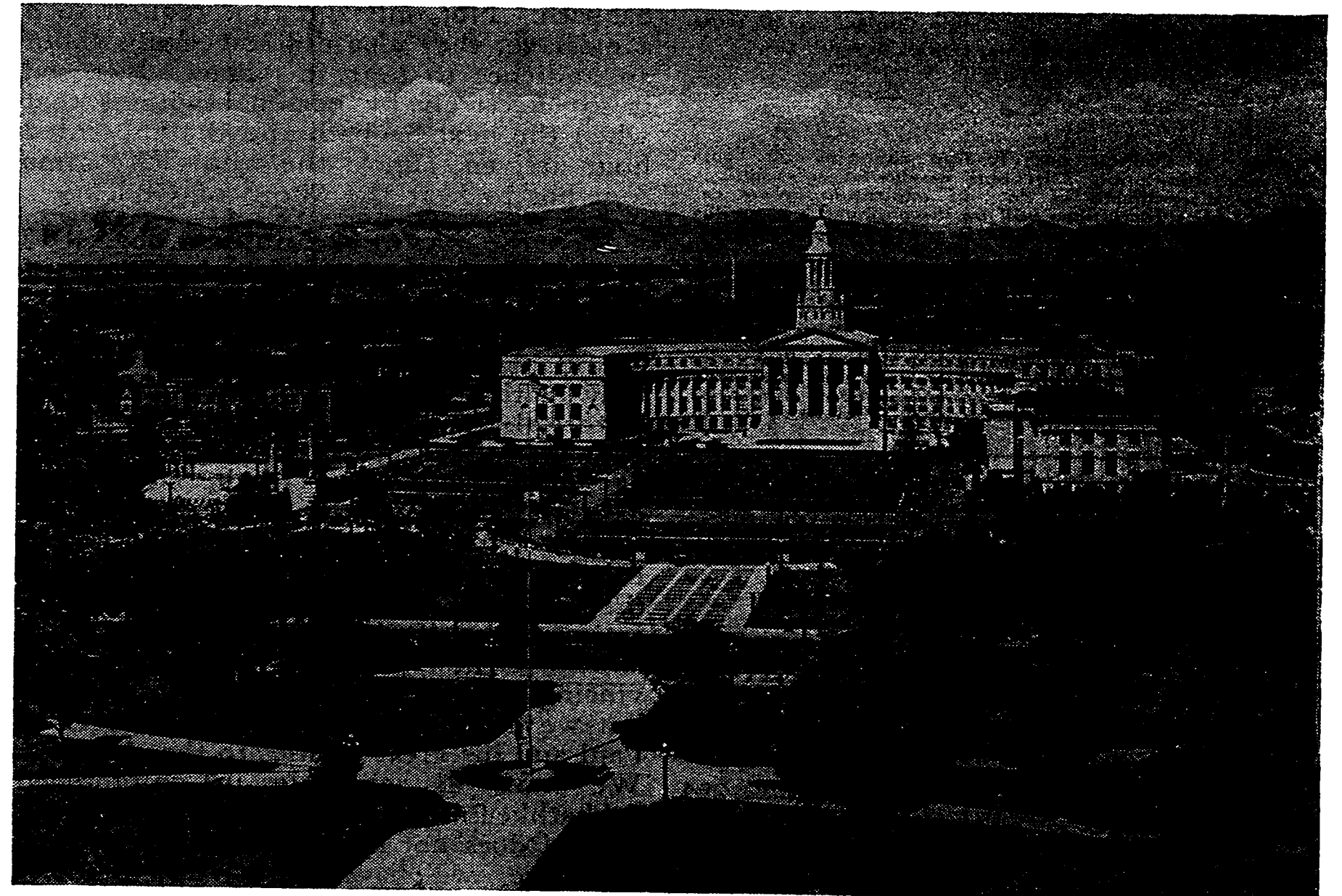
In 1900 Albert Whitford was married to a college classmate, Mary Whitford, who died in 1936. Their two children, Doctor Albert E., director of Washburn Observatory, University of Wisconsin, and Dorothy (Mrs. Nels Lerdahl), Madison, Wis., and seven grandchildren survive him.

In 1938 he was married to Ruth Rogers of Alfred, N. Y., who survives him.

A funeral service was conducted in Fort Pierce, Fla., by the Rev. George B. Edgar, pastor of the First Presbyterian Church, assisted by Dr. James M. Howard, pastor emeritus. Following cremation in Florida, a memorial service was conducted in the Milton Seventh Day Baptist Church, with Pastor Elmo Fitz Randolph officiating. Professor D. Nelson Inglis, of Milton College, presented a tribute honoring Doctor Whitford. Interment was in the Milton Cemetery. — E. F. R.

[See a tribute elsewhere in this issue.]

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.



SABBATH RALLY DAY

"The next sabbath day came almost the whole city together to hear the word of God" (Acts 13: 44). The physical appearance of a modern American city differs much from ancient Antioch in Pisidia but the need of the people for a day of worship kept sacred for the things of the Lord remains the same. Sabbath Rally Day reminds God's people of their responsibility in helping their communities to find the joy of Sabbaths well spent.

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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"Almost the Whole City"

The words in the above heading are striking, stimulating words when we remember that they come from Acts 13: 44 and describe the response to the Gospel in the Gentile city of Antioch in Pisidia.

On the previous Sabbath the Jews and a few Gentiles had heard a sermon on forgiveness of sins by the Apostle Paul. The Jews were not vitally interested, but this was a subject of tremendous concern for God-fearers and idol-worshippers. The Gentiles in the synagogue requested another sermon on the same subject the next Sabbath. Not only did they request such a message; they also did something about an audience to hear it. They advertised it so effectively by personal witness that when the next Sabbath and the appointed hour arrived, almost the whole city came together to hear the Word of God.

Have the days of such interest departed? Is there no crying out for the Word of God today sufficient to bring people together on an unpopular day? Seventh Day Baptists have a Sabbath Rally Day on May 18 this year. It would indicate loose historical thinking if we failed to recognize that the Sabbath was not a popular day of worship in a Gentile city in the days of Paul. We think it is hard to get a crowd together on a day that is not regularly devoted to religious worship by the majority. Away with such rationalization and self-pity! We may not have among us new preachers having the convincing power of a first-century apostle but we do have many of the messages of Paul and his great epistles to the churches. We have his example in enlightened Sabbathkeeping, his insistence that the Gospel does not make void the law. Furthermore, we have the complete Bible record of how forgiveness of sins is provided in the plan of God.

From the drunkard to the frustrated pleasure-seeking business executive, people today really want the Word of God. They want to be rid of the burden of sin. It is up to us to advertise effectively the public meetings where the answers are convincingly, clearly, and lovingly given. We need to get behind such great meetings as the Billy Graham Crusade now beginning in New York. How wonderful if, in the course of this campaign, "almost

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the whole city" could hear this generation's most effective evangelist!

By the same token, preachers in our pulpits with the same basic message as Dr. Graham and his associates should be able to reach far more of their communities. We need the spoken advertisement of laymen from week to week. Perhaps we need also a little more — much more — earnest proclamation of how to

get right with God. In such a presentation of positive righteousness the Sabbath has its place. To neglect the Bible instruction of the Sabbath as a day set apart for God is much the same as telling a drunkard he can be free from his besetting sin and then failing to help him continuously in his struggle. Man does need the Sabbath in this day, perhaps even more than in ancient times.

Ministers Conference Notes



Standing, left to right: J. Paul Green, Jr., C. Rex. Burdick, Leon M. Maltby, Mrs. R. T. Fetherston, Robert P. Lippincott, Charles H. Bond, Eli F. Loofboro, Neal D. Mills, Leland E. Davis, Kenneth S. Davis, Lee Holloway, Eugene Fatato, Dr. Benjamin P. Browne, Rex E. Zwiebel, Delmer E. Van Horn, Melvin G. Nida, Victor W. Skaggs, Kenneth E. Smith, Elizabeth F. Randolph, Lester G. Osborn, Everett T. Harris. Seated: Paul L. Maxson, Clifford W. P. Hansen, Loyal F. Hurley, Paul S. Burdick, Herbert L. Polan, Charles W. Swing, Edgar F. Wheeler.

An article on the beginning of the Ministers Conference at Westerly was phoned to the office just before the Recorder went to press last week. Many of our readers may want to know more about things discussed and the values received by the 30 or more Seventh Day Baptist ministers who found it possible to attend.

Dr. Melvin Nida will have in this issue a resume of what Dr. Benjamin Browne told the group about publications and their importance to our denomination in maintaining its special witness. From the editor's 17 pages of notes on all matters presented, a little material is drawn here as a basis for telling the story of the three-day conference.

The main theme to which the guest speaker spoke and which was discussed at

length in the subsequent sessions was denominational publications. Some had perhaps thought in advance that only a few would be interested. All those present soon realized that the subject was one of vital concern not only for those involved in the production of periodicals and lesson helps but for the whole group and the people back home.

The program committee had apparently intended that the discussion would take in the whole range of publications with perhaps equal attention being given to those of the Board of Christian Education, those of the Tract Society, and the more or less independent ones. As it turned out, though some mention was made of all in one way or another, the great bulk of the time was spent on one publication,

the Sabbath Recorder, and the possibility that a new venture might be tried out. This turn of events may have been due to several factors. Our weekly magazine is very prominent in the minds of ministers and laymen as evidenced by the generous response to the recent questionnaire. (Returned questionnaires from other publications had come back in rather small number up to the time of the meeting.) Dr. Browne's emphasis had been largely on the new ventures of various denominations in the changing of their periodicals. Then, too, the brethren assembled seemed disposed to think through as far as possible in the time allotted one problem rather than many.

In the last few moments of the conference there was a movement to recommend to the special committee of the Tract Board a serious consideration of changing to two monthly periodicals instead of the present weekly Sabbath Recorder. Such a proposition, in essence, is already before the committee, which will hold its first meeting at Shiloh, N. J., May 18, under the chairmanship of Courtland V. Davis. It is probable that the opinion of this group of ministers will be weighed carefully along with the opinions of lone Sabbathkeepers and the large number of resident laymen who responded to the questionnaire. It could be stated here parenthetically that the reader response by way of comments and questionnaire checking did not indicate any general desire for a major change in the periodical.

Turning to other phases of the Ministers Conference, we would like to call attention in particular to the daily Bible studies arranged or conducted by the newly ordained pastor, Kenneth Smith. It is our opinion that when the pastors are back in their parishes with time to think of the values received from getting together, most of them will rate very high the suggestions given about sermon themes from the Book of Job and the Book of Amos. These we found to be most stimulating, even though we do little preaching in this editor-secretary position.

Mention should be made of the one evening sermon delivered at the Ashaway Church by Field Evangelist Loyal F. Hurlley. He reviewed masterfully and touchingly the great evangelistic revivals of our

American history, relating them in some measure to our own church and denominational growth. He then outlined some of our present evangelistic efforts and made some pointed remarks to the ministers about greater co-operation and more heart searching to insure future success. It is hoped that portions of this message may be made available to our readers at a convenient time.

Modern Gideon Story

The Gideons International, an association of Christian businessmen, has now reached the 35-million mark in distributing Bibles and Testaments.

Although the Gideons were organized in 1899 it was not until 1908 that the first twenty-five Bibles were placed in a small hotel in Iron Mountain, Montana. In the 49 years which have followed, the ministry of the Gideons has expanded to include placing Bibles in motels, hospitals, penal institutions, airplanes, trains, ships, and on schoolteachers' desks, in addition to hotels.

The New Testament with Psalms and Proverbs is distributed to members of the armed forces, to school children (from the fifth through twelfth grades), and to those in the nursing profession. Also, Bibles and Testaments are being sent to more than twenty foreign countries in which the Gideons have local groups or "camps."

The association now has 16,000 members organized in approximately 800 cities in the United States. Another 6,000 members are foreign Gideons.

Since its founding the organization has enjoyed a very close relationship with the church. In order to be a member of the association, an applicant must first be a member and in good standing of an evangelical church. The purpose of the Gideons is to win converts to Jesus Christ.

In commemoration of distributing 35 million Scriptures, the International President, P. J. Zondervan of Grand Rapids, Mich., presented a special leather Bible to George McSwain, assistant to the executive vice-president of Hilton Hotels, Inc. The ceremony was held April 3 atop the 3,000-room Hilton Hotel in Chicago, the world's largest.

President's Column

The weekend of April 27 was a beautiful one in upper New York State. Deacon Everett Dickinson and family and the Conference president and his family, both of the Shiloh Church, were privileged to meet with the Berlin and Schenectady churches.

On Sabbath eve we presented "Our World Mission," using the new series of slides, to a fine group at Berlin.

The pastor, Rev. Paul Maxson, had charge of the Sabbath morning service, with Mr. Dickinson and the Conference president bringing messages on "Prayer," and "Our World Mission."

We were privileged to stay in the home of Mr. and Mrs. Arlie Bentley, with our children being entertained at the parsonage. Mr. and Mrs. Dickinson enjoyed the hospitality of the home of the Carlton and Arlie Greene families. Their older children also stayed with Mr. and Mrs. Maxson.

On the evening after the Sabbath we all traveled to Schenectady and again presented the slides in their lovely new church. The group in Schenectady can be proud of their house of worship. I am sure the Lord is pleased with the work and sacrifice which has gone into the building of it.

We had fellowship dinners in each church which were as bountiful as a Thanksgiving feast — and appreciated just as much.

At both churches our Shiloh group added to the music of the services with instrumental numbers, a duet, and a quartet.

As we returned on Sunday to Shiloh, I had occasion to recall a suggestion that Clarence Rogers of Salem, W. Va., gave to me last August. Mr. Rogers said that the Conference president should visit as many of our churches as possible. I fully agree with that idea, and trust that our meetings with the churches were as helpful to the Christian folks in Berlin and Schenectady as they were to us.

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

MISSIONS — Sec. Everett T. Harris

New Church at Texarkana

By Rev. Marion C. Van Horn

Impressive Meetings Held

The new Texarkana, Ark., Seventh Day Baptist Church was organized with nineteen members in meetings held March 29 to 31. Delegates representing three churches and two fellowships of the Southwestern Association were in attendance. Also present were representatives of the Missionary, Tract, and Women's Societies, the Commission, and the General Conference.

The weekend services began with a dedication of the church building on Friday evening. The girls' trio of the Fouke Church, Meleta Monroe, Juanita Mitchell, and Janet Van Horn, sang two special numbers. Sabbath morning was given over to regular Sabbath School and worship. The message was given by Secretary Harris of the Missionary Society. Special music was provided by a choir of junior age children of the Texarkana Fellowship.

After a brief devotional service on Sabbath afternoon, the council of organization was called to order by Pastor Van Horn. The authorization of delegates from the various churches and agencies was heard. The Metairie, Louisiana, Fellowship was represented by Pastor and Mrs. Fred Cox. The Little Rock Fellowship sent Dr. and Mrs. Lloyd Seager. The Hammond Church delegate was Pastor Clifford Beebe, of the Palatka, Fla., Church. Present for the Edinburg, Texas, Church were Pastor and Mrs. James Mitchell and Mrs. Polly Lord. Delegates from Fouke were Pastor and Mrs. Van Horn and their children, Janet, Chris, and Josephine, and Mr. and Mrs. Nathan Monroe and Everon and Meleta Monroe.

The president of General Conference and the Commission were represented by Mrs. R. T. Fetherston, the executive secretary of the General Conference. Delegates for the Women's Board were Mrs. Walter Wilkinson and Mrs. Lloyd Lukens. Secretary Harris was representative for both the Missionary and Tract Societies. An official greeting was sent from the Board of Christian Education.

Executive Secretary

Carrying Forward the Work

Pastor Van Horn was elected chairman of the council and Mrs. Lloyd Lukens the clerk. Statements were made indicating the growth of the desire for a church in Texarkana, the organization of the Fellowship, the purchase of property and then the building, and finally the request for a council of organization.

Thirteen of the nineteen members were present; each gave a statement of personal faith and hope. The Constitution and Articles of Faith and Covenant of the new church had previously been carefully prepared and adopted by the Fellowship and were read for the council's consideration. The actions of the council commended the group for its devotion and preparation and approved the organization of the new church.

The Sabbath night program was one of inspiration and testimony. Pastor Fred Cox gave the message which was followed by a splendid session of witness and testimony in which almost every one took part. Messages of welcome and greeting were also read from churches, agencies, and friends.

The first business meeting of the new church was held on Sunday morning following a devotional service. One of the impressive parts of the meeting was the signing of the Church Covenant by the thirteen members present. The officers now serving the Fellowship were made the first officers of the church. Application was made for membership in the Southwestern Association and in the General Conference.

Following this brief business session another inspirational service concluded the weekend of special blessings. Pastor James Mitchell gave a challenging message, speaking of the opportunities and duties of a new church.

Our God particularly blessed us with perfect weather, many dear friends, wonderful messages, and bringing into reality the hopes of many years. This we realize is not the end of hopes and aspirations, but the beginning of opportunity for our new church.

The Sunday traffic was bad; last year 16,680 motorists never made it to Monday.

I wish everyone of you could go with me as I travel about among our churches and as I visit our various boards. The problems of our boards are very real ones. Always where people (none of whom are perfect) are involved, there are times when difficult situations arise and misunderstandings have to be dealt with in as tactful a way as other people (also imperfect) are able with God's help to do it.

I am more and more impressed as I become better acquainted with the work and the personalities of each board, with their earnestness and consecration, and with their prayerful endeavors to fulfill the desires and wishes of all our people. It seems to me that they are keeping the work under the guidance and within the will of our heavenly Father. One of the most difficult problems is trying to carry forward the desired work with the money that is given. Everything is carefully planned, a budget is decided upon and accepted by the General Conference, and the work is started. Then what happens? Well — I don't really need to tell you, do I?

In the first six months of this Conference year only eight churches of our General Conference gave their share, computed according to membership, of the accepted "Our World Mission" budget. (At the end of this article are just a few figures that you might be interested in studying.) Not only does this mean that some of the program must be curtailed but it also means that when an extra, unexpected, special need arises — one that we know would bring in money, if publicized — it just doesn't make sense to publicize it, when the work that everyone has agreed should be done cannot get done because people have refused or neglected to support it. Right now such a situation exists and the news of a real need is being withheld until Our World Mission giving more nearly meets the planned needs.

The total program of our world mission is set up by our boards and agencies to

help us as individuals to have a part in the carrying forward of our Christian mission to the world. Seventh Day Baptists as believers in the Word of God have a responsibility to "go into all the world" with the Gospel message, and, we believe, with the message of the Sabbath. The program of your local church should be vital in this respect in your own locality, but how fine it is to have a part in this wider work. If you have a real interest and are experiencing the joy of participating in the Our World Mission program you will, I am sure, share your enthusiasm with others in your church so that they will catch the spirit and receive a blessing from participation, too.

During the first six months of the Conference year the giving of our churches computed on a per capita basis according to membership given in the last Year Book, was as follows: Number of churches giving less than 25% of their share, 15; between 25% and 50% of their share, 17; between 50% and 75% of their share, 7; between 75% and 100% of their share, 9; 100% or more of their share, 8. Where does your church stand?

Salem College Outlines Progress Potentials

Extensive improvements have been effected during this college year, on a self-help basis and through generous cooperation from numerous companies and individuals. They include, in brief: interior of main buildings repainted; modernization of lighting in Huffman Hall completed; home economics kitchen remodeled and new equipment installed (thanks to the Hope Natural Gas Company, Monongahela Power Company, Dean and Barry Paint Company, and equipment dealers Randolph, Broadwater, and Edgell); new cooking equipment installed in cafeteria and heating equipment for library blueprinted (also, thanks to Hope Natural Gas Company); progress made on library addition, with assistance of Sperry Rand Division of Remington Rand, Inc., New York City, Andrews Floor and Wall Covering Company, Charleston, and others; improvements made at Student

MEMORY TEXT

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Acts 13: 42.

Union, including new metal awning over entrance and redecoration of TV room. Many students have volunteered labor on library and various other projects.

Thousands of students will be needing a college education in the days immediately ahead. Salem College is determined to assume, effectively and efficiently, its share of this important responsibility. To be ready there are two imperatives: (1) An outstanding faculty, and (2) adequate facilities.

People make Salem College. Through the years the institution has achieved an outstanding record, even with limited financial and physical resources, because of the quality of the people who have dedicated their talents to the institution. Present members of the staff deserve and need the 10 per cent average increase in salary authorized by the board for next year. Cost — approximately \$12,000.

A number of especially well-prepared teachers are willing and anxious to come to Salem College — even at great financial sacrifice — because they believe in the college and would like to be a part of its progressive program of educational service. If they are employed, provision must be made in the budget for their salaries. Cost (for a minimum of three people) — approximately \$15,000 per year.

In the last five years enrollment has nearly doubled. Total this year: day classes 371; night classes 134; extension 92; summer 202. To meet expanding enrollment, additional facilities are becoming increasingly imperative, including library, dormitories, laboratory and classroom equipment, et cetera.

Other major requirements are being incorporated (with the above) into a long-range development program, the initial stage of which is progressing under the guidance of a special faculty-board committee. Opportunities for Salem College are limited only to the extent finances are limited.

Denominational Publications Importance and Improvement

A report of two lectures by Dr. Benjamin P. Browne prepared for the Sabbath Recorder by Dr. Melvin G. Nida.

Seventh Day Baptist ministers in attendance at their annual conference — held this year at Westerly, R. I., — were challenged to rethink the nature and purposes of denominational publications. The guest speaker was Dr. Benjamin P. Browne, who is executive director for publications of the American Baptist Convention.



Dr. Browne first pointed out the importance of the printed page. Adoniram Judson worked six years before he won a convert to the Christian cause and then it was done through the printed page. Men such as William Carey who had little promise

of greatness in themselves became great for the Christian cause through the printed page. Spurgeon's printed sermons still have their influence for good in our day. The printed page is a means of spreading the Gospel; it can use otherwise hidden talent; and its message is lasting. "Preaching is important," said Dr. Browne, "but the preacher's message is limited by his audience. Not so the writer, for his message can be multiplied a thousandfold."

Denominational publications have their very great importance. If a denomination does not proclaim its own distinctive witness, that message will be lost. Such publications must acquaint young people with the heritage that is theirs and indoctrinate succeeding generations with the distinctives of their heritage.

Besides preserving distinctives, denominational publications also have the responsibility of preserving the Christian ecumenical witness. We cannot look to our secular magazines to present, for instance, the Christian challenge to temperance. We need Christian publications to counteract the false reasoning and appeal

of the liquor interests that are given voice in the secular magazines. In denominational publications there is a free voice to speak out on matters of general Christian concern.

Denominational publications can also be a free agent in other concerns of our day. If we wish our young people to read clean, wholesome literature, we can help provide it through our publications. Through our denominational publications we can help to undergird our children, our young people, and our adults with our distinctive moral and denominational challenges.

Expanding the idea of denominational distinctives, Mr. Browne said that to emphasize one's distinctives does not necessarily detract from our ecumenical witness. We need to be constantly strengthening ourselves to our Christian best. We do not strengthen the cause of Christ by soft pedaling our distinctive witness. Individuality is the very heart of the Christian cause.

Dr. Browne also pointed out that we need to make our publications their distinctive best. This is also a means of advertising our distinctives and is an outreach. Denominations tend to be associated with certain distinctive magazines such as Seventh Day Adventists and "Liberty"; Christian Science and "The Monitor"; Presbyterians and "Presbyterian Life."

One striking statement of his lectures was the remark of Dr. Browne to the effect that denominations seem to reach their numerical peaks just after periods of great publishing activity. Distinctive denominational books also have their important place in the outreach of Christian publishing, said the lecturer.

In discussing how to meet the challenge of Christian publishing in our day, Dr. Browne was very insistent in pointing out that the time is right for Christians to move into the vacuum left by the anti-religious writers who have utterly failed. Where a generation ago the writers who slandered and smeared the Christian cause were popular, today there is an emphasis upon Christian matters. The great chal-

lenge to Christians is to be able to take advantage of this hunger of our day.

In order to do this, however, we must have trained Christian writers. We need to call young people to the writing ministry just as we would call them to the preaching ministry or the mission fields. In our day, we need dedicated Christian writers who will flood the printed media with the written Gospel.

To help meet the need for training in Christian writing, Dr. Browne has pioneered in organizing a Christian writers' training program. At the beginning this was simply a religious writers' conference, but it has now developed into a full-fledged training program. Last year there were nearly 250 writers and prospective writers in attendance at Green Lake, Wis., where the classes are held. This year one will be able to earn college credit for the course and it is expected that the program will be further strengthened next year.

Pastors, missionaries, laymen, housewives, and students come to improve their writing. An internship plan has also been inaugurated so that young people will be able to work with a publishing house in action. A correspondence course in Christian writing has also been organized. This serves to train those who cannot get out of their homes and to supplement the training of others.

It is essential that we have the written word of Christian witness today. The need is tremendous. People cry for religious information and yet it is lacking. Children and young people seek the challenge of morality and yet there is a tremendous flood of obscene literature to entice them away and to occupy their minds. The Church through its publications needs to fill up the gaps.

"Money can be a vile thing; it can turn a man's head and ruin his soul," says the Rev. Theodore P. Ferris, rector of Trinity Episcopal Church, Boston, Mass. "Only it isn't the money that is vile, it is the man . . . You can squander money or you can save it. You can let it master you. Or you can take money and say, 'This is something that is God-given. This is part of me. Take it, Lord, and use it.'" — W. W. Reid.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Pre-Con Retreat

Active Seventh Day Baptist Youth Fellowships all across the land are busy making arrangements for members to attend Pre-Con Retreat. Churches and Sabbath Schools are laying aside money to aid the retreaters with their fee and other expenses that are so prominent in attending such an event. In its last business meeting the Second Alfred Church voted to pay the fee of \$11 for every active member of the Youth Fellowship who can possibly attend. We hope that other churches are ready to make sacrifices to send as many as possible. The Youth Committee of the Seventh Day Baptist Board of Christian Education, J. Paul Green, chairman, meets at least once a month to spark the ones who are planning and developing the program.

The committee has selected the theme, "Christ in You," for the retreat's central thought. The theme was suggested by Mrs. Maleta Curtis of Riverside, Calif., who will be the worship leader at Pre-Con. Rev. Kenneth E. Smith is serving as the dean of classes and is rounding up a staff from the leaders of our denomination. Rev. John F. Randolph is the business manager. He is responsible for getting the cooks and physical necessities. Kenneth Babcock, outstanding musician, will teach and lead in the music department. Rev. Don Sanford and Rev. Edgar Wheeler will hold forth with quests on the "Sabbath" and "Personal Evangelism." There will be quests on "Vocations," "The Christian Home," and possibly, "Christian Drama." Among the counselors will be Pastor and Mrs. J. Paul Green and Miss Carol Harris.

With the camp location, Indian Trails Boy Scout Camp near Milton, Wis., provided, we are most ready for Christian experiences that can be known only at Pre-Con. Come, and discover "Christ in You."

SABBATH SCHOOL LESSON

for May 25, 1957

A Man of Peace in a World of Strife
Lesson Scripture: Genesis 26: 17-29.

By What Authority?

When Jesus cast out them that sold and bought in the temple and overthrew the tables of the money-changers, He was soon confronted by the chief priests and elders asking Him *by what authority* He did these things.

When asked in the right spirit, that is a legitimate question. One should always be able to give a good reason for whatever he does and satisfy himself at least that he is backed by the highest authority appertaining thereto.

The Sabbath

One thing that makes Seventh Day Baptists different from most all Christendom is the Sabbath, and it is the only thing that makes us different from one large branch of Protestantism. If we insist on standing out from the others on this point we should be able to state our *authority*. By what authority do we keep the seventh day as Sabbath?

The Sabbath is a part of creation. When God created heaven and earth He blessed the seventh day and sanctified it. Genesis 2: 2, 3. So our *authority* is the *divine Creator*.

That authority was emphasized in the wilderness when the God-given manna was not to be found on the Sabbath. Exodus 16: 26.

The Sabbath was made one of the ten fundamentals of the moral law which God gave to Moses: that the Sabbath of creation should be *remembered*. Exodus 20: 8-11.

The prophets were mouthpieces of God urging the people *from age to age* to keep the Sabbath holy.

Christians rely on Jesus Christ's interpretation and practice of God's will among men. He stated that man *still* needed the Sabbath: "The sabbath was made for man," that is, mankind. Mark 2: 27. He Himself observed the Sabbath. Luke 4: 16. He assumed the Sabbath would continue, for He told His disciples to pray that certain calamities ahead should not come on the Sabbath. Matthew 24: 20.

Christian apostles who broke away from Jewish tradition still kept the Sabbath, as Jesus expected them to do, preaching to Jews and Gentiles, Sabbath after Sabbath. Acts 13: 42-44.

The *divine authority* for the seventh-day Sabbath is recognized as antedating Moses, continuing through Judaism, and passing on into the early Christian Church. What better authority do we need today?

Sunday

Most of Christendom has substituted the first day of the week for the seventh day as Sabbath. Such a radical change certainly calls for a statement of authority.

By *what authority* do ye these things? Different *reasons* for the change have been given, but seldom has the *authority* for the change been set forth. A thorough study of that question might surprise many devout Christians.

Sunday is called the Lord's Day. Did Jesus ask for a Lord's Day to be substituted for the Sabbath? Where then is the *authority* for the change?

Sunday is observed to commemorate Jesus' Resurrection, we are told. Did Jesus ask His disciples to commemorate His Resurrection, on Sunday, or that it be substituted for the Sabbath? Where then *is* the authority?

Unfounded objection is raised to the seventh-day Sabbath on the ground that it is the Jewish Sabbath. Is it Christian to harbor race prejudice, or to let it divert us from *divine* edict?

Just *where is the authority* for the change? That is a question that should be honestly studied and answered by every Christian.

By what authority do ye these things?

Copies of this article in tract form are available from the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, New Jersey.

The Tract Society is currently reprinting 5,000 copies of the above tract along with 7,500 copies of a salvation tract and a number of other informational and Sabbath-emphasis pieces of literature. The presses are spreading printer's ink in unusual quantities during this quarter. What are we doing in our communities and elsewhere to personally distribute this material which so many people want?

STATEMENT OF BELIEF

Kenneth E. Smith

Revelation

Our knowledge of God and His purpose comes of God's will to reveal Himself to man. It is part of God's nature as a loving heavenly Father that He wills to reveal Himself to man as man is able to receive the Truth. It is only, however, as the finite being prepares himself for divine Truth that the transfer is accomplished. It may come as a mathematical solution to the highly trained scholar or as an insight to the probing philosopher, but just as often it comes to the farmer at sunset or to the mother at her work.

God is Other, as Barth asserts, and as such He is a Mystery, yet God is not Wholly Other for His presence within the life of man is the stimulus at "this end" of the revelation. The mystery lies in man's limited capacity to understand the ways of Almighty God. As Jesus said, "I have told you of earthly things and you have not understood; how do you expect to understand about heavenly things?" (John 3: 12.)

God's revelation of Himself comes in many ways, each with its own degree of importance, depending partly upon our ability to comprehend. I list three types of divine instruction which mean the most to me in the Christian life.

1. **Nature** — In the regularity, beauty, and complexity of the world about us, I believe that God has given us a glimpse of His nature. We see but dimly for the world in which we live is not a perfect place and we are not able to see even a fragment of the meaning which is all about us. The universe tells us, for example, that God is reliable and that we add to the data about the nature of God.

2. **Scripture** — In the greatest of all Books, the Bible, we trace the progress of man in his search for God. Its climax tells of that greatest revelation of God to Man — Jesus Christ, the Redeemer.

3. **Christ** — The supreme revelation of God to Man came in Jesus Christ. We know that God loved man with such an outpouring Agape that He entered time in the Incarnation. The God-Man gives us the most complete picture of God that man has ever known.

The Doctrine of God

It is extremely important that we remember that our conception of God is not necessarily God. In the very act of

defining Him we are doubtless in error, for God cannot be limited by our words. Even when we employ our best thinking to this age-old problem we must realize that God can only be sketched in the light of our limited experience of Him.

It is not difficult to understand why the scholastic theologians would only say what God is not. To know what God is not is indeed helpful, but in the limited knowledge which we have of Him through Scripture, and the revelation of God in Christ; through nature and the physical senses; through the responsiveness of our own souls, we seek to express what God is to us. I find the definition by William N. Clarke to be most helpful. It seems as accurate as one sentence can be without qualification:

God is the personal Spirit, perfectly good, who in holy love creates, sustains, and orders all.

In Jesus Christ I see most clearly the nature of God, and in the light of that revelation I can evaluate the traditional speculations concerning His qualities and attributes. God is like Jesus. That is the important thing in the Christian faith. I shall always be prepared to discuss with those who are concerned with my definition of God, but to move to an awareness of Him is the important matter. The most accurate definition will be given by those who have experienced God in their own lives and have accepted His salvation through Jesus Christ.

Jesus Christ

I believe that Jesus of Nazareth was a man, yet, He is the Christ, the Son of the Living God. Neither fact is escapable, either in Scripture or in experience.

The Christian Church at various times has almost lost the human Jesus. The strange and mystical Christ of the stained glass windows with a scepter and a crown has sometimes been the only Christ the Church presented. Today we are indebted beyond expression to the scholars who gave to us again the flesh-and-blood Jesus who walked among men in Galilee. I believe that Jesus was a man "in all points tempted like as we are," and here is the mystery, "yet, without sin" (Heb. 4: 15). I think it vitally important that the per-

fect manhood of the Christ be made real to all Christians.

I believe in the Incarnation of God among men in the form of Jesus Christ, who entering time, revealed God in the flesh. This means that I believe that Christ is more than one of us — He is the divine Son of God who lived and died to bring men back to their rightful relationship with the Creator. When I worship and adore Jesus Christ I am praising God the Father who sent His Son into the world to bring me to Himself.

The Atonement of the Christian faith has been expressed in many ways by devout Christians throughout the history of Christian thought. Having studied the various theories of atonement, all claiming to be interpretations of Scripture, it is obvious that we must expect so great a truth to meet trouble in the outward expression of this inward experience. Instead of denying all theories but one, I find truth and meaning in many of them. Some, however, are extremely unlike the God revealed by Jesus Christ. Any concept of God as a tyrant demanding his pound of flesh from an innocent (nay, perfect) sacrifice, is un-Christian and repulsive.

I think it essential that such matters as the atonement be kept open for personal study and interpretation. All theories of the atonement are theories *after the fact*. Christ died for our sins, not according to our philosophical speculation, but according to the plan of God for our redemption. C. S. Lewis expresses my feeling:

You can say that Christ died for our sins. You may say that the Father has forgiven us because Christ has done for us what we ought to have done. You may say that we are washed in the blood of the Lamb. You may say that Christ has defeated death. They're all true. If any of them doesn't appeal to you leave it alone and get on with the formula that does. And, whatever you do, don't start quarrelling with other people because they don't use the same formula as you do. (C. S. Lewis, "Beyond Personality," p. 28.)

Man

Man is the most contradictory creature in the world. The minute we make a statement about him we must qualify it, for man is not absolutely anything. He is fickle and unstable. Yet, despite the sin which "doth so easily beset us" (Heb.

12: 1), I believe that the Christian view of man must be optimistic. Within the frail body of the highest form of animal life there is the Spirit which lifts Him out of the animal and sets him far above all other creatures. God seems to agree with this optimistic view, for He has given His own Son to redeem man and set him in the highway back to God.

I believe that a child is born without guilt for the sin of his parents. He will later become a sharer in the sin of his fellows, but as yet he is not aware of **good or evil**. The choice of evil in the face of good, is not long in coming, however, and he asserts his earthliness with a vigor. Sin is the choice of evil instead of the good.

There was a time when our sinfulness separated us from God, but now, through the work of Christ, the wall of partition has been broken down and we are renewed to fellowship with God. All that is necessary for our salvation is the forgiveness of God. It was always waiting for us, but we would not receive. Christ brought it to us. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8: 1).

(To be continued)

"Some of us once joined a group of Christians as a part of a procession making its way down the Via Dolorosa. The leader in charge of the ritual found the heat much too oppressive. In order to protect himself he carried an umbrella, using it as he knelt in prayer in Pilate's Court, and along the way. The symbolism of the procession was in strange contrast to the historical incident! Once Jesus found the cross so heavy that He fell beneath it. Now the leader carried an umbrella to protect himself from the heat! But, on second thought, are not too many of us spiritually akin to him in our desire to escape every inconvenience possible? Does not this fact, moreover, explain why the ring of reality is lacking in our religion?" —G. Ray Jordan in *Beyond Despair*.

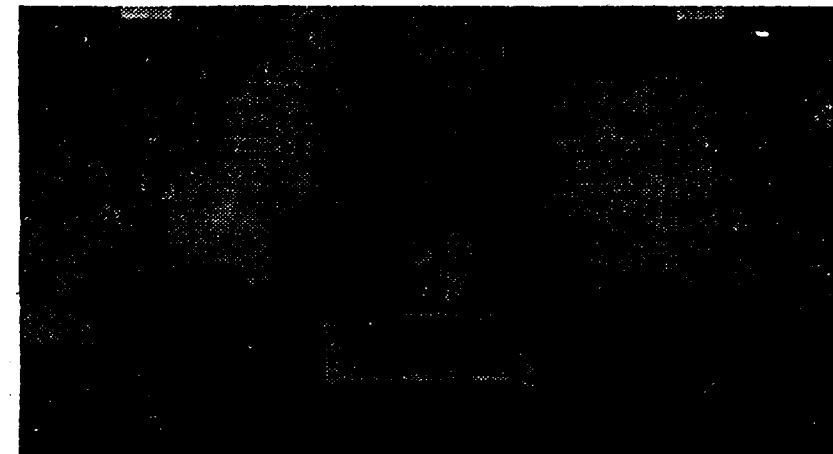
REMEMBER THE SABBATH DAY
TO KEEP IT HOLY

Brief Story of Rhode Island Seventh Day Baptists

The story of First Hopkinton Seventh Day Baptist Church touches so many other churches that is of wide interest. Following is a brief glimpse of that history as recently published in a special bulletin announcing the 249th anniversary of the church as celebrated on May 4 and 5.

Seventh Day Baptists came to southwestern Rhode Island soon after the middle of the 17th century. When the first church was organized in Newport in 1672, the members living in this section were known as the "westerly branch" of that church. Meetings were held in both places.

The first meeting house was erected in 1680, on the knoll where the ministers' monument now stands in the First Hopkinton Cemetery at Meeting House Bridge, south of Ashaway. This was used for 155 years, when a second took its place in 1835. This is the present building.



It was moved to the present location in 1852. A few years later it was turned around, enlarged, and a vestibule and belfry added. You can see the original "front" doors of the church at the front of the auditorium, with the old lock and large brass key. On either side are the old stairs leading to the balcony, where the old straight-backed benches still are.

Eventually it seemed wise for the "westerly branch" to be set off as a separate church, which was done July 17, 1708. It was then known as the "First Westerly Seventh-day Baptist Church" since Westerly had not yet been divided into Hopkinton, Richmond, Charlestown, and Westerly. After the division, it took the present name.

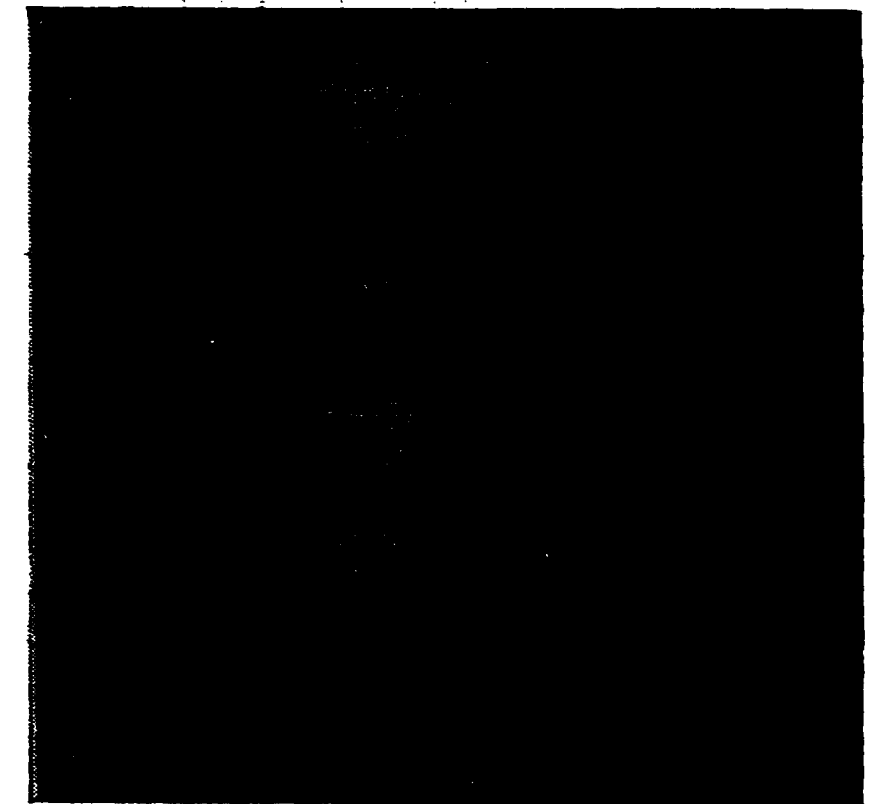
This is the oldest organized church in this section, and probably our ancestors

were the first to hold religious services in these parts.

First Hopkinton has been called "mother of churches." In the early days members of this church joined in the emigration from what Denison calls "the bleak rugged New England Coast for the sheltered and fertile valleys of the West." Sometime before 1745 a group went to Shrewsbury, N. J., and organized a church. In 1789 they moved as a body to West Virginia and became the Salem Church.

Other churches resulting from emigrations were Berlin, N. Y., Waterford, Conn., De Ruyter, Brookfield, Little Genesee, and Verona, N. Y.

So many of the members lived in the northern part of the town (Hopkinton) that in 1771 a meeting house was built near Rockville, being called the "upper meeting house." Though they were one church, separate services and business meetings were held, each group keeping its own records, and transacting its own business.



Second Hopkinton Church

Since these two meeting houses were ten miles apart, meetings commenced to be held at Hopkinton City in 1799 to accommodate those living there. So the church had three places of worship, the pastors sharing the work of preaching and pastoral ministrations.

This arrangement continued until 1835 when the group at Hopkinton City was

set off as the Second and those at Rockville as the Third Hopkinton Churches. In 1840 members living in the village of Westerly became the Pawcatuck Seventh Day Baptist Church.

Six other small churches were formed from the membership of this church. They have either merged with other groups or became extinct for one reason or another. The building of one of these — the Greenmanville Church at Mystic — is now located in Mystic Seaport as part of the historical exhibit there.

At one time there were over 1000 members of the First Hopkinton Church. In spite of the drain on personnel by the various emigrations and dividing into separate churches, there were still 539 members a century ago. How zealous they must have been in winning converts, and in keeping up the work and worship of the church!

The old original meeting house of the Newport Seventh Day Baptist Church has been incorporated intact in the building of the Rhode Island Historical Society Museum on Touro Street. There one can see the old high pulpit, the tables of the Commandments, the first Communion set, and many items of interest.

MISSIONS — Sec. Everett T. Harris

Christ's Kingdom Established Through Sacrifice

(Reprint of article
by the late Rev. W. L. Burdick)

Christ's Kingdom has always been promoted through sacrifice. Every step of the way has been paved with it.

For several weeks past the Bible lessons have been leading up to the crucifixion and resurrection of Christ. They have portrayed what a sacrifice He made for the establishment of His Kingdom on earth.

All the apostles, excepting John, suffered martyrdom. Through the centuries following, workers in Christ's Kingdom have been called upon to bear untold hardships, endure severest labors, and some have been asked to suffer death.

The brunt of sacrifice has fallen upon

the missionaries, ministers, and their families. He who becomes a minister or a missionary cannot expect to have many things which some around him have. A few may have the best, but this is not the rule. They must not parade their sacrifices or even mention them except in extreme instances.

The sacrifices which the workers are called upon to make are various kinds: They must go without many things that others have; if devoted, they put in more hours and work harder; they must go up and down the face of the earth; often they are required to endure heart-breaking separations; and if true to their high calling they carry on their hearts the burden and sorrows of all people.

In saying that the burden of sacrifice falls upon ministers and missionaries as a rule, is not saying that it ought to be thus. Furthermore, it should be noted that many men and women in all walks of life have and are sacrificing to the limit by giving time and money and by bearing the work on their hearts.

We repeat that Christ's Kingdom among men on earth is to be established by sacrifice; ministers and missionaries must lead; and the members of the church must follow in the footsteps of the Master. "If any man will come after me, let him deny himself, and take up his cross daily and follow me." We should not be discouraged because the way is not smoothed out for us. We should glory in hardships. It brings results, and if borne willingly, it brings great satisfaction.

YOUTH NEWS

The third quarterly meeting of the Central Association Young People was held on April 27 at Leonardsville and Brookfield, N. Y., with 35 present. The first part of the program was held at the Leonardsville Church. Margie Greene led us in a worship service after which we broke up into Senior High and Junior High discussion groups. Our theme was "A Challenge to Youth Today." Harold Pearson led the older group discussion and Mrs. Pearson the younger. They are the parents of our Nyasaland missionary, Rev. David Pearson.

When supper time came we were served

a banquet-style meal at the Brookfield parish house. This was followed by reports from the delegates from each church on the activities of their own youth group. The delegates were David Crandall, Verona; Lowell Welch, Brookfield and Leonardsville; Mrs. Charles Swing, De Ruyter; and Barbara Cruzan, Adams Center.

Pastor Earl Cruzan told us about camp for this year. The staff has been set up and we are promised another boat trip around the Thousand Islands. Our guest speaker, Pastor Victor Skaggs, talked to us on our theme. Following this there was an enjoyable social hour. All too soon it was time for our closing friendship circle, and we had to say good-bye once more. — Correspondent.

Camp Preparations

The young people who attend our church-owned camps from East to West and North to South may look forward to much improved camp facilities this summer due to the early preparations and the constant improvement now under way.

Church bulletins from Battle Creek, Mich., Milton, Wis., and Riverside, Calif., carry exciting news of camp projects and training of leaders for the camp program. Since Milton is the place of General Conference this year the following local announcement of a work bee at their church-owned camp, "Wakonda," is of interest to youth all over the nation. It was an appeal to church people to be at the camp on April 28.

"Work will begin at nine in the morning. Projects include: completing the storage loft; repairing, painting, and placing outdoor furniture; repair of roadway approach to parking area; digging around well casing for installation of new pump; installing glass in basement windows and painting beams; completing construction of cupboards and serving table in dining room; raking and burning leaves in grove; mosquito control along creek; leveling and seeding lawn and playground area.

"Remember! 'Many hands make light work.' Come for the time you can spare. Bring the tools you think may be useful. Why not plan a family picnic at noon?"

Teen Talk

It's Tough To Be a Teen-Ager

There are no doubt many times when you feel just like the topic of this talk. If you never do consider that your elders misunderstand you, then a good author has really "missed the boat" in writing a book. We have recently purchased a book entitled, "It's Tough To Be a Teen-Ager." Sorry we cannot go into it very deeply just now; haven't had time to read it yet.

Perhaps that is the trouble with us older folks — that we do not find time enough to dig into the problems of our high school and upper-grade youth. If we would read more of the writings of those who have made a real study we might be more ready to listen to our own teen-agers. We can get some pointers from books and even from such TV shows as "Father Knows Best." As you know, on that program, father doesn't always know best.

In spite of all the misunderstandings and troubles, I am sure that the majority of teen-agers in the families reading the Sabbath Recorder do not find it so tough. Christian young folks have a happy time. Those who have the least trouble are the ones who have the deepest devotion to Christ. Isn't it wonderful when Jesus helps us to get rid of most of our selfishness and plants within us a desire to lead others to Christ?

Part of the trouble with teen-agers who are not yielded to Christ is that they are all mixed up. They may know what they want one moment but at another moment their wants are quite different. A popular singer makes some folks go wild with a vocal about, "I'm All Shook Up." When people realize that they are more "mixed up" than "shook up" then you Christian young folks may be able to smooth them out by showing them what helps you. I'm sure you have found that the best things in life cluster around the Bible and your church.

Speaking of books, have you read any of the wonderful ones by Eugenia Price? There's also a rather new one by Miss Margaret Graham, entitled *Careers for Christian Young People*. You might find it helpful in choosing your lifework.

Christian Education Committee Organized

The First Alfred Seventh Day Baptist Church now has a newly organized committee on Christian Education. In January of this year a group of interested persons from that church met, studied the needs, and learned of ways to organize to accomplish set goals. Letters were written to other Seventh Day Baptist churches that had Christian Education committees or boards, and from the replies came help. The executive secretary of the Board of Christian Education conducted study periods using a series of three filmstrips devised for the purpose of helping churches set in motion an active committee. Selected to head the committee was Dr. Ben R. Crandall, veteran group leader and educator. Dr. Crandall set up seven sub-committees, namely, Organization, with himself as leader; Curriculum, with Miss Miriam Shaw as leader; Leadership, with Dean Albert N. Rogers; Accommodations, Richard West; Fellowship, Kenneth Davis; Christian Giving, Howard Jacox; and Denomination, Mrs. Lucille Hildebrand.

The committee is responsible for all organization, administration, and supervision of the Christian Education program of the church. In carrying out these responsibilities the committee will: 1. Develop goals and get acceptance. 2. Study and evaluate courses. 3. Study and propose an adequate time schedule. 4. Secure and develop workers. 5. Provide housing and equipment. 6. Prepare and administer educational budget.

Mrs. Margaret Rase is the secretary for the committee.

Two meetings have been held since the organization and concrete ideas have been presented with definite action begun.

Teen-agers Pray, by William Kramer.

Concordia Pub. House, St. Louis, Mo. Cloth, xii and 82 pages, \$1.00.

There has been an increasing demand by youth for helps in their personal devotions. This book admirably fills this healthy need. It has a format similar to the *Lutheran Book of Prayer*, but is geared in language and organization for high school youth. — L. David Brown.

We have not had an opportunity to read the book described above. The writers are Lutheran. It sounds worth while.

Association Dates

Central Association meets May 31 to June 2 at De Ruyter, N. Y. W. Garth Warner of Oneida is the moderator.

The opening meeting at De Ruyter on Sabbath eve will be given over to testimonies and a Communion service. The program in the other services will center around Steps 1 and 6 in the new denominational booklet "A Program for Extension and Growth."

Southwestern Association will begin the evening of June 6 at the Salvation Army Camp near Hammond, La. The Association theme is "Grow in Grace." Pastor Ted Hibbard is the moderator.

Eastern Association will meet June 7-9 at Plainfield, N. J., with Frederik J. Bakker as president.

The meetings at Plainfield will feature two workshops on Sabbath afternoon: one on tract distribution, the other on home missions. The Association will provide challenging messages and discussion designed to stimulate a wider outreach.

Obituaries

Lanphere. — Ella Walton, daughter of Henry and Harriet Laird Walton, was born at Cross Plains, Wis., November 11, 1868, and died March 17, 1957, at Mercy Hospital, Janesville, Wis.

A Sabbath convert, Ella was baptized by Rev. D. K. Davis at Smyth, South Dakota, in 1896. Following her marriage to Martine Lanphere she was affiliated with the North Loup Seventh Day Baptist Church. Later the family, including a daughter Leta and a son Leo, moved to Milton, Wis., where they joined the Milton Seventh Day Baptist Church in 1908. Her husband preceded her in death in 1938 and her daughter, Leta, died in 1945. Her son, Leo, survives her as does a brother, Fred Walton, of South Dakota.

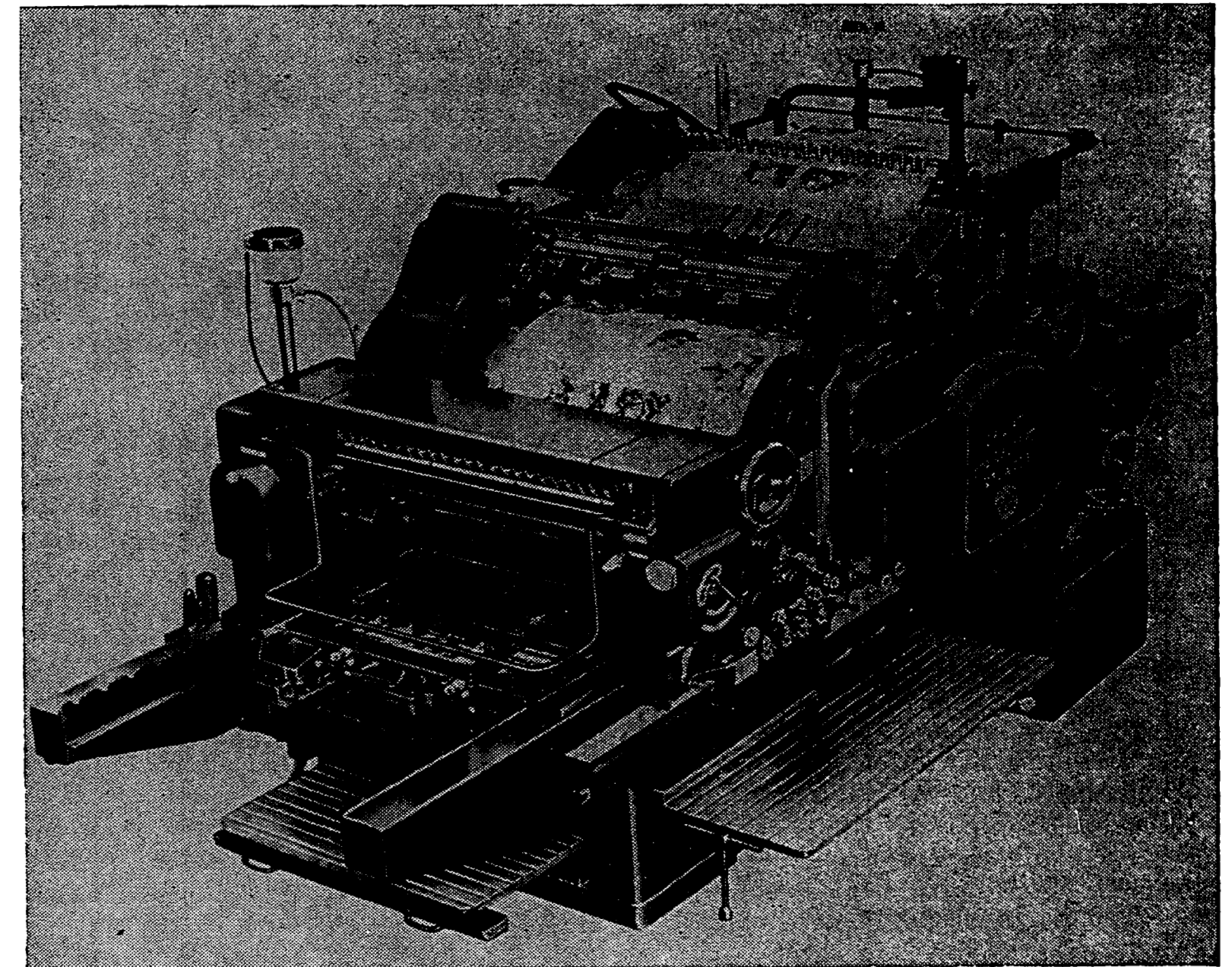
Funeral services were conducted by Pastor Elmo Fitz Randolph in the Milton Seventh Day Baptist Church and burial was in the Milton Cemetery. — E. F. R.

Obituary Corrections

In the obituary column of May 6 the name of Alfred E. Whitford was given as Albert. It was given correctly in other places.

In the issue of April 22 (p. 253) the age of Deacon Lewis F. Randolph was given as 88. He was born in 1888, as stated on the back page of the same issue. The editor is sorry for these errors which were noticed after publication.

The Sabbath Recorder



"Oh that my words were now written! Oh that they were printed in a book!" Thus cried the patriarch Job seeking to plead his just cause before his shallow-thinking religious friends. He could not know that his words would go out to the world as part of the first book to run on a printing press. The inventiveness of man has brought great refinements in printing presses by which we plead the cause of Christ and propagate the beliefs and practices set forth in the Word. See story inside.