

Barbecue Supper can be improved next year."

The real blessing comes when a visitor is heard to remark, "I'm proud of the Nortonville Seventh Day Baptist Church. They are small in number, but how well they work together and what marvelous results they achieve."

The annual barbecue has made Seventh Day Baptists better known in the State of Kansas. We have people drive many miles to attend the barbecue and each year new faces are seen in the crowd. In the stairway entrance to the basement we place our tract rack and are pleased to see people pause and select tracts to take home with them. In a small way we feel this annual event has not only proven to be a financial success but a new way of witnessing for our Lord.

Our next project will be in October, that of dedicating our gifts to the Lord's Acre. We are still pastorless but looking forward to one coming. In the meantime we are holding all services of the church, the pulpit being filled by pastors of neighboring churches. Sometimes Sabbath School classes and young people have charge. — Correspondent.

Accessions

Adams Center, N. Y.

By Baptism:

Albert Gilmore
Carl Gilmore
Cathleen Gilmore

By Letter:

Alan Gilmore
Larry Gilmore

Marriages

Hill - Pope. — Theodore Claude Hill, son of Mrs. Hazel Hill and the late Rev. C. L. Hill of Farina, Ill., and Elizabeth Ann Pope, daughter of Mr. and Mrs. Floyd F. Pope of Glendale, Calif., were united in marriage July 6, 1957, in the North Glendale Methodist Church by Chaplain Leonard William Stocker, Jr. Their home address is 420 W. Stocker, Apartment E, Glendale, Calif. He is in the Navy.

Diss - Alberson. — Keith Diss, son of Mr. and Mrs. John Diss of Kinmundy, Ill., and Carolyn Alberson, daughter of Mr. and Mrs. Kenneth Alberson of Kinmundy, were united in marriage Aug. 4, 1957, in the Kinmundy Methodist Church, the Rev. Earl Phillips, pastor, officiating.

Obituaries

Van Horn. — Loyal L., son of Obadiah Davis and Arminda Harkness Van Horn, was born Oct. 15, 1872, in Welton, Iowa, and died at Edinburg, Tex., Sept. 15, 1957.

On Oct. 21, 1893, he married Rosy Nell Webb who passed away in 1947. His home was in Utah from 1909 to 1950 when he moved to Edinburg. On January 5, 1951, he married Mary H. Boehler. Mr. Van Horn was a member of the North Loup, Neb., Seventh Day Baptist Church from 1888 until moving to Edinburg, when he transferred to the church there.

Besides his wife he is survived by a stepson, Robert Marvin Boehler, who is serving in the Navy; a stepdaughter, Rose Mary Boehler, of Edinburg; a brother, Jay, of Edinburg; a sister, Mrs. John Kennedy, of Seattle, Wash.; and by several grandchildren, nieces, and nephews.

Funeral service was conducted by Pastor James M. Mitchell and interment was in the Hillcrest Memorial Park Cemetery. J. M. M.

Greene. — Etta, daughter of Mr. and Mrs. Lumis Wright, was born near Adams Center, N. Y., Nov. 4, 1862, and died at her home near there on July 27, 1957.

She was united in marriage with Albert Greene Oct. 15, 1885. Three children, Mrs. Maude Greene, Harry, and Palmiter, survive her. She was the oldest member of the Adams Center Church, having joined in her youth.

Private services were conducted from her home by her pastor, the Rev. Earl Cruzan. Burial was in Union Cemetery, Adams Center, N. Y. E. C.

Crosley. — Lurana Burdick, daughter of Russell D. and Luransa Champlin Burdick, was born in Freeborn County, Minn., Aug. 20, 1871, and died Sept. 9, 1957.

In her childhood the family moved to Milton, Wis., to seek the educational and religious advantages of that community. She was graduated from Milton College in 1894.

On May 13, 1897, Lurana Burdick was married to Dr. George E. Crosley. Their first home was in Algonquin, Ill., where the doctor began his practice of medicine. In 1899 they moved to Albion, and in 1909 to Milton, Wis. Doctor Crosley died in 1955.

Lurana was baptized in 1884 by Dr. E. M. Dunn and became a loyal, active member of the Milton Seventh Day Baptist Church. She, with her husband, maintained a vital interest in local and denominational life. From 1910 to 1929 Mrs. Crosley served as editor of the "Woman's Page" of the Sabbath Recorder.

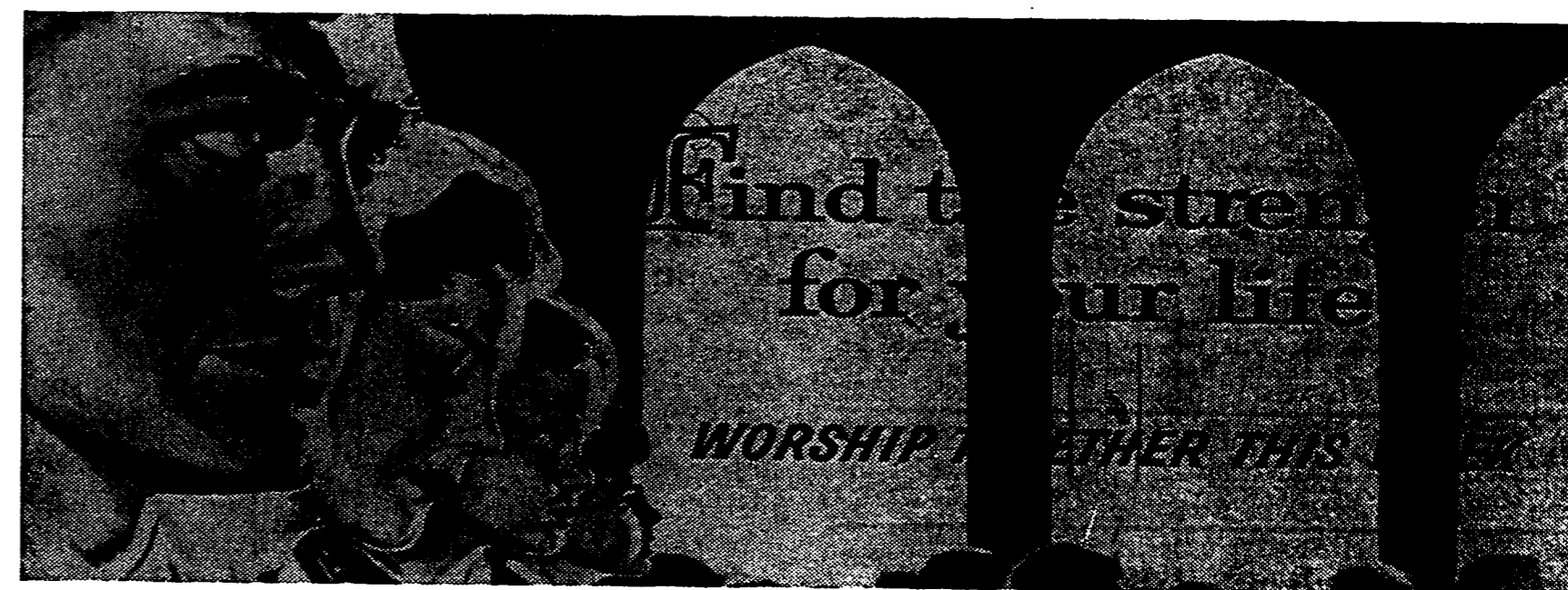
Surviving her are three sisters-in-law, several nephews and nieces, cousins, girls she mothered, and a host of friends.

Farewell services were conducted in the Milton Seventh Day Baptist Church by her pastor, the Rev. Elmo Fitz Randolph, with interment in the Milton Cemetery. E. F. R.

Central New York Association
at Verona October 12

OCTOBER 14, 1957

The Sabbath Recorder



Wherever they go — wherever they are — this fall and winter, Americans will see this scene. This theme and illustrations for the ninth annual Religion In American Life Program will appear on outdoor posters, on car cards in buses, in newspapers, magazines, and on television. The theme will be repeated over and over in radio spot announcements. Virtually every American home will be reached in the advertising and publicity campaign, which will be concentrated in November, RIAL Month, and extend into the following months. More than \$7,500,000 worth of advertising time and space will be contributed by American business and the advertising industry through The Advertising Council. At the same time, hundreds of communities in all 48 states will hold local RIAL programs. Urging all Americans to attend worship regularly, the program is sponsored by a laymen's committee composed of members of the major faiths, and is supported by 24 national religious bodies, including the Seventh Day Baptist General Conference. Robert T. Stevens, of Plainfield, N. J., former Secretary of the Army, is chairman of the program. — Release from RIAL.

The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

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

Published weekly (except August when it is
published 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., OCTOBER 14, 1957

Vol. 163, No. 14

Whole No. 5,763

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Roads to Hell — or Heaven

Earth Satellites and Intercontinental Missiles

The world's biggest news from the point of view of man's achievement came on the weekend of October 5 when Russia announced the successful launching of a man-made moon. Through the night of October 4 amateurs and scientists the world around listened to its radio transmitter. Later, it was reportedly seen from Australia with the naked eye, glowing like a moon or a meteor in the sky. At the time of writing it is still intact, apparently not diminishing its speed of 18,000 miles per hour or changing its average distance from the earth (400 to 560 miles).

The New York Times for October 7, devoted pages of space to this satellite (more than 20 columns). The next day similar space was given. Included in the Times coverage was a full-column editorial, entitled, "Roads to Hell — or Heaven." The reason for such a heading does not require much imagination although it is not very explicitly developed in the article. Speaking of the stupendous scientific achievement of launching a space-traveling object, the editor asks, "Will we be happier for seeing the other side of the moon or strolling among the Maritan meadows of asphodel?"

We quote the paragraph which followed because it voices the feelings of many who may or may not be considered to be really spokesmen for magazines of religious truth such as ours is:

"The truth is at once more ominous, more exacting, and more enchanting. The greatest adventure of all is not to go to the moon or to explore the rings of Saturn. It is, rather, to understand the heart and soul of man and to turn away from wrath and destruction and toward creativeness and brotherly love. We cannot look at the world today without realizing that our mastery of ourselves has not kept pace with our mastery of inanimate nature. We now have the power to destroy each other and all the works of civilization, but we have not yet invented a sure way to control this power. In a sense, a part of us never came down from the tree, never crawled out of the cave."

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Unanswered still is the question whether this earth satellite has sprung open to mankind the gates of a road to heaven or a road to hell. What will be made of it in the years to come? It is closely related to the potential of intercontinental ballistic missiles. No one can now question the claims of Russia made last August that they have a missile capable of striking almost any spot on earth. It can be presumed also that their insistence on the unconditional 2-year halting of nuclear weapon tests is because they are ahead of our country on that score as well as on long-range missiles.

The later papers and news reports indicate that the bargaining power and the propaganda value of the successful satellite are going to be appropriated to the full throughout the world. This is more than a scientific victory. It will have its effect. It is indeed ominous and will tax the diplomacy of freedom-loving national leaders.

A great general once said, "The paths of glory lead but to the grave." Where do the paths of outer space lead — to heaven or to hell? Who knows? This we do know that another great element of uncertainty has been added to life on this planet. The Scripture speaks of earth-shaking events which will come "in a moment, in the twinkling of an eye." Scoffers at such language are falling silent.

But the Bible also speaks of security, of certainty, of unalloyed hope, and of joy unbounded. We who are Christians have long been acquainted with outer space and the Lord of a vast universe. We know Him who came from realms beyond and who has gone back yonder to prepare eternal habitations for His loved ones.

Our roads do not end in despair, darkness, or hell; they end in heaven through personal, vital faith in Christ. With such faith we travel earthly roads with joy, purpose, and mission.

It is the duty of those who have lived many years, to guide the footsteps of those, who with glad countenance are eagerly pressing upon the scene. — Unknown.

Exclusive Interview

With Evangelist Billy Graham

"Does a Religious Crusade Do Any Good?" Those were the large red-letter words next to a color photo of Dr. Billy Graham on the cover of the September 27 issue of U. S. News & World Report. Underneath in bold letters we read, "Billy Graham Answers in Exclusive Interview."

Christian people should rejoice greatly when such a subject and such a man are featured on the cover of a great news magazine of the nature of this one. The public meetings in New York were over. Madison Square Garden was reverting to its former type of rentals, Ice Follies, prize fights, and rodeos. Nevertheless, the editors knew that the impact of the greatest evangelistic campaign of modern times was still being felt and that an interview with Billy Graham was still world news.

The preaching of the Cross divides the world but, thank God, it now interests the world. The boastful claim of a national magazine to an exclusive interview with a minister of the Gospel is something new in the United States. The space given to it is equally noteworthy — nearly 10 pages.

How about the content of the interview? On the whole it was well conducted although it was decidedly anticlimatic as if the questioners had run out of thoughts and were, after all, dealing with subjects unfamiliar to them. Next to the last question was, "Do you smoke or drink?"

Part of Dr. Graham's answer to a question about why people came to the meetings in New York is rather interesting. Quoting:

"I think that in New York even the skeptics had to admit that there was an element that they didn't understand. For example, four psychiatrists came in August to the Garden to analyze me. They came four nights straight, and, on the fourth night, the leader, who had organized them to come, came forward and gave his life to Christ. He said, 'There's something here I don't understand. It's beyond me.'"

The interview revealed that a total of

MEMORY TEXT

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 1 Cor. 1: 23, 24.

600,000 people wrote in as a result of the telecasts. A rather amazing thing was the answer to a question about whether people came irrespective of sect. Dr. Graham affirmed this, going on to say that besides Catholics the Jews were there in large numbers. One of the largest checks received was from a Jewish businessman in New York City. On the financial side it is interesting to observe that the cost in dollars was about the same as the aggregate attendance (2 million dollars, 2 million attendance). Saving souls is not without cost, but compared with military expenditures the cost is microscopic. We believe that none can read this interview without being impressed with the infinite and eternal value of such a crusade as came to New York through the summer of 1957.

Millions of Sabbathkeepers in New York City?

Cardinal Spellman read an invocation at an award dinner honoring Keith McHugh, on September 24, which began with these words:

"God bless New York, city of faith, where millions, divinely worshipful, keep the Sabbath Day with reverent devotion in glorious houses of God whose spires daily point the path men's lives must ever tread."

The Cardinal probably was not including Protestants or their churches in this terminology. It would be somewhat out of character for him to do so. Certainly he was not referring to the seventh day of the week when he spoke of millions keeping the Sabbath day with reverent devotion.

Although it is well known that the Catholic Church claims to have changed the Sabbath from the seventh to the first

day of the week by its own authority as opposed to that of the Bible, still one does not often in Catholic circles hear Sunday called the Sabbath. Several Presbyterian and Reformed Churches still preserve that terminology and even speak of Sabbath School rather than Sunday School. Many other denominations, seeking to avoid reference to the Old Testament background of Christianity, are careful not to use the word "Sabbath" when referring to Sunday. A considerable segment of the present-day church freely acknowledges that "Sabbath," when used in the weekly sense, always in Scripture refers to the seventh day of the week. Such people quite generally make a practice of calling Sunday the Lord's Day, basing it on Revelation 1: 10 and references in Christian writings of later centuries.

When a Cardinal of such standing as Dr. Spellman opens an invocation with such a clear reference to Sunday as the Sabbath, one wonders whether it is an echo of the Catholic claim of authority "to change times and customs," whether he has used it loosely, or whether it indicates prophetically a greater emphasis on the day of worship. If this last supposition could be correct we might find in the future that which many have feared — a Catholic-backed legal enforcement of existing Sunday laws or the enactment of new ones which would jeopardize the religious freedom of those who keep sacred another day of the week. In places where Roman Catholics control the government, religious convictions of minorities are often ruthlessly overridden. In fact, the people in Latin lands with little or no religion seem to fare much better at the hands of the Catholic power than those with convictions. This is another of the many uncertainties faced by Christians in the second half of the twentieth century.

"If we really believe the Ten Commandments and obey them, then we will live a moral life — then we will have a true religious and moral leadership — and then the victory over the forces of dictatorship will be assured." — (Maj. Gen.) Patrick J. Ryan, Chief of Army Chaplains.

Secretary's Column

A Look Ahead

Our new Conference year began October 1. God blessed our work in many ways in the past year. The monetary goal we set for ourselves was not fully reached but we gave more than in any year heretofore. The \$90,000 goal for this coming year is within our reach if we do a bit better than we did this past year and surely this can be done.

Our president has challenged us with the theme, "One in Christ — Forward in Growth." Over the past few years the number reported as members of our churches has decreased each year. In most of our churches less than 50% of the listed members are really active in some phase of Christian service. Here it seems is the real challenge for this year. We need to bring additional people to Christ and the church and to stir to new interest those of our membership who are now inactive.

Each of us needs to carefully examine his relationship to Christ. Does Christ really make your daily life and mine more abundant and blessed? Do we believe He can? Perhaps, first, we must each be sure we are willing that God, through Christ, should have His way in our lives. Our keeping of the Sabbath ought also to be a real blessing to us. Then in some manner we must tell others of these blessings and urge each to share in them. Perhaps the way you tell it will be different from the way I tell it but God does expect each of us to find a way to tell the good news we have.

If each consecrated, active Seventh Day Baptist would pray and work to bring at least one person to Christ and to re-enlist the interest of one inactive Seventh Day Baptist this year, we would surely go forward in growth and we would feel that we were truly laborers together with God.

Reports recently received from several churches tell of baptisms and the reception of new members. Others report that classes are being held for those interested

and looking toward baptism. These reports are most encouraging.

Each local church has the responsibility to nurture those new in the Christian faith and to provide services where all its members may find spiritual food and fellowship each Sabbath. But the primary duty of each church is the bringing of Christ and His saving and keeping power to people who do not as yet know Him. How are you helping your church do this? May God help each one of us to think seriously and to assume a mature responsibility in this matter in order that His will may be done through Seventh Day Baptists in this Conference year.

Appeal to End Weapons Testing

Starting with the University Methodist Church, 817 W. 34th Street, Los Angeles 7, Calif., a movement among ministers has spread through the Northern and Southern California Councils of Churches — "An Appeal to the Leaders of Nations" to urge them to come to speedy agreement to halt the testing of nuclear weapons. Over 700 individual ministers have signed and the promoters are trying to extend it to all denominations, according to a letter received here. A portion of the appeal is quoted below. Interested ministers who read the *Sabbath Recorder* may wish to support such an appeal by their signatures. Note the address above.

We believe that nuclear weapons, whether used to destroy or to threaten, represent a contradiction of the way of God as revealed by Jesus. As individual American and Christian clergymen we must assume our share of the guilt for these actions, and do all we can to insure that this sin shall cease. We believe that God is able to use an act of courage and faith as a means of grace, to help us and other nations to go forward to disarmament and peace.

Therefore, as concerned Christian clergymen we call upon our government, and the other governments of the world, to proclaim, by agreement, the immediate cessation of nuclear explosions and the halting of further testing of nuclear devices now.

Further, we affirm that an international agreement to stop testing of nuclear weapons now, before man passes the point of no return in the armaments race, could serve as a first step toward a more general disarmament and the ultimate effective abolition of nuclear weapons, averting the possibility of a nuclear war that could be a catastrophe to humanity and an abomination unto God.

SON OF GOD AND SAVIOR OF MEN

By Rev. Edgar F. Wheeler

(One of the evening messages at Conference, shortened)

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world . . . (Heb. 1: 1-4 RSV).

God has spoken! This is the hope of mankind, the foundation for all true religion. When that guilty pair in the Garden of Eden knew that they had broken the commandment of God and that harmony was broken, they wanted to hide from the sight of God and from the sound of His voice, afraid that His voice would be that of doom upon them.

But the voice of God broke the gloomy silence. Had He kept silence, their doom would have been sealed and the race of man, at best, would have become mere animal with soul dead, forever deprived of the original goal of being a creature for spiritual relationship with God. The fact that He spoke to those who had broken fellowship with Him revealed a determined purpose to yet deal redemptively with man and to restore him to the state of blessed fellowship with Himself.

To be sure, the word then spoken to Adam and Eve was stern in its pronouncement of judgment for disobedience; but it was full of hope in that it set forth God's purpose to deal with man's deadliest enemy, sin, and it set forth the promise that, finally, One born of the seed of woman in the likeness of sinful flesh should triumph over sin and bring deliverance to sinners.

Down through the ages following, God continued to speak to men, and His words were words of pure grace — undeserved favor and mercy. Every word from that first pronouncement of judgment, every command, every threat, every warning — as well as each invitation, each promise, each appeal — was a word of mercy, for it declared the purpose of God to deal with sin and to redeem sinners to Himself.

It is with this marvelous truth of God's speaking to sinners that the Hebrew epistle opens. Thus the author begins with those words spoken by God and His revelation of Himself and His will under the Old Covenant, tracing God's manner of speaking to His highest revelation in the Old, then showing Christ to be the complete and final revelation of God under the New Covenant.

"In many and various ways God spoke of old to our fathers by the prophets . . .," he declares. Those old messages were from God, but they were fragmentary and preparatory to a revelation which would be complete and satisfying. Those messages were given with consideration to the limited spiritual capacity of the hearers. God's human messengers were weak and limited so that they could receive only "line upon line, precept upon precept, here a little and there a little." Thus He imparted His messages to them in differing portions and various manners. Moses towered above the other prophets and received his messages "face to face." Others received theirs by the various means of dreams, visitation of angels, a voice, a burden, or an ecstatic experience. Likewise, those oracles were delivered to the hearers in differing fashion: by parables, a prediction, a dramatic presentation, songs, proverbs, a history, a law, the institution of certain rituals.

Each of these messages added something new about God, but they were like the many pieces of a great mosaic, none of them complete in itself. Properly interpreted and put together, they would form a larger single picture of greater clarity. But men could not interpret the many voices correctly, and the picture of God and His will became blurred and distorted. When Jesus walked on earth, even the so-called "pure" Jewish religion had become a corruption of philosophies of men mixed with divinely inspired revelations of truth.

God's Final Word

It was at this time of moral and spiritual darkness that God spoke His final Word in His own Son. There is no more that can be said, nor that needs to be said concerning God Himself and His will for men. All that had been spoken or foreshadowed in the Old Testament became a Living Word — lived out before men by One who was of the Being of God.

"In fulness of time God sent His Son . . ." He took on the body of flesh, revealing God in terms that could be known and trusted. And in giving a true picture of the character of God, Jesus brought order out of the chaos of religious thinking in His day.

E. Stanley Jones, speaking of the miracle of a clear and uncluttered religion coming out of the mixture of Jewish monotheism, pagan cults, Greek philosophy, Eastern mystery cults, and Roman gods, declared that the purifying center of reference was "not this, that or the other — it was one thing — the Person of Jesus." Because of who He was and is, His words of authority brought to clear focus all truth concerning God and His will.

Wherever men looked in faith to the incarnate Son of God, they saw God and Truth. "And the Word became flesh and dwelt among us, full of grace and truth; and we have beheld his glory, glory as of the only begotten of the Father" (John 1: 14, RSV). Confusion was taken away, the shadows dispelled, and here in a Person was God in all His holy, loving, righteous character revealed to men. Here was God revealed as available to men of faith.

The superiority of God's final Word, His Son, is that He speaks not just "about" God, but is in Himself the revelation of God. He is "holy, harmless, undefiled, separate from sinners." He is of the Being of God.

E. Stanley Jones quotes a Jewish rabbi as saying: "Take out Jesus from human history, and you cut out the heart," and comments: "Christ would mean nothing, God would mean nothing, the Holy Spirit would mean nothing, the Kingdom of God would mean nothing if Jesus (the Word made flesh) did not put meaning

into all of them — the meaning of His own character and life."

The Unitarians, professing loyalty to the one God, appealed to a Christian minister to help them find that God whom they had lost. They had lost God because they had lost the key to knowing Him — that key is the incarnate Son of God. Jesus declared: "He that hath seen me hath seen the Father," and, "No man cometh to the Father but by me." With the full authority of God He invited: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The All-Important Person

The matter of the Person of Jesus is the crucial one. Upon it hinge the authority and power of the Christian faith. Forty times or more in the New Testament Scriptures His divine Sonship is proclaimed. The author of Hebrews gives some of the identifying marks of that Sonship:

He is "heir of all things." By right of being God the Son, He lays claim to the universe and its destiny. What is the Father's is also His Son's.

Christ is distinguished from all created objects and persons as the One "through whom he also created the world." John, speaking of the Word who had taken on the clothing of flesh for a time, said: "He was in the beginning with God; all things were made through him, and without him was not anything made that was made." Though He accommodated Himself to the needs of man's salvation through the flesh, He is eternally the revealer of God and performer of His will.

He is also "the express image of his person." He is Himself the light shining from God, and is no mere reflection of God's likeness from another object; to see and know Him is to see and know God.

In divine power and holy purpose He is directing the ages of history toward the ultimate purpose of restoring all things to God in full harmony. All history finds meaning through Him — past, present, future.

These are great claims, but they are well borne out in the life of Jesus and in His

ability to do all He claimed He could. He displayed a majestic power over every situation He faced — storm, trials, temptations, ridicule, the cross, death itself. He never lost His composure. Even as He died, a centurion standing by was moved to exclaim: "Surely this was the Son of God." And when He rose triumphant over the grave, believers could never again doubt His divine Sonship. His life was divine in its quality and power because His Person was and is divine.

Christ and Criticism

During the early years of the church when evangelistic zeal to preach Christ the Son of God as the Savior of the world was at high pitch the church flourished, though there were numerous serious problems to face. But when that zeal began to flag and the great theological controversies arose in the third and fourth centuries, Jesus began to be looked upon with a critical eye, instead of through eyes of faith. The Church itself began to question His true identity, and the centuries which followed were extremely arid spiritually.

That controversy over the Person of Jesus Christ has gone on, sometimes just smouldering, at other times reaching fervent heat. The Church of today has all too often been infected by this spirit of unbelief, and our so-called "Christian" faith has in large measure lost its distinctiveness and power. A strong tendency toward humanism, making Jesus just a teacher and example, has caused many to allow the key to knowing God slip through their fingers.

If Christ be not by His very nature superior to prophets of all time, and even to the angels, we are of all men most deluded. Then we must still stumble about in darkness groping for God. We must still question His designs for us. We must still live in the fear that we are eternally lost. If He be not the Son of God in a unique sense, then we must question all that He taught about God.

(To be continued)

Over 12,000,000 Negroes in the U. S. today have "white" blood in them. — Jack Hamm Cartoon.

MISSIONS — Sec. Everett T. Harris

New Car Needed in Jamaica

Recent letters from Rev. Leon Lawton, our missionary in Jamaica, B. W. I., have brought to our attention again the pressing need for a new mission car. He wrote on September 17, "I had to spend over \$17 last week to get the right front wheel suspension repaired. At present the gear box is still giving us trouble and I have no reverse at all. I hate to become involved in more repairs but I guess the only thing to do is to get it fixed. I do not know what it is going to cost. . . . This will be the third time the rear end has been taken down since I have been here."

Anyone who has kept an old car in repair knows that the cost grows heavier and heavier. Added to the cost is the danger of breakdown at some out-of-the-way place.

It is understood that the young people of the denomination had made a beginning toward raising funds for a new mission car for Jamaica but discontinued their efforts at the request of Commission since it constituted a special appeal for funds outside the budget. However, an amount for a new car (\$2,300) was approved in the Missionary Board's budget and the young people are being encouraged to go ahead with this project. Let us give them our hearty support.

Miss Wells Writes

(Miss Jacqueline Wells, part-time teacher at Crandall High School and secretary of the Jamaica Mission, writes under date of September 23, 1957.)

School opened for the third and final term of the year (Christmas term) with registration on September 9. We are now settled down into the regular routine.

Mrs. Lydia Forbes, the Commercial Department teacher, is on leave of absence this term and so one of the more advanced students, Miss Joyce Lyons (Pastor Lyons' daughter), is supervising the bookkeeping and shorthand. Mr. Brissey (the headmaster) has asked me to spend my mornings in the department teaching type-writing and we hope to put some stress

on penmanship and a bit about office techniques such as use of telephone, use of mimeograph and mimeoscope, and filing. There are three new students who are beginners on the typewriters and we are concentrating on learning the keys and building up an even, firm touch which will make for speed as time goes on.

Last Friday, during the forty-five minute period before lunch, we took a "field trip" across the street and down a block to the Golding Print Shop where we watched type being set and forms printed. This morning we studied about different styles of letterheads, sizes of envelopes and file folders.

Our next field trip is to be to the local Bank of Nova Scotia where we will trace the journey of a check from the time it is written until it is returned by the bank to the writer. The department studies business English, mathematics, and spelling, too.

My afternoons are to be spent working for the Jamaica Conference in doing typing, mimeographing, and assisting the supervisor of the field with correspondence both to island leaders and to our denominational leaders in the States.

I believe this will be a good working schedule for the coming months.

Former Missionary Writes

Many friends and loved ones greeted Rev. and Mrs. Wardner T. FitzRandolph at the recent Conference at Milton. Following Conference sessions they returned to Texarkana where they are now residing at the home of their son, William, and his family, at 805 Prince Street.

A terminal salary check was sent to Pastor FitzRandolph recently and the information sent to him concerning his retirement status. By action of the Missionary Board and approved by Conference, missionary personnel are to receive any retirement financial assistance through the Memorial Fund, the same as pastors of the denomination.

Mr. FitzRandolph wrote, "Received your letter with the final furlough check just a week ago. Thank you. Also thank

you for what you have done toward getting ministerial retirement for us.

"I wish to say that the work we have done in the American Tropics has been a very repaying one. We will never forget the people there and their needs and aspirations. If the work there has made any progress it must have been due to the working of God in the hearts of men. I am sure that our work there resulted in spiritual growth and love in our own hearts. That God may bless the work there will be the constant prayer of Bertha and myself."

Fall Meetings of Associations and Churches

Most of the churches of the denomination are involved this month in special joint meetings of one kind or another — sectional yearly meetings, dedications, joint Communion, or Associations.

The New England Seventh Day Baptist Churches report a profitable get-together at Waterford, Conn. Shiloh and Marlboro, N. J., combined joint Communion and ordination of deacons on October 5. The meetings of the Central New York Association on October 12 at Verona and the Western (N. Y.) Association convening on October 19 at Richburg were noted in the last issue. The theme of the Verona gathering is "One in Christ." Also publicized last week were the Mid-Continent Association held at Boulder, Colo., October 11-13, and the Northern Association convening in the New Auburn, Wis., Church the same weekend. The latter features the dedication of the new church.

Information is now available concerning the Pacific Coast Association scheduled for October 18-20 in the Los Angeles Church at 4976 N. Figueroa. The theme for the meetings is "Christ in You." Featured on the program will be the nurses recently returned from Nyasaland, Beth Severe and Joan Clement.

Added information about the Western Association semiannual meeting is that the Sabbath afternoon program will feature a workshop conducted by Clarence Rogers of Salem, W. Va., chairman of

the Vocational Committee of General Conference.

The denominational Planning Committee composed of the employed secretaries and a representative of the Women's Board is scheduled to meet in Alfred, N. Y., for several sessions immediately following Western Association.

Battle Creek, Mich., is host to the Northern Association on the weekend of October 25-27. The theme is "Growth in Stewardship." Those from a distance who hope to attend are asked to contact Miss Helen Steadman, 177 E. Columbia Ave., for free housing.

The semiannual meeting of the West Virginia churches was scheduled for October 12 with Lost Creek as host and Rev. Rex Burdick preaching the morning sermon.

What Some Readers Say

A seminary student at Chicago writes, "I am very sorry that I did not subscribe to the *Sabbath Recorder* earlier because now I have missed quite a few inspiring issues. . . . I am enjoying school life here at Northern Baptist Theological Seminary and I do not believe that there is one person here on the campus that does not know about the Seventh Day Baptist denomination. Even the president 'can see my point.'"

From New York City comes word of a *Recorder* having been sent to Brussels, Belgium, and others given "to my good friend Teri Csizi." The letter continues, "Although she is a staunch Hungarian Presbyterian she's curious and interested in us and has read every *Recorder* she ever found lying around my apartment."

SABBATH SCHOOL LESSON

for October 19, 1957

The Christian Minister

Lesson Scripture: 1 Cor. 9: 1-23, 26-27.

SABBATH SCHOOL LESSON

for October 26, 1957

Using or Abusing Our Freedom

Lesson Scripture: 1 Cor. 8.

EXTENSION AND GROWTH

(An unrehearsed Conference program interview with the Co-ordinating Council under the direction of Albyn Mackintosh, chairman.)

(Continued from last week)

How About Stewardship of Time?

Wayne Crandall: I really feel that we are losing our young people by not making this thing challenging enough to them. Nelson Norwood recently said, "It's fairly clear to us how the Bible Sabbath should be kept in Christ's time. It isn't so clear how to keep it in the 20th century." I feel we should more actively study this problem. Our young people are told the Sabbath is the Lord's and certain things about it, then we leave them there. We are not helping them to solve the day-to-day problems which confront them on this very important issue. And this, in my thinking, is our big contribution to our world, our Sabbath.

Women's Board and Lone Sabbathkeepers

Marjorie Maxson: We might ask first, who are lone Sabbathkeepers? They might be people who live far removed from any Seventh Day Baptist or who live just far enough away from church so they are not able to attend every week. They are equally alone as far as Sabbath devotional material or the fellowship which they may have from attending church. The first thing we would do would be to write a letter and find out what materials they would like to have. We would be glad to send out *Helping Hands* for their Bible study. If there are children in the family we would be glad to send the *Sabbath Visitor*, the Junior quarterlies. Of course we are always glad to send the Women's Board Newsletter. We would do those things, but of course, Mr. Chairman, we think the personal visit is very much better than a letter and we would like to see someone arrange to make a personal visit.

Are Associations a Link in this Program?

Secretary Everett Harris: It seems to me that when a visit is to be made, as Mrs. Maxson was mentioning, that the Associational Missions Committee would be much nearer, perhaps, than any secretary of a board or the corresponding secre-

tary. They can make that personal contact which we feel is really the heart of going to some area. Could I give an instance? We have had a contact up in Maine. We were very happy that Eastern Association this year reorganized their setup in such a way so as to have a year-round standing committee on outreach as well as other phases of work. That particular committee would presumably take under consideration now, getting in contact with this interest which is found in Maine.

What About Stewardship and Extension?

Karl Stillman: It has been my experience to be associated with financial problems practically throughout my business life. Perhaps I have as much interest in that phase of the Christian program as any. It seems to me we ought to adopt a bold approach, and a bold approach in my mind would be a complete yielding to Christ in the matter of our own personal income and finances. Personally, I believe strongly in tithing. The teaching of the Bible is that a tithe is considered to be a good measure of the material wealth that you may have which should be devoted to the Lord's work. Therefore, I cannot urge our people too strongly to think seriously about that. Also in the matter of pledging, I may be at variance with some people but I have no hesitancy in pledging such means as I have to the Lord's work. I pledge for other things, unwittingly, perhaps. We all pay the telephone bill and light bill and other obligations of that sort. We pledge to do it. We say we will do so much but when it comes to our church, for some reason we are hesitant to say that we will pledge to the church. I think we should revise our thinking and remember again that all that we have is due to the abundance and the help of our Lord.

Help for Sabbath Schools

Secretary Rex Zwiebel: On page 16 of the manual suggestions are given for the organizing of a Sabbath School as the road to a complete organization of a church. It is set up in question form.

At the same time we have here definite steps, in order that a Sabbath School be set up. Do you have a person or persons able to teach and carry on a Sabbath School of one or more classes? Is there a place where you can meet? Is there a family willing to sacrifice their home one day a week for the meeting of the Sabbath School, at least to start with? Is there a prospect in your neighborhood of people to be brought in, children, at least? Can the home or the meeting place be sufficiently equipped to make classes possible, and, finally, are there enough capable adults? We feel the Christian Education program of the church includes the whole setup and it would be a natural way to start an organization.

Women's Board Spot Maps

Albyn Mackintosh: Looking for these places to start, what about spot maps and finding out where we might have a group? Does the Women's Board have anything of this nature?

Mrs. Lukens: Yes, a spot map shows the persons with whom our lone Sabbathkeeper work has been connected. This has been spotted with some dots showing where our Seventh Day Baptist active churches are, and also spotted with another sort of a dot showing the people that have been contacted through material. It is very interesting to look at it and see where these people are. Some of them are very centrally located and some of them are very far away from our churches.

Can We Assimilate New People?

Rev. Charles Bond: That's a good question, I believe. I am going to answer it. Our boys were outside playing. They came in and said there was a man outside asking about the church. He had come down from Vermont. He had learned about Seventh Day Baptists. I think he has been in contact with the Tract Society. He had come to Westerly planning to attend church there. That man certainly has a name that is not of old Seventh Day Baptist stock. He has come to the position where he is interested in the Sabbath of the Bible. That man, being a Christian, is a brother of mine in Christ.

I would trust that if it comes to the place where he is ready to become one of us in church work and in the denomination, that we as a church and denomination will be anxious to receive him with arms outstretched, ready to give him a place in our church work and in our denominational work as a brother in Christ. Our love as Seventh Day Baptists should be the love of Christ. Anyone who loves Him and wants to serve Him certainly is one of us in that great work.

The Chairman Gives a Challenge

Mr. Mackintosh: You have heard the Co-ordinating Council. You have heard their dedication to a program with which you have charged them. Each one of us on this Co-ordinating Council is concerned with the program for extension and growth. We are deeply concerned and as years go by we are going to be continually challenging each of you. Today, I would like to bring a personal challenge from this Co-ordinating Council to every individual that is at this General Conference. You are going to leave here in a few days and wind your way homeward. We challenge you to stop off and see somebody besides your relatives. Here is a Seventh Day Baptist family, or there is a family that is just interested. Make it a point to stop on your way and visit with somebody you have never known who is interested in the Kingdom of God and, particularly, interested in the Sabbath. In this program for extension and growth, it depends on you and me. It doesn't depend on what this denomination does as such but what we do as individuals. So I would like to challenge you to this program.

Sabbath Thought

That the Sabbath idea is unlikely to survive apart from the divinely appointed Sabbath Day is clearly indicated by the rapidly growing tendency for even church people to treat Sunday as a holiday rather than as a holy day, even though the Sabbath idea has its basis in the deepest human needs. — D. Alva Crandall.

MISSIONS — Sec. Everett T. Harris

A Message from Missionary David C. Pearson

Having recently read a condensation of "Through Gates of Splendor" by Elizabeth Elliot, widow of one of five martyrs who died in January of 1956, I am constrained to think aloud.

As I wrote the rough draft of this article I was enjoying a pleasant three days in an African village some 10,000 miles from home and approximately 160 miles from our more recently adopted home at Makapwa Mission, Nyasaland's Seventh Day Baptist headquarters.

Our black friends had prepared wonderfully for our coming. Our hosts were most kind in contrast to the hostile hosts who received with gory deeds those five fellow missionaries.

Bettie remarked that the difference lies in the fact that our people here have heard the Gospel whereas the Aucas of Ecuador have not.

Visible through the front door a string of African hunters passed our ken armed with sticks and spears, accompanied by a pack of dogs. How quickly we, too, might have passed through gates of splendor had conditions been less favorable to abundant life.

Africa, however, is like a troubled sea which cannot rest, whose waters cast up mire and dirt. Nyasaland is becoming more and more perturbed. Political national leaders are presently divided among themselves and cannot place a united attack against the white man. Such division stands in our favor, but conditions could become rife overnight.

The well-known Pocket Testament League recently arrived in Northern Rhodesia at an inopportune time while a strike was in progress. Members of the League found themselves amid a hail of stones. Portions of God's Word were gathered and destroyed.

"Now is our salvation nearer than when we first believed. The night is far spent; the day is at hand." Let us, like men, arise and follow Him, presenting His Message at this crucial hour.

Teen Talk

How Far Can You Walk?

Are you a walker? Probably not. There aren't many of them these days. Young folks, in particular, want to get places in a hurry, and walking is not the way. Little boys and girls wish for bicycles so they can skim over the ground to the place where they want to be and can be off to some other place as quickly as they change their minds about what they want to do next.

As boys get into the teen age many of them take to walking temporarily in that period when they are not yet allowed to drive a car and when companionship is more important than speed. In the first years of high school the bike is often neglected. It may be that for the shorter distances, walking with the boys — or with a girl — seems preferable to the less companionable bike riding.

Then the desire for faster transportation — with room for others — becomes almost an obsession with normal boys. Some sort of car is considered essential. Frequently it is possible for teen-agers to own a car or at least persuade the parents that they should have an operator's license and use the family car.

Where then is walking? Some stick to it and really make a hobby of it. Did you read in the paper the other day about a man who has walked 250,000 miles since he started counting the miles. He was pictured in Chicago resting, with his feet looking very large out in front of him. He was on his way from San Diego to Cleveland. It all started back in 1906 when he was 22. He took up walking after being stricken with polio. I guess he forced himself to walk until he found that it was a very interesting achievement.

This young man, now grown old, found joy in overcoming obstacles. What are the obstacles you face? Have you thought of making them the steppingstones to success? Joseph did it; Moses did it; Daniel did it; the Apostle Paul did it. When walking in the Christian way seems like too much effort, then is the time we

either fail or make our greatest discovery of the secret of happiness and success. How far can you walk in the footsteps of your Master? Show your spunk like the 250,000-mile hiker and let the world know that you can walk through the pitfalls and mine fields of the years ahead.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

The Family in Christian Education

On our extended field trip through the Midwest, we have been discussing with many of the church groups the place of the family in Christian education. More and more we are impressed with the fact that because our churches are so often made up of interrelated families, unusual problems arise. When "Auntie" is teaching the nieces, nephews, and cousins, it is doubly hard to maintain discipline while teaching.

This presents one more challenge and calls for frank discussion between teacher and parents with more forbearance than among those not related. There is no reason to apply the adage, "familiarity breeds contempt," or jealousy, but it seems doubly hard to overlook the shortcomings of a sister or brother, when in charity and love we put every effort forth to co-operate with a teacher who is not related. This same effort, undergirded with sincere prayer, will solve all the problems, for as we face the differences in Christlike love, they will melt away.

Be just as courteous and seek for the same understanding within the family as you are and do outside the circle. Greater strength and a greater witness are bound to follow. Each person in the family with a vision of the Kingdom of God will grow in wisdom and love when this is done.



THE MOUNTAIN REVISITED

By Rev. J. Carter Swaim

"On Loving Those Who Love Us"

(Sermon on the Mount as translated in RSV)

When Jesus' sayings about enemies prove difficult, we insist that they must apply only to personal relationships, and "Jesus never deals with the responsibilities of free citizens in a democratic state." The truth is that He lived all His life in an occupied country. Those whom He addressed really did have enemies whom they could see every day. It was Roman soldiers who had the right to press into service any one of Jesus' friends, and compel him to carry the pack for a mile.

The way to deal with such enemies, Jesus said, is this: "If any one forces you to go one mile, go with him two miles" (Matt. 5: 41, RSV). To people who had foreign soldiers quartered in their own homes and fattening off their own land, Jesus said: "If you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others?" (Matt. 5: 46f.). Those who bear the name of Christ must have a better religion than that of the Pharisees.

Even though our enemies are much further away than were those of the people to whom Jesus spoke, we still find it hard to love those who do not love us. When Marshal Tito paid a state visit to Britain, the Archbishop of York urged Britishers to extend him a cordial welcome. This, said the Archbishop, would not imply approval of Tito's "religious, social, or economic views and policies" but would show "sympathy for his defiance of the aggressive totalitarianism of Russia." Roman Catholics attacked the Anglican prelate, asserting that it was "grotesque" for Christians to countenance a visit of Tito.

There are many who are not willing even that prayer should be offered for enemies. In 1917 a Cincinnati clergyman in his pastoral prayer offered a petition for "the moral improvement of Kaiser Wilhelm." By some this was interpreted as a prayer for German victory in World

War I, which then was raging. After church the minister, who a few years before had served as president of the Ohio Constitutional Convention, was kidnapped and horsewhipped. How does our religion exceed that of the Pharisees? Do we love only those who love us? If not, what is our attitude toward those who do?

Youth News from the Southwest

Sunday, September 15, a Seventh Day Baptist Youth Fellowship was held in Alexandria, La. The Hammond and Metairie young people met the Fouke and Texarkana young people for a fellowship dinner at a park in Alexandria. From there, we all went to the Salvation Army Hall where we held our services and a song fest. Each church group gave a brief discussion on its youth meetings. After this inspiring service we passed out tracts on our way home.

The Southwestern young people are strengthening a new bond of unity between our churches separated by such long distance. Planning to make this a quarterly affair, we expect to increase our bond of union and give more courage to our Seventh Day Baptist young people.

We need the prayers of everyone. We want to make others realize the need for our closer fellowship throughout all our churches.

I sincerely hope this piece of news will tell others that our young people here want a stronger church. We want other denominations to know we, too, can stand on our feet. — B. Pearl Hibbard.

Chinese Girl Hears Gospel

The Formosa stations of the Far East Broadcasting Co. receive much mail from Hong Kong and some from Red China. The following is from Taipeh itself:

"I want to read more of the Gospel books, if you have some, would you mind sending me? I am quite a little girl and dare not go to church, but I really have a hungry heart to study the Bible. Sometimes I go to a quiet place to meditate 'What is God' I know I am a child of God. I want to believe Jesus in spite of many friends are against me."

DEACON LUTHER DAVIS

By Elizabeth Fisher Davis

Luther S. Davis, son of Artis C. and Evelyn Fitz Randolph Davis, was born June 20, 1869, in Salem Co., N. J., and passed away at his home in Shiloh on Sabbath day, September 28, 1957.

Mr. Davis was graduated from New Jersey Normal School and from Rutgers University. He filled several positions in New Jersey and Delaware as principal and supervisor of schools and was also principal of Fouke Academy, Fouke, Ark., on two different occasions at the request of the Seventh Day Baptist Missionary Society.

On July 16, 1902, he was united in marriage with Elizabeth Fisher and in 1952 they celebrated very happily their 50th anniversary. The last 45 years of his life were spent on the farm, except that in September, 1956, he and Mrs. Davis moved to Shiloh.

Mr. Davis joined the Shiloh Church in February, 1885, and after his first return from Arkansas he became a member of the Marlboro Church. He served as church clerk from 1913-1934, and as deacon from 1913 until his death. He served the bread at the Marlboro Communion on July 6, 1957, and on August 10, 1957, he and his wife sang a duet at church, "I Need Thee Every Hour."

He is survived by his wife; three sons, Paul G., Arthur C. R., and E. Fisher; by 8 grandchildren and 2 great-grandchildren; by his only sister, Mrs. Hannah Hummel, and several nieces and nephews. Mrs. Lavina Ayars, Mrs. Anne Bender Harris, and Joseph Godish were each members of their home for several years, while a number of other young people were for shorter periods.

NOTE: The farewell service was conducted by his pastor, the Rev. Paul Osborn, on September 30, and interment was in the church cemetery. By request the hymn, "I Need Thee Every Hour," was sung by the congregation at the service. The pastor adds that Mrs. Davis was able to join the singing and not miss a note. The pallbearers at the service were all deacons, 3 from Marlboro, 2 from Shiloh, and one (a neighbor) from the Greenwich Presbyterian Church.

OTHER FOLDS AND FIELDS

Hindu Mob Burns Mission Center

Madhya Pradesh state officials have promised a probe of anti-missionary demonstrations during which a Hindu mob burned down an American Protestant mission community center valued at \$200,000.

The three-story modern building was operated by the Evangelical and Reformed Church, working through the United Church of Northern India. Before the fire started all equipment was destroyed, the chapel was desecrated, the cross demolished, and the 5,000-volume library ransacked.

The trouble apparently grew out of the objection of the director, Rev. Gurbachan Singh, to the setting up of an idol on the stage when a committee of Hindus rented the auditorium for a celebration. Police later made arrests and restored order.

Mayor Robert F. Wagner proclaimed the first week in October as "Released Time Week" in New York. He and others urge this religious study and indoctrination as "a major means of curbing the current waves of juvenile delinquency." This is part of a publicity effort of Protestants, Catholics, and Jews to increase from 120,000 to a possible 400,000 the number of pupils enrolled in released time (1 hour per week) religious instruction.

The Lutheran World Federation at its assembly in Minneapolis, Minn., called for an end to the production and testing of nuclear weapons. Lutheran Dr. F. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, advocated the use of "moral force" and "calculated risks" in preventing war and seeking peace and justice.

The Denver Ministerial Alliance has drawn up the following set of standards for funeral procedure: 1. Use of flowers at funerals be discouraged. In place of flowers sympathizers may send "some gift to the church or cause in which the deceased had an active interest." 2. Public viewing of the remains be discouraged.

The Sabbath Recorder

A private viewing for relatives might be arranged if it would offer comfort. 3. Church, military, and lodge funerals should not be intermingled. 4. Modest appointments be made for the disposal of the corpse. 5. No funeral arrangements should be made until the officiating minister has been consulted. W. W. Reid

The Southern Baptist Convention, recognizing that "The American Bible Society renders an essential, world-wide missionary service," urged Southern Baptist people "to make worthy contributions to the work of the American Bible Society, in order to provide the Scriptures needed for the missionary advance to which we are committed."

"If the United States keeps nudging an inch closer to God, then God will keep nudging an inch closer to the United States." — Editorial in the *Butcher Workman* re "In God We Trust," now printed on our paper money.

NEWS FROM THE CHURCHES

SHILOH, N. J. — In Sabbath School, the last Sabbath of September was promotion day. New officers were also elected at that time. Attendance pins were awarded to twenty-two boys and girls for the year. Certificates were given also to those passing into new departments. Carlton Wilson gave the message to the newly elected officers and teachers for the coming year.

Joint Communion was again observed the first week in October with the Rev. Paul B. Osborn of the Marlboro Church bringing the morning message: "Service Sermon, and Stone." At noon a roast beef dinner was served in the church dining room to about two hundred. And in the afternoon Carlton Wilson and Owen H. Probasco were ordained as deacons. Each gave statements of Christian experience. Charles F. Harris gave the charge to the deacons. The charge to the church was given by Mr. Osborn.

A telegram of congratulations was sent by both churches to the Schenectady Church which was being dedicated the same day.

The pastor and his family are again enjoying a week's vacation. They took two weeks after Conference. — Corres.

Annual Meeting of Historical Society

The postponed annual meeting of the Seventh Day Baptist Historical Society will be held in the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J., on Friday, October 25, 1957, at 2, p. m., prevailing time.

Albert N. Rogers, President,
Frederik J. Bakker, Secretary.

Our Servicemen

Families and churches, we trust, keep in very close touch with their young men who are in military service. Some men, however, come from lone-Sabbathkeeping homes where there is no church group to remember them with letters while they are away from home and anxious for mail. One such case, we are told, is Pvt. Leland Lewis, Jr., Fr 17500562, Co. A. 1st Btn., Trng. Eng., Fort Leonard Wood, Mo. "Write today to those away."

Marriages

Rickey - Wells. — Robert B. Rickey, son of Mr. and Mrs. Irl Rickey, Independence, Mo., and Donna Mae Wells, daughter of Mr. and Mrs. Glenn Wells of Farina, Ill., were married at the Post Chapel, Schofield Barracks, T. H., by Chaplain Mahon Sadler. The new home is at 1910 — I Kaioo Dr., Honolulu, Hawaii.

Baker - Knox. — At the Little Genesee Seventh Day Baptist Church July 7, 1957, Re Rogers Baker, son of Mr. and Mrs. Paul C. Baker, of Friendship, N. Y., and Shirley Knox, daughter of Mr. and Mrs. Fred Knox, of Little Genesee, were united in marriage by Rev. Delmer E. Van Horn.

Loofboro - Fuss. — Rodger E. Loofboro, son of Mr. and Mrs. Leo L. Loofboro of New Auburn, Wis., and Maye J. Fuss, daughter of Mr. and Mrs. Fred Fuss, also of New Auburn, were united in marriage on Aug. 5, 1957, at the Seventh Day Baptist Church in New Auburn by the pastor, Rev. Don A. Sanford.

Obituaries

Davis. — Luther S., son of Artis C. and Evelyn Fitz Randolph Davis, was born June 20, 1869, in Salem Co., N. J., and died at his home in Shiloh, N. J., Sept. 28, 1957. (See more extended obituary elsewhere in this issue.)



**"You'll have to wait, son, till we
check on your race and religion!"**

Courtesy Institute for American Democracy, Inc.

"God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth."