

# The Sabbath Recorder

## LET'S THINK IT OVER

"To offset the propaganda of the secularists, the Christian must know what he believes, in whom he believes, and witness to the power of God and His Word," said Rev. Melvin M. Forney, general secretary of the Lord's Day Alliance, when he spoke to the delegates at the International C. E. Convention at Portland, Oregon, recently.

"The Minister of Education in Greece gives temperance lectures twice a week to the air force."

"A shift is coming. If it was only yesterday that theology was simply 'tolerated' within universities as a harmless survival from an earlier day . . . today it is almost universally acknowledged that the study of religion rightfully belongs, and that this is so because religion's concerns make valid claims upon us all." — Dr. Nathan M. Pusey, President of Harvard University.

Juvenile delinquency increased 9% in 1955, according to Dr. Martha M. Eliot, Chief, Children's Bureau, U. S. Department of Health, Education, and Welfare. The population increase in the 10-17 age group was only 3%.

The latest Federal Bureau of Investigation Uniform Crime Report shows an 11.4% increase in police arrests of young persons under eighteen in 1955 as compared with 1954. Their report was based on data from 1,162 cities.

### Corporate Meeting of Tract Society

At 2 o'clock Sunday afternoon, September 15, 1957, the annual meeting of the corporation of the American Sabbath Tract Society will be held in the Seventh Day Baptist Building at Plainfield, N. J.

### Board of Christian Education

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held in the School of Theology, Alfred, N. Y., on Sunday, September 15, at 2:00 P.M. All members of Seventh Day Baptist Churches who were in attendance at General Conference are eligible to vote in this meeting.

## Accessions

Berlin, N. Y.

By Letter:  
George Burdick

Battle Creek, Mich.

By Baptism:  
Mrs. Doris Coney  
Albert Sheets  
Rolly Nelson  
Marylene DeLand  
Patsy Williams

Paint Rock, Ala.

By Baptism:  
Bobby Sutton  
Howard Sutton  
C. E. Wilson  
Mrs. Bertha Wilson

By Testimony:  
James Seahorn  
Forney S. Seahorn  
Arthur S. Wilson

## Marriages

Allen - Harvey. — At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, August 3, 1957, Harold Everett Allen, son of Orrin and Carrie Jennison Allen, Alfred, N. Y., and Gayle Ann Harvey, daughter of Bernadine Loya Crusen Harvey and the late Charles E. Harvey, Alfred Station, N. Y., were united in marriage in a double ring ceremony, the bride's pastor, Rev. Hurley S. Warren, officiating.

## Births

Williams. — A daughter, Caroline Jean, to James and Donna Gray Williams of Middlebourne, W. Va., on August 8, 1957.

Hard. — A daughter, Linda Lou, to Raymond and Louise Allen Hard, of Boulder, Colo., on July 25, 1957.

## Obituaries

Taylor. — Marguerite L. Clarke, daughter of Ray R. and Anna Pease Clarke, was born in Boulder, Colo., Oct. 22, 1901, and died at her home there on July 19, 1957.

Mrs. Taylor was a life-long resident of Boulder. She was united in marriage with Adrian Taylor on Nov. 10, 1921. She had well served her Master for many years through the Boulder Seventh Day Baptist Church and Women's Society.

Besides her husband she is survived by a daughter, Mrs. Charles M. (Jean) Degener of Boulder, four grandchildren, five brothers, and three sisters.

Memorial services were held at Howe Mortuary in Boulder with her pastor, the Rev. David Clarke, officiating. Burial was in Boulder's Green Mountain Cemetery. — D.S.C.



Conference President and His Family

President Earl Cruzan has behind him many years of pastoral work in the West and East and several years of experience on Commission and other denominational policy-making committees. While still in college at Salem, W. Va., he married Mabel Davis of Shiloh, N. J., who has been a capable helpmate. Two of their children, Wayne, left, and Barbara, right, are now able to be of considerable assistance in the local church work at Adams Center, N. Y., where he is pastor. The two younger children, Jackie and Nancy, complete the happy family. The new president has tentative plans for the Conference program next August in southern California. He also hopes to visit a number of churches during the year, making an extended visitation trip with his family after school ends in June. Bible-centered articles by the president will appear frequently in the Recorder beginning with this issue.

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. LeRoy DeLand  
CHRISTIAN EDUCATION ..... Mrs. Claire Merchant  
Rex E. Zwiebel, B.A., B.D.

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 bi-weekly) 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., SEPTEMBER 16, 1957

Vol. 163, No. 9

Whole No. 5,5759

## IN THIS ISSUE

Editorials: Conference Faces a Cross .....	2
Congress and Conference .....	3
Sunday Is Lost .....	4
Features: President's Column .....	5
Stewardship Is Needed .....	6
I Believe; I Give and Pledge .....	9
Echoes of Conference in Many Churches .....	10
Ministerial Training Interests .....	12
Student Pastor Looks at Budget .....	13
Teen Talk .....	13
Evangelistic Meetings at Dodge Center .....	14
Evangelistic Meetings at White Cloud, Mich. ....	14
Christian Education: The Test of the Storms .....	8
Missions: Ministerial Training Program for Jamaica Students .....	11
News from the Churches .....	15
Marriages.—Births.—Obituaries. ....	Back Cover

## Conference Faces a Cross

"On a hill far away  
Stood an old rugged cross."

Some of us wondered whether the Conference president and the local pastor and committee had been wise in their plans to move the Sabbath eve meeting of General Conference from the comfortable auditorium to a hillside at Camp Wakonda, the church-owned camp several miles from Milton, Wis. Could the traditional spirit of a covenant meeting be maintained amid the distractions of an open-air meeting? Could music, message, and testimonies be effective? There was doubt about it, which doubt was dissipated by the experience.

Camp Wakonda has no amphitheatre terrain to group a large audience and to naturally amplify the voices raised in song or sermon. However, on the reverse side of a little hill or knoll bleachers had been set up facing the top of the knoll to the west. A line run from the camp building powered an amplifying system with one microphone on a little folding organ and another at the disposal of the speaker of the evening, Rev. Alton Wheeler of Riverside, Calif. The choir and minister on the hilltop had their backs to a lofty cross. Before them, on the left, were 100 young people helping with the singing. The remainder of the crowd of between five and six hundred, a few yards away, faced a gap in the trees which centered the cross on the western horizon.

The vesper service begins as the sun sinks in the west. Music swells like waves against the wooded walls of the area engulfing the worshipers and modulating its notes into the open air above. A quartet, hidden from view at the edge of the woods far down the opposite side of the hill, comes to our ears almost as a heavenly echo of music sublime. The mood is set. Thoughts are not allowed to wander in worldly bypaths. The Scripture is read. Meditation is kept focused on eternal verities as the minister directs our attention to a great passage in Hebrews 10, verses 16-25. He expounds the meaning of the cross of Christ — the atonement for our sins.

Before us stands a giant, slender cross on the top of the hill, in the middle of the clearing. From our ground-level view-

SEPTEMBER 16, 1957

3

point it rises high above the people at its foot and the trees on either side. It stands alone. Before the service began there were those who leaned against it thinking it was just a utility pole, for the crossarms would not be noticed at such close range. Our own first impression was that the cross was too crude, too simple, too real. It was different from rock-hewn or rustic crosses so often raised for sentimental purposes. This looked like the cross on which Jesus died. It almost made us wince to look at it. (Later we heard the story of its design and erection.) To us it became, as the service progressed, a transcendent symbol.

Beyond the cross, "Towering o'er the wrecks of time," we see such a sky as seldom comes within our view. Ordinarily when we look at the sky (and most of us seldom take time to contemplate it), we see it as a moving thing. If there are fleecy clouds, they shift; they open and close against a background of distant blue as they sweep and scud past the stationary points in relation to which we observe them. Winds of heaven and currents of earth should shift those clouds past the arms of the cross as the tilting earth brings the sun's richest color to bear upon their filmy hanging lace. But the sky stands still, reminding us of the days of Joshua.

Fifteen minutes of meditation go by. During this time one third of the heavens seem to remain stationary with no change of cloud or rosy color. It is Sabbath eve. Can it be that God has made the sun stand still, halting its swift glide, just for us who worship here? We cannot keep such a thought though we know from the Word that He honors the worship which is directed toward Him. "From even unto even shall ye celebrate your sabbaths." Again we read of the cross of Christ that as the Sabbath drew on they took Him down from the cross. Indeed, the cross which squared the evening sky for us was an empty cross, a symbol only. Our Lord did His work on the cross but, buried and risen again, He is the living Lord whom we adore.

Perhaps it was not the sun that stood still, but we who had traveled far and had filled a week and a day with almost

feverish activity. We had swayed and shifted to the motion of manmade cars and human-devised programs of activity. Now at the close of day we stopped in contemplation of the finished work of Christ. The Sabbath was coming to us in a new and unique way. Nature in all its glory was co-operating, but without the spiritual direction of songs, Scripture, and spoken word we would not have had our spirits lifted heavenward.

The service goes on. Time takes its toll on the evening sky as colors now begin to fade. The sermon comes to a close and testimonies are heard from up and down the long audience. 'Tis not yet time for stars to peep through the clouds but little earthbound stars rise and shine for a moment from the crowd sitting in the shadows. We believe these little lights of Christian experience are pleasing to God as they flicker up.

As long as we remain, the cross holds its shape before us, and as the light of the sky departs it ever stands in bolder outline against the whitening horizon. In human experience, how long can we see the cross? As long, perhaps, as there is any light remaining in our western sky. When night pulls down the last curtain it still does not shut out of mind the memory of the Christ who, according to that passage in Hebrews 10, by a new and living way which He has opened for us, enables us to enter into the holiest of all. We "draw near with a true heart in full assurance of faith."

## Congress and Conference

It may be a far cry from the General Conference of a small denomination of Sabbathkeepers to the Congress of the United States but there are some slight similarities. For one thing, both have recently concluded their speech-making and motion-passing. Both felt the need of cutting down somewhat their operating budgets. In Congress there was a bi-partisan movement to cut between \$4.9 billion and \$6.5 billion off the budget submitted by the President. The Seventh Day Baptist Conference realistically looks forward to fully raising a \$90,000 World

Mission fund rather than partly raising the larger budget proposed.

We feel badly sometimes when we have lost motions at our Conference and when our representatives fail to take all the actions which we think are for the good of the denomination. It would be well to remember that if democratic procedures are followed it will always be thus. Congress, we read, had 13,000 bills introduced in this last session, only about 300 of which will become public law. Both in Congress and in Conference there is a possibility that special interests may exert pressures which will bring about actions by the body which are not for the best interests of all the people. Democratic procedures cannot be unconsciously taken for granted either in secular legislation or denominational deliberations, though in general they prevail. Every citizen, every delegate, needs to examine his own motives and to champion the right as God gives him to see the right. We expect (and we find) a different spirit in a denominational gathering of people of like faith and practice than is evident in the secular, politically minded lawmakers of the land. Church history, however, should teach us that Conferences are not infallible, that questions settled at one meeting are not necessarily settled rightly or permanently.

We do not speak here of particulars; we have none in mind. We generalize in order to cover any discouragement which might be felt by those who wished certain things to be voted at Conference and did not see them done. If a proposed action or an expanded work is of the Lord it will come up again through the year and at a subsequent Conference if we, the people, sincerely endeavor to keep ourselves within the will of God.

### Sunday Is Lost

A brief editorial in the September 12 *Watchman Examiner*, a national Baptist weekly, is entitled "Where Is Sunday?" It deplores the fact that the American Sunday of our Pilgrim fathers was lost with the dawn of the century when "the enemies of our Lord's Day came in like a flood, to change the whole character of

our nation's life." The editor decries the commercialization of the day and says, "The day has become a symbol of carnage in which the dead are counted over the radio or television."

We who hold to the sacredness of the seventh-day Sabbath do not blame those of other views for being concerned about the loss to worldly pleasures of their day of worship. They ought, if the day has religious significance for them, to seek every legitimate means to help their people to use the day wisely. They ought to preach sermons on the subject if they can find texts which seem to apply. We believe, however, that they should recognize the rights of other Christian minorities (and Orthodox Jews) and that they should not try to pass legislation which would infringe on the rights of such citizens either to worship on the seventh day or to work, if they choose, on the first day.

The appeal to the church-going habits of the Pilgrims would be more balanced if mention was also made of those Sabbath-keeping pioneers associated with Roger Williams who founded a Seventh Day Baptist Church at Newport, R. I., in 1664. However, we could not expect that point to be emphasized in a Baptist magazine.

It is with some surprise that the last sentence of this veteran editor's little note is read. He says: "Israel suffered great judgment for violating the Sabbath and it is certain that we cannot enjoy the favor of God, our Creator and Redeemer, by refusing to recognize the divine order of His Sovereign rule for our salvation, welfare, and personal well-being."

To some of us this all-too-easy transference of Sabbath authority from Sabbath to Sunday is unwarranted by any careful study of the New Testament. The above-quoted sentence, in our opinion, is perfectly true and timely but not when applied to a lost Sunday. It seems to us a far better sentence for the *Sabbath Recorder* than for the *Watchman Examiner*.

**We reach one of the greatest heights in spiritual growth when we're able to disagree without being disagreeable. How tall are you? — Selected.**

## President's Column

### Christ in God

"For we are laborers together with God" (1 Cor. 3: 9).

In our Christian religion, let us not lose sight of the fact that ". . . God was in Christ, reconciling the world unto himself . . ." (2 Cor. 5: 19). As we look at Jesus Christ, His ministry, His death, and His resurrection with the promise which they hold for us of forgiveness and eternal life with the Father, let us look at the closeness with which He worked with God.

The greatest desire we find on the part of Christ was to do God's will. His temptation experience shows a knowledge of God's Word and of enduring values. He knew that temporary power or glory are not in keeping with God's purpose and so He rejected them.

Jesus spent much time apart from others in prayer with God. This closeness to God enabled Him to make the following statements: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5: 19). "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5: 30). "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6: 38). "My doctrine is not mine, but his that sent me" (John 7: 16). "I and my Father are one" (John 10: 30). "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14: 11). ". . . the word which ye hear is not mine, but the Father's which sent me" (John 14: 24).

Christ's prayer as given in John 17, although specifically for the disciples, is yet for all of us: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

In the Garden of Gethsemane, Jesus was

### MEMORY TEXT

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isaiah 55: 7.

in agony of spirit as He lived the struggle between personal desire for physical life and the fulfillment of God's purpose. And His complete surrender to the will of God is evidenced by, ". . . O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matt. 26: 42).

And so may we, in taking the name of Christian, seek to follow Him, who lost Himself in His Father's will, in a closeness to God. May we keep primary in our faith God's love for us, and the salvation which is held out to us through the life, death, and resurrection of Christ. May our differences in understanding and teaching become secondary in our proclaiming of the "Good News" of the message of Salvation through Jesus Christ as we seek to carry that message according to the Commission of Christ to "teach all nations. . ."

As laborers together with God, let us grow!

Suggested Scripture Study:

John 5: 19-47  
John 6: 35-65  
John 10: 25-38  
John 14: 8-14

### W. C. T. U.

As of the publication date of this issue the Women's Christian Temperance Union is bringing to a close its annual National Convention at Madison, Wis. It has been a colorful, interesting, and spiritual convention addressed by leading scientists, educators, and theologians. Prayer services were prominent in the program. Among those attending were quite a number of Seventh Day Baptist women holding local, county, and state offices. We believe that the W.C.T.U. has attained stature and should have the thoughtful, unbiased respect of Christian people.

## Stewardship Is Needed

By Albyn Mackintosh  
(A Conference Message)

Once upon a time there was a bashful young man who fell in love with a girl. It was difficult for him to come to the point where he might ask the question, but finally one night the question popped out. He became all bashful again. He couldn't say more. Finally he went home. When he got home he was going to make up for it, so he sat down to write a letter. He told her how he loved her, how he would climb to the highest peaks for her, how nothing was too deep not even to go to the bottom of the ocean. He would go through fire and water for her. Yes, there was nothing he wouldn't do for her, and he wanted to come over tomorrow night and tell her about it — provided it didn't rain.

There is another story of old. I read it in Psalms the 78th chapter:

When he slew them, then they sought him; and they returned and inquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant. . . . Yea, they turned back and tempted God, and limited the Holy One of Israel.

The story of people saying they would do things and not do them is one which started away back. It is not new. When the church started its way the question of money was a problem with it too, a problem of stewardship. There were two people who came. You know the story found in the 5th chapter of Acts. The story is a simple one. That story I would take to myself and charge to you and this General Conference. We now have on the floor of General Conference what we are going to commit ourselves to do. I would remind you to remember the story of Ananias and Sapphira, and may God be judge of what we do when we go back home. I would challenge each of us to stand before the judgment bar of God in this matter. It goes back of old. God launched the church. He launched it with a pretty straightforward example. Would

to God He had launched it today with just as straightforward an example.

### Stewards of Time

Then I would turn from that to a still further stewardship, for that of which we have spoken is only a very minor part. That type of stewardship should only be the outgrowth of another type of stewardship which is so much bigger and so much better that money matters should be but in the shadows. Someone started to thank me for the time I have spent. Don't thank me. I don't have any time, and you shouldn't have any time. It is all God's time, and the person who doesn't spend at least a full day outside of the Sabbath in the work of the church and in the work of God is not a worthy steward. When the Master comes he may be found then unable to stand before the judgment bar. No, I say to you, the stewardship of money is but a negligible thing. Stewardship of time is larger.

### Stewards of Talent

We must give of our time but again, growing larger, is the stewardship of talent. God has given to everyone of us at least one talent. To some He has given more. He gave an illustration of this Himself in the Parable of Talents when He gave one 5 talents, and one 1, and one 10. Remember that when He came back to the one with only one it was taken away. You know why. But did you note to whom it was given? It was given to the man who had ten. Not to the man who had five, because the busiest man was the man who had a little more time. When anybody says to me that he hasn't time to use his talents for God, I say, "I am sorry, shall we get to our knees and pray about it?" Some place in the Christian experience such people have not found the dedication to God, for we have no time of our own. It is God's time. We have no talent of our own. It is God's talent that He has given us to use for Him.

Yes, the man who can design the church, who can build the church; yes, the man who has the talent to go out and talk for God, he is the man who can scrub the floor the best too. But he shouldn't for it is a talent to be able to scrub floors



### Sabbath Afternoon Visiting

Little groups just naturally drift together on Sabbath afternoon of Conference when there is opportunity to discuss commonplace church experiences or weightier denominational matters. We do not recall what Rev. Paul Maxson of Berlin, N. Y. (left), was discussing with

Rev. Charles Bond of Westerly, R. I. (center), and Franklin Langworthy of Plainfield, N. J. It is apparent that they, like so many others who might have been brought into focus, were happy to be together in such an annual gathering.

and if we don't use that talent maybe that's the one talent God started us out with. When a housewife washing dishes complains, I am sorry for her. Any of you who complain of the tasks that are given you today, I am sorry for you, for today, as we rise, we should rise with rejoicing that we have a work to do, be it ever so humble. We do have a work to do. May we do it to the glory of God.

### Stewards of the Kingdom

Rising above all these stewardships, there is one greater. We are stewards of God's Kingdom. We are the light of the world. God has charged us to carry to the world this light. As Jesus Christ left He prayed, "As thou has sent me into the world, so I send them into the world" Think of it. Every Christian, every child of God, everyone who commits himself to God is charged with coming into this world on the same mission with which Jesus Christ came into the world — to live a life in order that the world may know how to live a more abundant life. This is the charge. You have no moments to yourself. You have no moments of idleness when you take the step into Christianity. You are God's. And you are

charged with a stewardship, a stewardship which leaves you no time to yourself. May God give us the grace; may God give us the understanding to know how to live, to live lives that will pick up the cross of others as Jesus did and carry them to Him. May we spend our time dedicated to others — so dedicated that we will have nothing of ourselves to complain about.

I have heard of people who talked about their operation and talked about how poor they were, and as they talked it was all about themselves. But to me, the child of God, who is dedicated to God, has no time for himself for he has laid all of his burdens on Christ and now he must take up the cross — that cross of his fellow men and carry that, too, to Christ. I would charge each of us with this great stewardship of His Kingdom for we are the stewards of His Kingdom. May God help us to be worthy stewards.

Speaking before the Ministers Conference at Westerly, R. I., Dr. Benjamin P. Browne (American Baptist) reminded his audience that no other denomination would take an interest in spreading our message. He was referring primarily to the Sabbath.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

**The Test of the Storms**

Some time ago I found a Conference sermon preached by Rev. Boothe C. Davis at Plainfield in 1938. It is so timely that today, as I reread it, it seemed as though most of it might have been preached at the last General Conference. The following portion is worth reading often by Seventh Day Baptists.

Storms are no new phenomenon in nature or in religion. God seems to have provided that the oak shall grow strong in proportion to the buffeting it receives from the storms. Religion has thrived on persecution.

Jesus said, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

The storms that swept Peter and Paul, John Rogers and John James into eternity, were of one kind. The storms that met Luther and Wesley, Jonathan Edwards and Jonathan Allen, were of another sort. The storms we have to meet today may differ in kind from anything in the past, but the principles by which the storms test men's characters are ever the same. Truth is eternal. The truths for which we stand and the principles on which our building must depend for security can never change.

These principles demand vision, courage, loyalty. If we are possessed of these, and if founded on the Rock, Jesus Christ, neither godless Communism, . . . nor worldly indifference, nor economic changes will ever sweep the Church from its foundation.

Now, what shall we say of the future for Seventh Day Baptists? Why the permanence on the rock, if there is no future outlook? Why a future, without a work to be done, and a program to be carried forward?

If the philosophy of religion and of the Church is in accord with what we have found Christ to teach and imply, then the future is to be a changing and developing future. There is no recipe of the past adequate for the details of organization and work for the future. Only principles are eternal, as God and immortal spirits are eternal. Machinery and methods are not ends in themselves. They are only

means to accomplish ends; therefore they must change.

The Seventh Day Baptist denomination did not take the form of organized existence for 1600 years after Christ lived and taught. It arose in the seventeenth century to meet a felt need. Its development has been a progress of gradual change. Its organizations are not eternal. Only its truths are eternal. The organization must be adapted to the needs of the time, as an instrument to carry the truth to others.

It is the mission of Seventh Day Baptists to carry the truth of the Sabbath, together with all the other doctrines which Christ lived and taught, to the knowledge and acceptance of all men, whether outside the Church or within all the various churches and denominations of Christendom. The very success of that mission will, of necessity, radically modify the organization of the instrument to be used of God for the accomplishment of this end. May God hasten the day!

We have lamented the shrinking numbers enrolled in many of our churches in America in the recent passing years. I share that regret, while I rejoice with you in the growing numbers of Seventh Day Baptists in other lands.

It is a more vital test, however, of efficiency in the instrument, to ask whether the Christian world as a whole has gained in these years any broader knowledge or keener appreciation of the principles for which Seventh Day Baptists stand. Here, too, we have not measured up to our desires and our responsibilities. But we have, I believe, under God's guidance, been making greater progress in this direction in the past quarter century than ever before in our history. The leaders of Christian bodies in America and Europe and in the Orient, today, know better and more sympathetically Seventh Day Baptists, and what they stand for, than ever before. I cannot here enumerate the proofs of this statement as I know they exist, after close observation for more than half a century. The proofs may be found in education, in missions, and in church councils in America and in Europe.

What then, shall be say of the future? Shall we plan retrenchment and talk defeat

as though we were not building on the sure foundation, Jesus Christ, and His Word? God forbid!

With "truth eternal" as our slogan; with "vision, courage, and loyalty" as our motto; and with our building erected on the sure foundation — what though the rains descend, and the floods come, and the winds blow and beat upon that house?

It will fall not, for it is founded upon a rock! God keep us building on the Rock!

**I Believe; I Give and Pledge**

From several sources, almost simultaneously, at Conference, came the suggestion that a challenge of responsibility should be given to those present and an opportunity to express in a material way their sincere concern that OWM budget might be met in full. A group that was vitally interested (a subcommittee of the president-appointed Committee on Missionary Interests) spent the greater share of one afternoon considering this matter and from these considerations came the following statement. This was handed to each one present at Conference. It was requested that it be made available to every Seventh Day Baptist not at Conference.

It is known that some of the response (a substantial portion of both gifts and pledges) came from people who caught the vision of Our World Mission at Conference and had not previously given much. It is hoped that their example coupled with this statement will be used of God for a similar response from our readers.

**Our World Mission Needs Me!**

I believe in God the Father, and in Christ the Son of God — my personal Savior.

I believe the Ten Commandments should all be kept faithfully.

I believe that Christ's command to go into all the world and preach is equally imperative — and where I myself cannot serve, I must give to support those who do.

I believe I am an instrument of God. When I ask God to grant success to a project, I should search my soul

to see if I have done all I can to make that project a success.

I believe that no person, church, or denomination can stand still.

I believe that in this Conference our denomination has reached the cross-road of decision — and, believing that the work of God on earth must advance, I pledge myself to support to the best of my ability Our World Mission and urge others to do the same.

\* \* \*

I subscribe wholeheartedly to the above statement, and in testimony of my sincerity, I herewith give \$..... and/or pledge \$..... for the current budget and pledge to give generously and ungrudgingly to the work in the coming year.

(Signed) .....  
(Home Church) .....

Missionary leaders in the United States are concerned over a recent survey of the World Health Organization (WHO), a specialized agency related to the United Nations, which indicates that there are now only 1,200,000 physicians in the world. Although 600 medical schools in 85 countries are turning out between 50,000 and 60,000 doctors yearly, the WHO report indicates that "this is not enough in view of the world's health needs and the inequality of distribution of doctors in different countries." Only 14 countries of the world are fortunate enough to have one doctor for every thousand inhabitants or less. Based on population per physician, the WHO survey shows one doctor for each 9,111 persons in Africa. Corresponding figures for other areas are: one for 946 in North and Central America; 2,505 in South America; 6,804 in Asia; 4,898 in the Eastern Mediterranean; 956 in Europe; and 1,151 in Oceania. W. W. Reid.

**SABBATH SCHOOL LESSON  
for September 28, 1957**

Nehemiah: Patriotism in Action  
Lesson Scripture: Nehemiah 2: 17-18;  
4: 7; 13: 17-21.

### Echoes of Conference in Many Churches

A high percentage of the Seventh Day Baptist churches in the U.S.A. had delegates in attendance at Milton. Some at a distance of a thousand miles or more had more members present than could be counted as official delegates. (The Credentials Committee listed 389 with 457 others registered.) The proportion of young people was high. Parents sacrificed to send them; churches and Sabbath Schools assisted; and the young people

themselves were undaunted in their determination to find a way to get there.

The church people back home are usually anxious to hear of the experiences of those who attended. Bulletins from far and wide announced echoes of Conference from adults and young people. Particularly noteworthy is the group pictured here who were selected to give their reports at the Verona, N. Y., Church on August 31.



**Verona Young People Report Experiences**

Left to right: David Crandall, Glenn Warner, Olin Davis, Willis Davis, Robert Sholtz, Joyce Sholtz, Louis Sholtz, Barbara Crandall.

These young folks told to their elders the story of Pre-Con Retreat and Conference in the light of their experiences. Olin Davis was in charge of the service in the absence of the pastor. He conducted it with dignity and poise. A stranger would not have guessed that he was not a well-trained young minister. The others who took part did remarkably well. Happy is the church which has such a group of young people who will rise to such an occasion.

The story could perhaps be duplicated in a large number of churches. No doubt it has been duplicated as the delegates have come back to their homes and have been called upon to interpret the events of Conference. From the testimony of young people and adults, the strongest impressions upon minds and hearts were made

by the two nurses just returned from Nyasaland. Their consecration and zeal seem to have been an inspiration to all. No other speakers were called for so frequently or claimed such rapt attention when they spoke. Such was the testimony at Verona and doubtless everywhere that the Milton meetings have been reported.

### Baptist Youth

The world conference of Baptist youth — the first to be held in North America — will meet on the University of Toronto campus, June 27 - July 2, 1958, with between 6,000 and 8,000 young people expected in attendance.

Previous world youth conferences have been held in Prague, Czechoslovakia; Zurich, Switzerland; Stockholm, Sweden; and Rio de Janeiro, Brazil.

MISSIONS — Sec. Everett T. Harris

### Ministerial Training Program For Jamaica Students

Following is a report of the Jamaica Ministerial Training Program as presented by Rev. Leon R. Lawton to the Jamaica Conference in July, 1957, at Kingston. This training program currently runs for the remainder of 1957. It has been supported by special gifts outside the budget. It is hoped that those interested in helping Jamaica students will now direct their gifts into the regular channels of OWM budget during 1958 as an amount has now been adopted in the budget for scholarships and student aid for twenty worthy Seventh Day Baptist students on the Island:

Upon the recommendation of the field supervisor, and under the control of the (Jamaica) Board of Christian Education, a Ministerial Training Program was established and classes were opened in the vestry of the Kingston Church for the January, 1957, term, your supervisor acting as tutor. The course was to run for the calendar year 1957.

This program was launched with the feeling of the need of trained leadership to better serve our present churches and to enter as many as possible of the open doors that challenge our entering. It was supported over 90% by gifts from individuals and churches in the U.S.A. The Jamaica Conference voted to participate by allocating 10% of its Mission Fund for this cause.

Subject matter in the course is of seminary level. A minimum of two years of high school was set as a prerequisite to entering the course of study. Classes have been held four mornings a week and a field work program worked out with the Conference pastors which has been followed during the second term of study. Classes have included: Old Testament Survey, Seventh Day Baptist History, Church History, Preaching, Doctrine, Church Organization and Administration. Other subjects to be offered the third term are Christian Education, Evangelism, and Music. New Testament Survey will complete the study through the Bible.

Four students have been enrolled in the class: Joseph Samuels and Japheth Anderson of the Kingston Church; Nathan Thompson of the Jackson Town Church; and Byron Lewis of the Wakefield Church.

They have done a commendable job thus far in their studies.

Training leadership is only one part of filling the need of the work in Jamaica. Working these newly trained individuals into the program of the churches where they can meet the pressing needs and carry through their God-given work still lies before us. How is this to be done? Where will they serve? What about their support, and how much can this Conference afford? These are questions that require more study than we can give to them at these annual sessions. Further, there are other unanswered questions that have bearing on these basic ones. Therefore, I would suggest that this matter be referred to the (Jamaica) Conference Planning Commission for study and ask them to make specific recommendation to the (Jamaica) Conference Board meeting in October, 1957.

"To God be the Glory, Great things He hath done!" Though this Ministerial Training Program has taken a good share of your supervisor's time it has been a real blessing to thus serve. We have seen definite answers to prayer and have felt a sense of His leading. We ask your sympathetic understanding in the problem involved and your fervent prayers that God might anoint each of these young men with His Spirit for the task He would want him to do. If any be unworthy or out of place in the ministry of the Gospel, let us pray that He would lead the young man to something else. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest" (Matt. 9: 38).

### Pastoral Changes

Rev. Lester G. Osborn, recording secretary of General Conference and until recently pastor of the First Hopkinton Church at Ashaway, R. I., has now moved to his new pastorate at Schenectady, N. Y. His new address in that city is 64 Robinson Street. Many may wish to note it in the Year Book or elsewhere.

Word has been received that Rev. Victor Skaggs, pastor of the Verona, N. Y., Church, has resigned, effective December 1, in order to accept the call of the Albion and Milton Junction, Wis., Churches.

## Ministerial Training Interests

By Rev. Paul B. Osborn

(The editor requested an article on the deliberations of the Ministerial Training Interests Committee because it was anticipated that it would be one of the most important issues of Conference. Mr. Osborn, who served on that committee, here records the story of those committee meetings. He includes the tape-recorded action in regard to the theological school.)

The Committee to Consider Ministerial Training Interests considered three reports referred to it from the floor of Conference: The special Committee on Ministerial Support, the annual report of the Alfred University School of Theology, and the report of the Ministerial Training Committee. The first two reports were considered and acted upon in a brief space of time. The major portion of the committee's work was focused around the Ministerial Training Committee report which included, at the request of Commission and the 1956 Conference, an Alternate Plan for the Training of Seventh Day Baptist Ministers. (See Recorder for May 27, 1957, pp. 324-325.)

The first committee session was spent discussing the Alfred University School of Theology and the present plan of training our ministers. The school's gains toward accreditation in students, faculty, and physical resources were examined. The item that was most prominent was financial. The committee tried to compare the cost of the school now with what it may cost in a few years when the development program has reached its completion. No definite goals or figures were available for the committee's consideration. There was considerable discussion relative to the financial co-operation of the Genesee Conference of the Methodist Church, and the possibility of increasing aid from this source. Also discussed were the matters of tuition charges and aid from sources outside the churches.

The second day the chairman, Dr. Lloyd Seager, presented a list of various topics under which the committee could compare the present plan with the alternate plan. It was a good way to evaluate the two plans but it was obvious that the members of the committee were in no mood to

compare the two. They were either for the continuation of the Alfred University School of Theology, or for an alternate plan. There was practically no opposition to the motion to recommend the continued support of the present plan for training of Seventh Day Baptist ministers. This recommendation, with its companions, reached the floor of Conference in the full report of the Committee to Consider Ministerial Training Interests which was adopted as presented with no discussion concerning the future of the training program for Seventh Day Baptist ministers.

Following is the report of the committee relative to this question as adopted by Conference:

"We would commend the Ministerial Training Committee for the manner in which it complied with the General Conference directive of 1956 relative to an alternate plan for ministerial training. After considerable study and debate our committee feels that no alternate plan as presented or discussed would offer significant advantages, therefore, we recommend the continuance of the Alfred School of Theology and would suggest the following ways in which the cost of financing may be met in part from sources other than Our World Mission: (a) charging of reasonable tuition; (b) encouraging bequests; (c) soliciting support from the Methodists and other denominations whose students attend the school; (d) appealing to foundations, business, and industry.

"In the interest of promoting denominational unity we commend the Advisory Council in the Alfred School of Theology in their search for qualified faculty members who would represent the broad gamut of theology that seems to exist in our denomination and we would urge that they continue the same policy.

"We recommend that the Committee on Ministerial Training be instructed to submit a statement showing anticipated approximate minimum financial requirements for accreditation and that it keep us informed of progress being made."

It is the feeling of this reporter that the committee did not face or discuss several items of considerable importance.

## Student Pastor Looks at Budget

Doyle Zwiebel, student pastor at Nile and Richburg, N. Y., views the adoption of the \$90,000 denominational budget with mixed feelings as he comments on it in his mimeographed church paper. Perhaps many others feel the same way. Here, in part, is what he writes about pressing forward in accordance with Conference action:

"An annual budget of \$90,000 was presented by Commission and after considerable discussion was adopted by the delegates. This budget figure represents a cut over this year's of some \$5,000. It was thought that since the denomination as a whole never has reached the goal for budget giving it would be logical and practical to set the amount more nearly within our reach and to spend in our various boards and agencies accordingly.

"The most important cut in the whole budget picture was the amount which would have sponsored the sending of a missionary to the British Guiana field. It is not known how soon, if ever, a man will be sent to that area. Although all the boards were cut in their budget asking, the Board of Christian Education and the School of Theology suffered quite heavily and will have to adjust their future work accordingly.

"It is the personal opinion of this writer that many went away from the Conference with a feeling of shame that such financial steps were necessary in the realization that we as a denomination of Christians are not living up to our calling from on High. That we as a people are not able to press forward in a time when all other such organizations are doing just that is indicative of the fact that we have failed spiritually in the past. God has allowed us to come face to face with our dilemma — it is up to us to increase our faith in Him and work to solve the problems before us as we accept the challenge of another budget year. Beginning NOW let us LIVE and GIVE as HE wants US to!"

A Pulpit Committee when asked, "How big a man do you want?" replied, "Big enough so that when he is on his knees he reaches to heaven." — Selected.

## Teen Talk The Goals Ahead

The road was long and lonely. The day before the car had been full and there was much to talk about during the hours of travel. This afternoon and evening I was alone. The guiding signs on the super-highway caught my attention because there was so little else to catch it — so little to keep me awake and alert. My route was north to Albany, west to Syracuse, and then north again to Watertown, N. Y.

The highway authorities must have thought how helpful it would be to lone drivers to have large signs posted which told the distance to certain goals ahead. Each sign mentioned only two goals — so many miles to Albany and in smaller letters, so many miles to Buffalo. The first one I noticed said 110 miles to Albany. It seemed like a long way off, so far that it was almost discouraging. I didn't pay much attention to it. Before long I came to one that said 90 miles. Then I began to watch for them. They came every ten miles. What a comfort and joy to see the goal coming nearer. Ten miles was easy to drive. It took exactly ten minutes at the legal rate of speed. Before long my drowsiness left me. Albany was 30, 20, 10 miles away.

Soon that goal was left behind me and it was Utica that was 90 miles away, with Buffalo as the far goal at the western end of the Thruway. Those miles also kept reducing. Soon I could predict that it would be only one hour until that goal would be reached. I would see a familiar farmhouse and be in among friends and relatives. Another goal would be reached!

Our Lord and Savior has called Himself the Way. He also has knowledge of the final goal of life, knowledge more perfect than any of us can have. He, too, has set the nearer goals and has drawn up the rules for the highway we are to travel. Among these rules is one which sets periodic times of worship. The Word of God does not limit worship to one day a week but that weekly reminder is posted

on our highway. We ought to find it a blessing.

Certainly we need to be reminded of our nearer goals and our final goal. How often should we think about where we are going? In New York State when one drives at the legal rate of speed on the superhighway, he sees a sign every ten minutes reminding him of the shortening distance to the goal. If men erect such signs for happy motoring, how often should God remind young people of their direction and destination? He does seek to get through to us oftener than once a week, once a day, once an hour. Do we see the signs, hear the voice, and think as frequently as every ten minutes?

MISSIONS — Sec. Everett T. Harris

### Evangelist Loyal Hurley At White Cloud, Mich.

Following Conference at Milton Rev. and Mrs. Loyal Hurley spent two Sabbaths with the Chicago Seventh Day Baptist Church. Mr. Hurley then attended the Oberlin Study Conference (Sept. 3-10).

As this article comes to your attention Evangelist Hurley is currently assisting the White Cloud Seventh Day Baptist Church in a series of special evangelistic services. You are urged to remember these services in your prayers that our brethren and friends at White Cloud may be greatly strengthened and encouraged as a result of these meetings.

The schedule of services as tentatively planned at White Cloud is about the same as that usually followed by Evangelist Hurley (with certain adaptations into which the Spirit of God may lead). The tentative schedule is as follows: September 13-15, messages on visitation evangelism; September 16-19, lay visitation; September 20-29 a preaching mission.

If any church leader is interested in securing the assistance of Evangelist Hurley it is suggested that the purpose and program of such services be reviewed as they are stated in the Sabbath Recorder of December 17, 1956. In this issue Pastor Duane Davis reviewed the program as it was carried out successfully in Lost Creek, W. Va., and he noted how important it is to make plans far in advance of the coming of the evangelist.

### Evangelistic Meetings at Dodge Center

By Mary E. Thorngate

All those who attended or participated in the evangelistic meetings held in Dodge Center, Minn., July 12 to July 28, under the preaching and influence of Evangelist Loyal Hurley and his quartet were inspired



and led to a greater desire to share that inspiration and blessing with others. Personal dedication to the Master and practical Christianity were witnessed by any who came in contact with the evangelistic team as well as through the messages in Scripture and song. Preceding the meetings, an unbroken chain of prayer was participated in by interested individuals.

Preparatory to the meetings the Junior and Intermediate Christian Endeavor groups, under the direction of Pastor Van Horn and the deacons, distributed folders advertising the evangelist and the subjects on which he would preach. Each house in town was visited with a personal invitation given by the child as he handed out the advertising leaflet. This personal contact did much to pave the way of friendship during the period of visitation which followed when lay members of the church and the pastors called in the homes of the Dodge Center families.

Each sermon carrying a pertinent personal message for the individual grew increasingly more stimulating and helpful as the meetings progressed. Voluntary prayer services following the evening messages

proved of help in drawing us closer to God and to the working out of His divine purposes. Genuine interest and a desire to form a "Fisherman's Club," for the winning of souls to the Christian way of life through the saving knowledge of our Savior, Jesus Christ, was evidenced and has been organized. There are those who feel that the work done during this evangelistic effort was a means of opening the door and showing the way in which reaching others was made clear and definite and actually possible by laymen who go out with prayer in their hearts for the work of the Kingdom.

The people of our community gained friendship and help from this evangelistic team who showed a desire for unselfish Christian service. During the time of their stay with us the quartet, Carol Harris, Helen Ruth Green, Peter Van Horn, and Wendell Thorngate, sang for a funeral, at the rest home for older people, for shut-ins, and also gave service in sharing the work necessary for individuals who appreciated not only the actual work but the friendship which prompted the offers.

Those who took the opportunity to avail themselves of the friendly, helpful counsel of Pastor Hurley, found much help and Christian guidance. His personal prayers for the lives of those with whom he came in contact were felt and appreciated. His influence and Christian spirit were seconded and strengthened by the addition of his wife and Christian helper, Mrs. Hurley, whom to know is to also love.

May God continue to bless, guide, inspire, and fulfill our desires to do our part and share in the blessings of preaching the Gospel to every creature — "sharing" what is so valuable and desirable to all humanity in "our faith" — not only the Sabbath, which is vital, but the love of Christ in the lives of all mankind.

"A limited god, or no god at all, leaves the universe as the plaything of chance and the sport of conflicting currents of forces." — Dr. W. Stanford Reid, McGill University, Montreal, Can., in *Christianity Today*.

### NEWS FROM THE CHURCHES

HAMMOND, LA. — Our church is rejoicing over the addition of twelve new members — two families from the Walker community. They are interested in building a church in Walker. Baptism was held for three on Sunday afternoon, August 25.

There is new interest in the young people's meetings on Tuesday nights which is followed by choir practice.

— Correspondent.

BUFFALO, N. Y., FELLOWSHIP — Our fellowship meets the first and third Sabbaths in the Union Road Community Church at 2628 Union Road, Cheektowago, N. Y. The morning worship is led at 11 o'clock and Sabbath School is at 12.

On the first Sabbath of the month the services are followed by a basket lunch in the social rooms of the church.

Everyone is especially invited to come and worship with us on the Sabbath day, the day of worship of our Lord, Jesus Christ.

— Church Bulletin.

RIVERSIDE, CALIF. — Pastor Wheeler was back in the pulpit (after several weeks at camp) the first Sabbath in August, speaking to a full congregation upon the subject, "Looking unto Jesus." It was his last sermon before leaving with his family for Conference and a much deserved vacation. Following the service, five precious trophies for the Kingdom presented themselves for baptism with convincing testimony. They were: Mrs. Doris Perry, a young mother; Rolanda Wheeler, Sharon Boatman, Elizabeth Maddox, and Sheila Chapman still aglow from their camp experience.

By the following Sabbath our visible ranks had thinned considerably. Of our young people, Dr. Dale Curtis, Marjorie and Ellis Lewis, and Albert Withrow were attending Pre-Con Retreat at Milton, Wis. There was an even greater number of adults away to attend the General Conference. However, the sermon preached by layman William Rymer: And Jesus Said, "Go," had a new and telling emphasis.

The Rev. B. Frank Cron, of the First Christian Church of Riverside, delivered



# The Sabbath Recorder

the Sabbath morning sermon August 17 on "How Christ Fills Our Deepest Need." On the 24th we were again favored with a guest minister, the Rev. E. Stanley Creighton, of the First Methodist Church of Arlington. In his stimulating sermon he emphasized the almost unlimited capacity for development and growth that humanity possesses through Christ.

The Labor Day weekend Family Camp was conducted this year most ably by the Los Angeles Church, at our Pacific Pines Camp. There was a larger than usual Sabbath day attendance in the beautiful outdoor chapel for Pastor Francis E. Saunders' sermon vivifying the theme, "Receiving Christ in Fulness." The presence of special personalities also helped to make the day memorable. Beside Beth and Joan from Nyasaland, Rev. John I. Easterly and his wife of Watsonville were in attendance. Mr. Easterly had been one of the successful workers at camp in its pioneering days. He and his wife, Helen, plan to enter Christian work in Honolulu in the immediate future.

Outward changes of camp, with the new boys' barracks and the even more imposing new lodge-dining structure looming into view as one approaches, bespeak progress in the less than twenty-five years the camp has been in our hands. Yet, as always, it is the changeless presence of Christ which makes this retreat blessed.

— Correspondent.

**BATTLE CREEK, MICH.** — On Labor Day weekend quite a number of our members worked at Camp Holston, painting the new addition, repairing the picnic table, mowing the lawn, etc.

On the following Sunday, people responded to a call to paint the 40 windows and trim of the church. This volunteer labor was under the direction of the trustees and Burl Bottoms. A new roof is also being put on the north side of the church. Another project involving donated money and time is nearing completion — a new baptistry.

The church leaders look for a further strengthening of the educational program when the Rev. Rex E. Zwiebel, secretary of the Board of Christian Education, directs a questshop at the adult retreat on the weekend of September 21.

— Gleaned from Church Bulletin.

## Seed Sowing

By Irene Post Hulett

If with some fine tract you're through,  
Pass it on!  
To the impulse good be true,  
Pass it on!  
It may be a bit of leaven  
That will lead some one to heaven,  
Lead him to seek sins forgiven,  
Pass it on!  
When you've read your good Recorder,  
Pass it on!  
It is known to be in order  
To circulate The Recorder,  
And so, Pass it on!

## Marriages

**Baker-Lawrence.** — Ralph J. Baker and Katherine G. Lawrence were united in marriage Aug. 18, 1957, at the home of Mr. and Mrs. David T. Sheppard, Cedarville, N. J., by Dr. James L. Skaggs, the Rev. Henry Lawrence, cousin of the bride's father, assisting.

## Births

**Burdick.** — A son, John Charles, to Rev. and Mrs. Oscar C. Burdick of 7641 Terrace Drive, El Cerrito, Calif., on July 25, 1957.

**Davis.** — A daughter, Janet Dawn, to Mr. and Mrs. Kenneth Davis, Verona, N. Y., on July 7, 1957.

## Obituaries

**Lowther.** — Lucy Heflin, daughter of Benjamin F. and Susan Heflin, was born in Doddridge County, W. Va., Aug. 12, 1868, and died at a nursing home in Sistersville, W. Va., Aug. 14, 1957.

In 1887 she was married to Thomas Lowther, who died in 1922. The family home was at 89 Oak Street, Salem, W. Va.

She is survived by two sons: Carl, of Jane Lew, and Hurley, of New Cumberland, W. Va.; and by two daughters: Wilena Lewis, of Weirton, W. Va., and Susie Welsh, of Baltimore, Md.; one stepdaughter, Daisy L. Kemper, Staten Island, N. Y.; two brothers: Will and Creed Heflin, West Union, W. Va.; and seven grandchildren.

For many years she was a faithful member of the Salem Seventh Day Baptist Church. In the absence of the pastor the funeral service was conducted by Dr. James L. Skaggs and Dr. S. Orestes Bond. Interment was made in the I.O.O.F. Cemetery at Salem.

J. L. S.



### JUNIOR CLASS VISITS SEVENTH DAY BAPTIST BUILDING

A day-long excursion of a Junior Sabbath School class of the Marlboro, N. J., Church to the denominational headquarters and publishing house at Plainfield proves interesting to the children pictured above in front of the building on September 15. The Rev. Paul Osborn (right rear) and his two small children (right front) are not part of the class, which is taught by Mrs. Osborn (left rear). Two of the Juniors, recently baptized, are thrilled to know they will receive a Sabbath Recorder subscription.