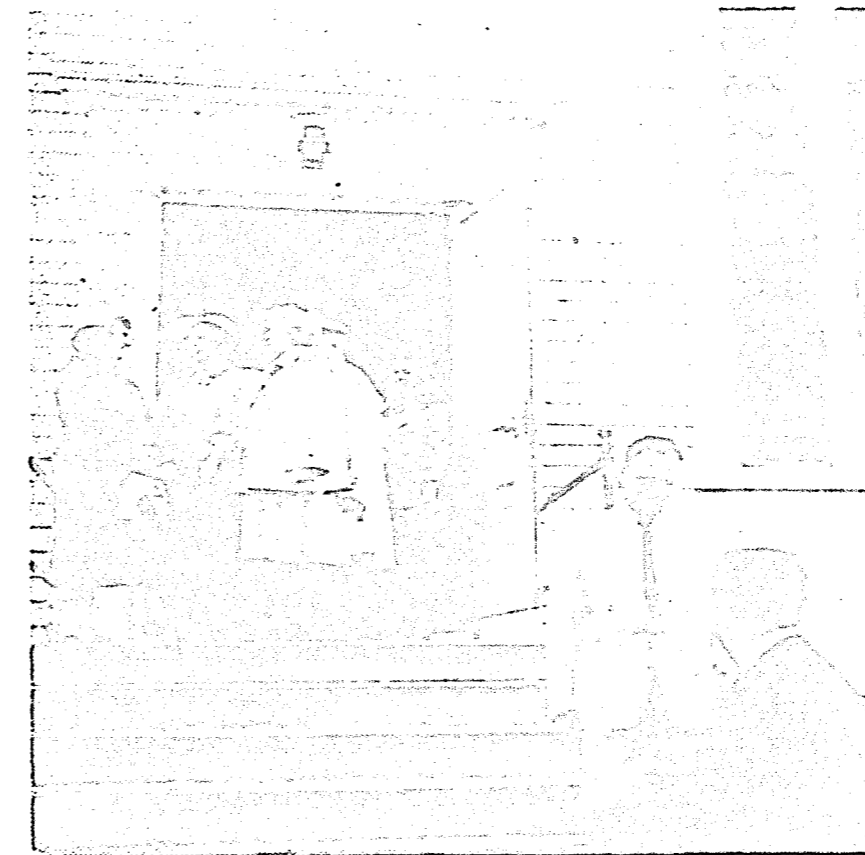


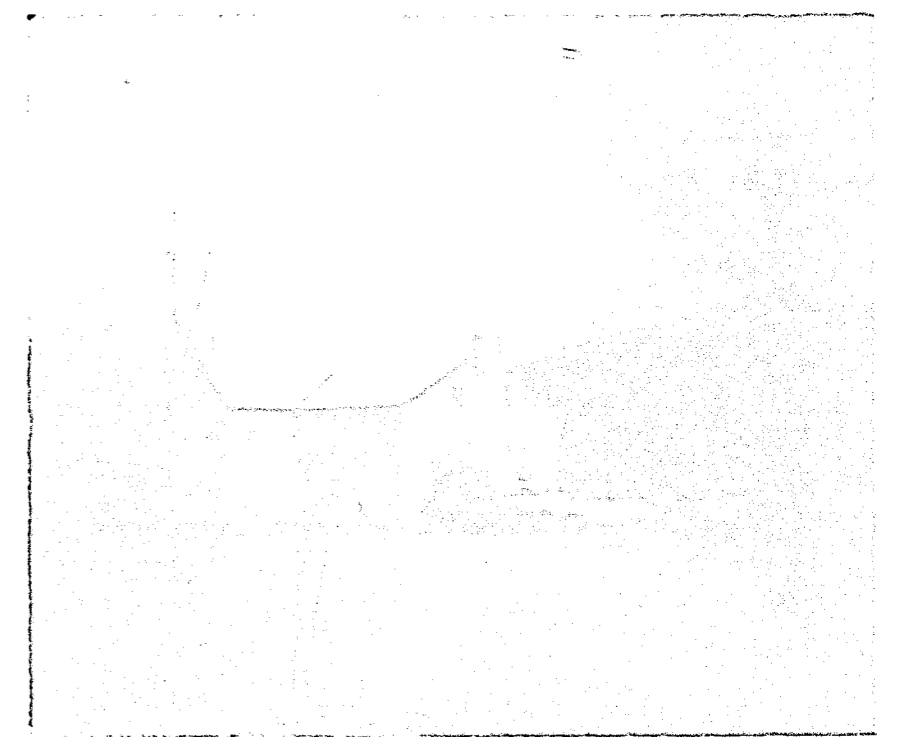
# The Sabbath Recorder

## SCENES FROM MINISTERS CONFERENCE



Sabbath morning  
congregation  
at Alfred Station  
leaves church  
after hearing  
guest minister

Camp Harley  
near Alfred Station  
where ministers  
ate barbecued chicken  
and held an  
afternoon session



ever, these followers of the risen Christ did not say, "Well, we are sorry that we have been separated from the home church. We will miss the brethren and we wish them well. We will visit them when the persecution is over, or if we have a vacation. We are sorry that it is necessary to move where we cannot attend church or train our children in the faith." No indeed; far different was their reaction.

Acts 8: 4 says, "Now those who were scattered went about preaching the word." They carried their faith with them. And the spirit of their Christian experience caught fire wherever they went, with new groups of followers of Jesus springing up and new churches being established. So it developed that their persecution and dispersion were responsible for the first great outreach of the evangel message and the Christian cause.

I believe this experience applies to us today. We cannot be followers of Jesus only while in the home town of childhood, or as long as Mother and Father are living. If we believe in a universal God, who is personally immanent everywhere, this faith will be shown in our own reaction to life everywhere, too. If Jesus Christ has become a real living person for us, then our conduct will be guided by His precepts, and our lives will be "hid in Him" wherever we happen to reside, or whatever the customs or morals of the people in our present environment. If we accept the Sabbath of the Bible as God's holy Sabbath day while we are near other Sabbath-keeping Christians or locally affiliated with a Seventh Day Baptist Church, then God's Sabbath will be real and holy for us even if we find it necessary to move to a new community. And if we possess the kind of Christian experience the Early Church had, we will carry the message of our faith with us!

Let each of us thoughtfully re-examine our individual faith, lest we be guilty of a limited concept of God: lest we, too, be suffering from a Jerusalem complex! Let the words of Isaiah 40 speak again to our time:

Have you not known? Have you not heard?  
The Lord is the everlasting God,  
the Creator of the ends of the earth.  
He does not faint or grow weary,  
his understanding is unsearchable.

He gives power to the faint,  
and to him who has no might he increases  
strength.  
Even youths shall faint and be weary,  
and young men shall fall exhausted;  
but they who wait for the Lord shall renew  
their strength,  
they shall mount up with wings like eagles,  
they shall run and not be weary,  
they shall walk and not faint.

### The Words of A. H. Lewis (1891)

"As a loyal follower of Christ I must treat the Sabbath as He has shown me, by example and precept. When it ceases to be true that Christ kept the Sabbath and taught His followers thus to do, I can cease to keep it; not until then."

"I am a Seventh Day Baptist because I accept the Bible as the supreme and only rule of faith and practice in matters of religion. Christ rejected the 'inferences' and 'traditions' which Judaism had added to the plain commandments of the Old Testament. He condemned those who made 'The law of none effect' through their traditions. The same authority compels me to reject the inferences and traditions which have come to us through the perversion of Christianity by paganism."

"There is no instance of the acceptance of unfounded tradition and illogical efforts at argument more prominent than the association of the observance of Sunday and the change of the Sabbath with the resurrection of Christ. It is entirely unscriptural. The Scriptures never associate Christ's resurrection with the observance of any day, or with the abrogation of the Sabbath."

"As we have already stated, the primary purpose of the Seventh Day Baptists is not to gain members unto themselves; it is rather to spread truth patiently and persistently, calling the attention of the church to its dangers and seeking to induce Sabbath reform upon the permanent basis of God's divine law."

"Two alternatives lie before the church: to yield all Sabbathism and go down in the tide of holidayism now gaining so rapidly; or to return, without compromise, to the firm foundation of God's law. Here the Seventh Day Baptists make their stand. On this ground they are willing to await the verdict of coming years."

# 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. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Rex E. Zwiobel, B.A., D.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 renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

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., MAY 18, 1959

Vol. 166, No. 20

Whole No. 5,844

## IN THIS ISSUE

### Editorials:

The March of Spring .....	2
Freedom in Italy, Why Not in Spain? .....	3
Dr. Nolde Speaks Out .....	3
Be Not Deceived .....	4
New Decalogues .....	4

### Features:

President's Message .....	5
Sidewalks of New York .....	6
The Holy Spirit and the Church .....	6
The Sabbath During the Reformation.....	7
Theology Students Assist R. I. Churches....	9
Youth News .....	9
News of Ministers .....	13
Silver Anniversary of Church Dedication....	14
An Outpouring of the Spirit .....	15

### Missions:

A Busy Schedule .....	10
Missionary Pastors Report .....	10
Work Progresses at Twin Cities .....	13

### Women's Work:

Devotional Program for June .....	11
-----------------------------------	----

### Christian Education:

Vacation Church School .....	12
Young Adult Retreat .....	12
New Board President .....	12

Accessions.—Births.—Obituaries ... Back Cover

## THE MARCH OF SPRING

*Day unto day uttereth speech  
and night unto night showeth knowledge.*

One who is insensible to the voice of God in creation may also hear amiss the voice of God in revelation. Nature speaks sometimes with awesome sounds but more frequently with a soft voice and with a message more easily grasped with the eye than with the ear. God's special revelation, too, comes more clearly by way of the rustling leaves of His Book than by a voice in the external organ of hearing.

Each year we strain to hear the soft tread of spring as it marches up from the South in its newly tailored uniform so gaily decorated with the campaign ribbons which have come to be its identifying marks. One needs to travel a little to fully appreciate this advance of the hosts of spring. Trees, like posted sentinels, have stood mute and expressionless these many months. The warmth of spring rolls up and recedes like waves of the sea. We think the season of flowers has come but it comes not without struggle. Icy winds blow once more and we wait impatiently for the change to come.

Since vernal beauty advances upon a given locality stealthily or by waves we need to run ahead of it and come back to meet it in order to fully perceive its forward strides. This year we reluctantly left behind the swelling buds of our backyard cherry tree to go a day's journey north to the Ministers Conference. Upon our return a week later that tree was in full bloom and its leaves were thrusting out to clothe the branches when the petals fell, as the manner of cherry trees is.

Cool days came but they could not hold back the God-appointed transformation that had begun. Again a weekend trip was made to New England in which we outran the quiet march of spring. Returning, we were once more struck with what God had wrought. Looking back three weeks it becomes hard to remember that in such a short space of time the whole face of nature has changed. A velvet carpet is spread over the land. Countless families on a Sunday afternoon are enjoying the city parks or countryside beauty spots. The flowering shrubs for which our section is famous have burst into glory far more spectacular than an

atom bomb and, of course, more pleasant to contemplate.

The things of man change not with the seasons. Buildings and offices retain their same dull colors except as brightened by the handiwork of God brought in from field and garden.

In spite of all the joy we can get from the speech that "day unto day utters," according to the 19th Psalm, or the knowledge that "night unto night shows," there are joys that are greater. We do not worship nature or listen to the quiet sounds of the march of spring as if it were the most effective way God could speak to us. We are reminded that our Creator speaks to us through His Word and, as we read in Hebrews, He "hath in these last days spoken unto us by his Son . . . by whom also he made the worlds."

The Holy Spirit also speaks with interceding and with pleading voice directly to the hearts of those who are willing to listen. Far and wide that voice ranges to every church, to every mission field. We rejoice to hear of spectacular, unexpected conversions of adults, of the tender yielding of growing children, of the strong decisions of resolute youth. We believe that there are far more notable transformations this year in the hearts of people than in the face of nature. We pray that this yielding to the love of God in Christ Jesus may become more and more manifest — like the marching of spring across the land.

## Freedom in Italy, Why Not in Spain?

It is interesting and encouraging to read that the resistance of local authorities to the building of a Baptist church at Sant' Angelo, Italy, was broken down when the Rev. Graziano Cannito, pastor of the 278-member church, appealed to Italy's highest administrative authority, the Council of State in Rome. The latter agreed that the Baptist congregation had a "fully recognized" right to build a church. This decision caused rejoicing among all evangelical churches in Italy.

In Spain no such privileges are granted because of a concordat with the Vatican. The question immediately coming to mind

is why there should be such a difference between Spain and Rome when Spain is only following the wishes of Rome. Doubtless there is an answer, though it might be a little complicated. We are still left with the contention that fair words and flimsy excuses for the intolerance of religious convictions in Spain are a poor substitute for basic human rights, among which is the right to worship God according to the dictates of one's own conscience.

History seems to prove that coercion of minorities in religious matters, though it may seem to build a strong church, does not really help the church to the extent intended. True Christianity thrives when based on persuasion rather than force. The Apostle Paul wrote of that kind of Christianity in these words "I know whom I have believed and am persuaded. . . ."

## Dr. Nolde Speaks Out

No figure is more prominent in religious circles than Dr. O. Frederick Nolde when it comes to working for peaceful settlement of international differences. He is director of the Commission of the Churches on International Affairs. There have been times when some of those interested in ecumenical affairs have wished that he would take a stronger stand. In the recent quelling by harsh force of the effort of the Tibetans to achieve freedom within their treaty rights, Dr. Nolde has spoken out.

Here are some of the statements.

"The tragic developments in Tibet shock the conscience of mankind," he says, citing the thousands who have been persecuted and put to death and other thousands who have fled the "reign of terror" in their country. "No progress toward world peace and order can be made so long as governments flout international morality and law by violent suppression of a people and its culture. . . . We are convinced that the best interests of all governments are called upon to heed the demands of common decency and to meet the obligations — legal, humane, and moral — imposed upon those who claim place in the world community. Public opinion around the globe must condemn what has happened in Tibet."

## Be Not Deceived

Not everything that gets on the newsstands of the nation is "Gospel truth" even if it appears in such respected magazines as *Time*. Such is the case with the enormous build-up given to Professor Oscar Cullman's lecture on the Coptic manuscript entitled "The Gospel of Thomas." Inez Robb, in a nationally syndicated column, also went far beyond the scholars when she stated that the "world awaits the publication of ancient document with hitherto unknown sayings attributed to the Savior" and called the forthcoming publication of it "one of the major events of modern times."

Robert G. Bratcher, of Louisville, Ky., in the leading article of a Baptist weekly *Western Recorder* (April 30, 1959), presents a scholarly answer to this overdoing of publicity over a relatively unimportant, though ancient, little document. It is so easy for people to become excited over something like this and never check what the scholars actually say about it. The tendency may well be to discount the infinitely greater treasure which can be purchased for a few cents in any Bible store. Great archaeological discoveries are exciting if they shed even a tiny bit of additional light on the Scriptures. We would not for a moment make light of this particular find of 1945 which is now being publicized. It has its place but it is not a new gospel by any stretch of the imagination.

In the article by Bratcher, which we would commend to our readers, it is pointed out that this so-called "Gospel of Thomas" has previously been photostatically reproduced and commented on by theological journals. It appears to be the product of the fertile imagination of Gnostic writers of the fourth or perhaps third centuries. It contains just a few sayings attributed to Jesus which have not previously been known to English readers, most of which are, according to Dr. Bratcher, "quite far from the spirit and method of Jesus as manifest in the Synoptic Gospels."

Cullman himself warned in the lecture mentioned above that "while this docu-

ment — and others like it which may yet turn up — may enrich and further our understanding of the canonical Gospels, it contains no new revelation of the teachings of Jesus. The Gospels are and continue to be our source for the knowledge of the life and teaching of Jesus."

## New Decalogues

The Ten Commandments, or Decalogue, delivered to Moses at Mount Sinai is a code of laws which has through these millenniums clearly laid before man his responsibility to God and to his fellow men. In every generation there have been those who have known the all-embracing character of these laws and have sought to modify them, enlarge them, rephrase them, paraphrase them, make light of them, and annul them. There have been individual and concerted efforts to evade and disobey the divine law. Sometimes one wonders if the attempts to write take-offs on the Ten Commandments have not consumed more energy than attempts to obey them.

Two church bulletins recently received quoted so-called "Ten Commandments for Parents." The thoughts in both cases were good but were absolutely different. It would be interesting to know how many such lists are in print. The number would doubtless be legion. Noting the dissimilarity reminds us that they represent experiences and backgrounds that are far less than universal. It is to be observed also that these so-called commandments are seldom written around any of the first four in the revealed list — which have to do with obligations to God. Why is it? Perhaps there is hesitancy to make light of any portion of such obligation by adding to or subtracting from the written Word. But again, countless words have been written by less than careful thinkers to the effect that the Fourth Commandment is no longer God's will for man.

So we leave the matter where we picked it up, "God spoke all these words saying, . . ." The "ten commandments" men have written do not compare with those of the Bible. Probably they were never meant to.

## President's Message

### Ten Hours a Day in the Saddle

Recently a professor in our county ordered a high school Junior to leave the gymnasium due to bad conduct. The student refused and the teacher knocked him down. In the Midwest a student struck a teacher and broke his jaw. In discussing these incidents with a farmer in our area, he said, "What the young people need today is about ten hours a day in the saddle." Mother Greene puts it a different way. She says, "What children need is the old-fashioned chores to do each day."

We seem to have an increasing number of parents who make the mistake of concluding they are doing their children a great service by providing them a life of leisure. The parents desperately wanted something in their own childhood they could not have; so they work and slave to provide this for their child. Bill Stemple, an extension agent, told of wanting a pony, when he was a boy. When he grew up, he bought his son a nice pony, a saddle, and a cart. When he asked the boy how he liked it, he was crushed with the reply: "But, Dad, I didn't want a pony, I wanted a bicycle!" Few things are more revolting to me than to see a father and a mother spend full time working so their children can spend full time driving a car, fishing or hunting, and going to parties.

Stewardship must start at a very tender age. Mothers play a key role in teaching stewardship of time. I have known a few mothers who absolutely refused to permit their daughters, much less their sons, to do any cooking in their kitchens because they leave such a mess. A sense of accomplishment must be taught early in life — pride in a job well done. My wife used to pay the children for doing the dishes. When they received their wages it offered an opportunity to teach them how they might save for the future and pay their obligation to their heavenly Father. Children who are given responsibility and have challenging work to do assume responsibility. A youngster who is interested in his work and is physically tired at the end of a day is seldom plotting how he can

"outsmart" his teacher or parents; or how he can maim his playmates.

It has been very disappointing to see the rather large percentage of high school graduates who start advanced training that come drifting home after a few weeks or months. They are simply unable to make the self-disciplined adjustments necessary to get the job done. Is this the result of "too few hours in the saddle" during the early formative years?

Let no one deny that our young college students are confronted with real pressures. Deane W. Malott, president of Cornell University, said in his annual report:

It is clear that just as educators today are confronted with problems which are greater in dimension than those of past times, so are today's students, at Cornell and elsewhere, faced with more and greater problems than their predecessors, and both the university and the students are subject to pressures, within the campus and without, that are without parallel in the past.

If we parents are to adequately prepare our young people for these problems, we must certainly waste no time in teaching them the qualities of responsibility and stewardship. I believe these can best be taught in a truly Christ-centered home.

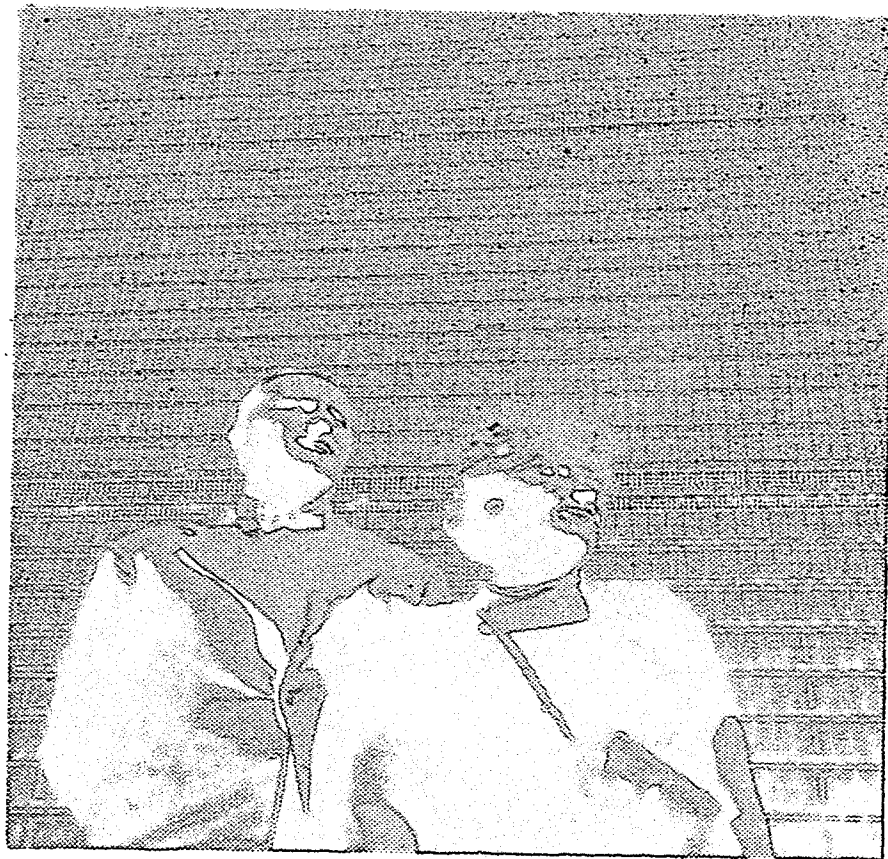
## Another Special Issue Launched

Regular subscribers received their 24-page May special issue of the *Sabbath Recorder* on time (if there were no postal delays). The bulk orders for additional copies were mailed on May 11 and should now be in the hands of pastors and Tract Committee chairmen for distribution. The initial enthusiasm of subscribers should be translated immediately into as wide-scale sharing with others as the limited number available will warrant. Comments on the value of this particular issue are solicited. It should be remembered that Rev. Kenneth Smith has now moved to the new Denver parsonage at 2301 Wadsworth Blvd., Lakewood, Colo.

If readers who failed to send in advance orders now wish they had done so, there is still a possibility that orders can be filled if action is taken quickly. The surplus was considerably depleted by one individual in New York City who wanted 200 for a special distribution on May 10.

## Sidewalks of New York

There are places in New York where there is no other way to look than up. Even so it is difficult to see any considerable portion of the firmament above.



Roger Cazziol, newest member of the missionary teaching staff in Jamaica, and Mrs. R. T. Fetherston, Seventh Day Baptist executive secretary, face the towering buildings of mid-Manhattan on April 24 a few days before Mr. Cazziol resumed his plane flight from Ghana, Africa, to his new field of service. The cameraman kneeling in the street in front of the great United Nations Plaza fails to enclose the top of the towering UN building in the background. The all-glass face of this building has become a landmark and a symbol to the world.

The visiting party walking around and within this symbol of international co-operation entered the tiny chapel on the first floor. Not in the original plan, this little room is open daily for moments of meditation. Its bare, oddly-shaped altar unfortunately suggests a type of worship that is other than Christian. He who meditates here must bring his religion with him.

The upturned faces pictured above may well symbolize the upward and forward look of our people at home and abroad. With determination and with anticipation of the smile of God upon our efforts we

should look out upon the great white harvest fields conscious that we are silhouetted against our own symbols of unity in action.

## THE HOLY SPIRIT AND THE CHURCH

A Message from the Presidents  
of the World Council of Churches  
for Pentecost, May 17\*

The Holy Spirit has created the Church. The Holy Spirit is the life of the Church today. As we pray that the Holy Spirit may come into our own lives, we pray at the same time that we may become living members of the one Body of Christ.

The Holy Spirit is the Spirit of unity, which is constantly at work to heal the divisions which obscure the wonderful truth of the oneness of Christ's Body and which gathers all the baptized together into the one family of God.

The Holy Spirit is the Spirit of renewal, which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the ways of the world, and gives new life to the congregations and their members who open their hearts and minds for the gifts of the Spirit.

The Holy Spirit is the Spirit of witness and mission which urges us to cease being preoccupied with ourselves and sends us out into the world with its crying spiritual and material needs in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ.

The Holy Spirit is the Spirit of reconciliation which overcomes misunderstanding and estrangement among the churches and enables them to become a force for peace between nations and races.

Let us, therefore, rejoice in the presence of God's Holy Spirit. Let us witness anew to His all-transforming power. Let us glorify God and enjoy the fruits of His Spirit who has come to lead us to greater fullness of life, this day and evermore.

\*The presidents of the World Council of Churches: Dr. John Baille, Edinburgh, Bishop Otto Dibelius, Berlin, Bishop S. U. Barbieri, Buenos Aires, Metropolitan Juhanon Mar Thoma, Tiruvella, Bishop Henry Knox Sherrill, Boxford, Mass.

The last section of a paper presented to the Ministers Conference

# The Sabbath During The Reformation

By Kenneth E. Smith

Hessey, in the Bampton lectures of 1860, makes clear the opinion of the Continental Reformers and their lack of divine authority for Sunday observance.

He says:

With one blow as it were, and with one consent, the Continental Reformers rejected the Legal or Jewish title which had been set up for it; the more Jewish ceremonies and restrictions by which, in theory at least, it had been encumbered; the army of holy-days of obligation by which it had been surrounded. But they did more. They left standing no sanction for the day itself which could commend itself powerfully to men's consciences. They did not perceive that, through the Apostles, it was of the Lord's founding. They swept away together with the upper-works which were not the Lord's the underworks which were the Lord's. And when they discovered that men, that human nature, in fact, could not do without it, they adopted the day, indeed, but with this reservation expressed or implied: "The Lord's Day is to be placed in the category of ordinances which, being matters of indifference, any particular or national church hath authority to ordain, change or abolish," or, which was worse still, they made it a purely civil institution, dependent if not for its origin, at least for its continuance, on the secular power.

Hessey seems to agree with Richard Baxter (The Divine Appointment page 127) who says in a most patronizing tone of Calvin and Beza: "You must remember that they came newly out of Popery" and, not observing the difference between Sunday and Papist's ceremonies, they brought forth "too undistinguishing and inaccurate a reformation."

This brings us to merry old England and a view of the Sabbath which is associated with the Puritan movement. Coleman, writing in 1852, says, "The divine authority of the Sabbath neither was recognized by the ancient fathers; nor by Luther or Calvin; nor by the early Reformers. It was reserved for the Puritans, to their immortal honor, first to expound and enforce the law of the Christian Sabbath,

based on the authority of God's Word. They better read the law of the Lord our God on this subject. . . ." Then he becomes quite eloquent as he says, "The influence of the sun in the heavens is no more clear or genial than is that of the Christian Sabbath upon the whole English race wherever found. They and they alone have a Sabbath, a Christian Sabbath, holy unto the Lord, by God's command. With all else throughout Christendom the Sabbath is a holiday, a festival, observed by common consent, like other Saint's days and festivals of the calendar." (Ancient Christianity Exemplified in the Life of the Primitive Christians, Phil. 1852.)

Coleman is correct in one important observation, namely, that no serious attempt was made by any one prior to the English Puritans to give Biblical authority to the observance of Sunday as the Sabbath. Indeed, we may be more specific: not until in 1606 and the publication of a book by Nicolas Bound, D.D., a clergyman at Norton, in Suffolk, was the opinion ever widely held that the sanctity and authority of the seventh-day Sabbath were transferred to the first day of the week. The importance of Bound's work in understanding contemporary popular opinions regarding the observance of Sunday cannot be over-emphasized.

The title of the book, if not brief, is at least suggestive of his thesis: Sabbathum Veteris et Novi Testamenti: or, "The True Doctrine of the Sabbath, held and practiced of the Church of God, both before and under the law, and in the time of the Gospel: Plainly laid forth and soundly proved by testimonies both of the Holy Scripture, and also of old and new Ecclesiastical Writers, Fathers and Councils, and Laws of all sorts, both civil, canon, and common. Declaring first from what

things God would have us straitly to rest upon the Lord's Day, and then by what means we ought publicly and privately to sanctify the same. Together with the Sunday abuses of men in both these kinds, and how they ought to be reformed. Divided into two books by Nicolas Bound, Dr. of Divinity: And now by him the Second Time Perused, and Enlarged with an Interpretation of sundry points belonging to the Sabbath, and a more ample proof of such things as have been gainsaid or doubted of by some Divines of our time, and a more full answer unto certain objections made against the same: with some other things not impertinent to this argument." London, 1606.

The book could not have been published at a better time for a favorable reaction from the English public. Because of political intrigue and high-handed regulations, the Church of England had lost much support, a fact which the Puritans used to full advantage. Bound's book, with its legalistic restrictions on Sunday observance, seemed an attack on both the Church and the Government which had recently published opinions regarding Sunday conduct. The position taken by the state church was much like that of Luther and Calvin, and Sunday was not to be regarded in a Sabbatical sense. An earlier edition of Bound's book was suppressed by Archbishop Whitgift in 1599 and that was the spark which touched off its enormous popularity. We are told that within a few years of the publication date, the English observance of Sunday underwent considerable change. Those who opposed Bound's views were hesitant to take up the pen, but finally the continental views were reaffirmed by the official church, and the issue was very much a live one. From 1600-1675, we have a Sabbath controversy which for heat and intensity is unique. It was during this period that Traske (1620) and Brabourne (1628) entered the fray on the side of the continuing sanctity of the seventh-day Sabbath. What did Bound say to create such an upheaval and change the observance of English Protestantism? We will attempt a brief outline.

1. The seventh-day Sabbath was given at creation before it was given on Sinai.

2. The Gospel has not abolished the observance of the Sabbath. The Sabbath is not Jewish either in origin or intent.
3. The Sabbath is upon the seventh day, and no other. The Lord has given no authority to the church to change the day from the seventh to any other. God hath set down this "very Seventh Day."
4. Only God has the authority to sanctify.

Now how does Bound escape the inevitable logic of these assertions? Watch him closely, for a shadow forms over his previous clarity: "The Sabbath day must needs be upon the seventh day as it always hath been, and upon this seventh day that we now keep. But concerning this very special seventh day, that now we keep in the time of the gospel, that is well known that it is not the same it was from the beginning which God himself did sanctify, and whereof he speaketh in this commandment, for it was the day going before ours, which in Latin retaineth his ancient name, and is called the Sabbath, which we also grant, but so that we confess, it must always remain, never to be changed anymore, and that all men must keep holy this seventh day and none other, which was unto them not the seventh, but the first day of the week, as it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto the seventh day, though, not unto the very seventh. Concerning the time and the persons by whom, and when the day was changed, it appeareth in the New Testament that it was done in the time of the Apostles, and by the Apostles themselves, and that together with the day, the name was changed, and was in the beginning called the first day of the week, afterwards the Lord's Day."

Surely by all the laws of logic it is simply impossible to understand that crucial paragraph. It is what A. H. Lewis called a "boomerang of retro-active logic."

Just to be sure that we did not misunderstand Dr. Bound, let us quote from an earlier section: "I do not see. . . where the Lord hath given any authority to his Church ordinarily and perpetually to sanctify any day, except that which he hath sanctified himself. . . and so we see that

(Continued on page 14)

## Theology Students Assist Rhode Island Churches

By Albert N. Rogers

A team composed of four students of the Alfred University School of Theology and Dean Albert N. Rogers spent a long weekend, April 24-27, assisting the Rev. Neal D. Mills and leaders of the Rockville and Second Hopkinton Seventh Day Baptist Churches in a program of visitation evangelism.

J. Paul Green, pastor of the Alfred Station Seventh Day Baptist Church, Paul Zelinka of Stephens Mills, N. Y., Roy McCaffery of Hornell, N. Y., and Gary Hakes of Knoxville, Pa., were the student members of the team. The last three are student pastors of Methodist churches as well as theological students.

The program opened with supper in the Rockville parish house, where women of the host churches served the team members and local guides who were sharing in the visitation. A service of fellowship and prayer followed in the Rockville Church at which time each member of the team spoke on his Christian experience and call to the ministry.

Seventy-two calls were made on Sabbath day and Sunday, in addition to sharing by the team members in the Sabbath services of the Rockville and Second Hopkinton congregations. Inactive members and unchurched families were visited and reactions found varied all the way from hostility and indifference to sincere interest and deep appreciation for what the church stands for. Suggestions were made to local leaders for follow-up work and counseling in the next few weeks.

A community service held on Sunday night closed the weekend mission with Dean Rogers summarizing the findings of the team and its proposals for further church endeavor. Music was furnished at each service by group singing, and by Mr. Zelinka as organist.

The Rockville trip marked another in the series of field work projects which are planned each year to acquaint students with problems and possibilities in the local parish. Previous studies have been carried on in Westerly, R. I., and in Verona, Adams Center, and Owego, N. Y.

## Youth News

From Jamaica, W. I., comes news from one of the campers living only a few miles from Maiden Hall that the young people of the Jamaica Conference are planning an outing at Maiden Hall — something of a follow-up of the camp held there about the first of April. To renew and recapture past experiences is one of the joys of campers in Jamaica as well as in this country. Letters from campers indicate that their hearts and minds are still full of the songs that became precious to them at Maiden Hall. Now the Jamaican young people have a place they can think of as their own — a place associated with mountain-top memories.

From Shiloh, N. J., word comes via the church bulletin that the Permanent Camp Committee is ready to recommend the purchase of a camp site at Maskell's Mill Pond. What the church business meetings decide will doubtless be reported later. Those who have had experience in the development of church or Association camp sites in other places speak in glowing terms of the values received from working together for something permanent of this sort. It brings blessing to the adults as well as to changing camper generations.

## Annual Meeting of Historical Society

The annual meeting of the Seventh Day Baptist Historical Society will be held on Sunday, May 31, 1959, at 11 a.m., in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J.

Frederik J. Bakker, Secy.

## SABBATH SCHOOL LESSON

for May 30, 1959

Not Alone in the Faith

Scripture Lesson: 1 Kings 19: 9-18.

**A Busy Schedule**

The Rev. David Pearson's report as head of the Makapwa Mission for the quarter ending March 31, 1959, brings to us anew a sense of the busy schedule of our mission workers in Nyasaland.

Pastor Pearson reports having made visits to six churches, held twenty-four prayer meetings, and delivered ten sermons. The average church attendance is given as 233. Besides these activities he has written the adult quarterlies for the quarter and carried 17 classes a week in the school.

Pastor Pearson's report brought a realization of the heavy load of work also carried by Mrs. Bettie Pearson. She has served as acting principal of the school from July, 1957, to the present date. Since 1955 she has been writing and duplicating the lesson helps for teachers of children's Sabbath School classes. The report continues: "She also writes a series of little lessons which are printed on the backs of children's pictorial cards, which are supplied by donors. Pastor Beebe furnishes these from the Standard Publishing Company and mails them to us. Besides this, Bettie has carried the bulk of the principal's duties and has carried a teaching load of about 15 classes per week."

As we can see from this report, when the Pearsons leave for their year of furlough in the States early in June, their absence will be felt in more than one way by our other faithful mission workers at Makapwa.

**Missionary Pastors Report**

Several missionary pastors attended the Seventh Day Baptist Ministers Conference at Alfred, April 13-18. The Missionary Board's proffered assistance on travel expenses was accepted in some instances.

Several pastors report helpful aid received through the Rhode Island Blue Cross and Physicians Service Group Insurance during the past quarter.

Pastor Elizabeth F. Randolph writes from Washington, D. C., "We surely appreciate the arrangements that have been made for the Rev. C. Harmon Dickinson to assist in meetings June 19-21 and long-

er if God leads, in connection with both the People's and the Washington Churches."

Pastor Randolph also reports that several youth meetings have been held at Manassas with presentation of filmstrips. There was an average attendance of eighteen.

Pastor Don Richards reports he has visited a "very needy group at Crites Mountain, near Sutton, W. Va." He writes, "More of this type of visitation should be done within these areas and others." Pastor Richards suggests that interest in the areas of the Middle Island and Berea Churches will increase as weather conditions improve. Summer and fall plans of the two churches are presently being considered.

Shepherding Pastor Marion Van Horn writes concerning the hopes and plans of the Little Rock Fellowship which looks toward organization as a Seventh Day Baptist church in the near future. It is possible that this will be delayed until after Conference so as to relate these plans with those of the fellowships at Metairie and Walker, La. Denominational leaders might then attend several consecutive organizational services in the Southwestern area.

Pastor Herbert Polan reports that during the last thirteen weeks of service at Daytona Beach, Fla., he preached thirteen times, made 91 calls, held a baptismal service for 2, and added 6 to the church. Pastor and Mrs. Polan planned to return to their home in Battle Creek early in May.

Pastor Lester G. Osborn writes from Schenectady that inclement weather and bad roads have cut down attendance during the winter months. Sabbath eve services which had been discontinued were started again on April 3. He writes, "We go to Gallupville to the Burns Nursing Home the second Sabbath in each month, if weather and roads permit."

Evangelist Loyal Hurley is planning to spend a few days with the White Cloud, Michigan, Seventh Day Baptist Church following the special services at Jackson Center, Ohio, held as a part of the Northern Association program. Mr. Hurley's decision to retire as our field evangelist

as of September 30, 1959, was announced to the Missionary Board meeting. It is expected that he will complete his present schedule of services before retirement. This includes plans for assistance at Little Genesee, N. Y., in September. Tentative plans have been discussed looking toward assistance in the Dodge Center - Twin Cities area.

Pastor Ted Hibbard has written regarding tentative plans for the Walker Fellowship to be organized as a Seventh Day Baptist church in coming months.

WOMEN'S WORK — Mrs. A. Russell Maxson

**DEVOTIONAL PROGRAM FOR JUNE**

By Mrs. Alena Bond  
Nortonville, Kansas

**Topic:**

Work Willingly for a Willing God

**Scripture:**

Hebrews 6: 17-20.

**Meditation:**

Our Master has taken His journey  
To a country that's far away;  
And left us the care of His vineyard,  
To work in it day by day.  
There's a work for me and a work for you,  
Something for each of us now to do.

When we look about us at the conditions in the world today, we cannot but see the overwhelming need of work to be done. Often we feel so inadequate to meet these needs. We should remember Paul's words in 2 Corinthians 8: 12, "If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not," and we may find that the Master can take our small but willing offering, whether it be of our money, our time, our work, or our prayers, and bring great blessings out of it, like the boy's lunch that fed the multitudes. Recently I heard a speaker on the radio remark that praying, real praying, is work, hard work. That is something that we can each one do, and can do more and more effectively as we practice it.

When Moses began to build the tabernacle for worship as we read in Exodus 35: 29, "The children of Israel brought

**MEMORY TEXT**

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

1 Cor. 14: 20.

a willing offering unto the Lord, every man and woman whose heart made them willing to bring, for all manner of work, which the Lord had commanded to be made by the hand of Moses." We so often hear quoted from 2 Corinthians 9: 7 that "God loveth a cheerful giver." The New World translation says, "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." Nehemiah and the people with him succeeded in rebuilding the walls of Jerusalem because the "people had a mind to work." Moffatt says, "The heart of the people was in their work." We work out what God works in. Read Philippians 2: 12, 13.

**CONGRATULATIONS!**

An interesting bit of news comes out of the last quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund.

In November, 1923, the Old Stone Fort Seventh Day Baptist Church at Stonefort, Ill., borrowed \$2,000 from the "George H. Babcock Feeble Church Fund" to help them in building a house of worship.

Over the intervening years this church has been sending in small amounts until in January it made the final payment of \$245.93, canceling the mortgage.

It all goes to show that "where there is a will there is a way," and the Old Stone Fort Church is to be congratulated on being able to clear off this indebtedness.

L. H. N.

**What Is Conscience?**

For most of us, conscience is a highly intimate and personal thing, a moral weathervane at the very citadel of the self. But for the Catholic, conscience means simply the teachings and directives of his church. The Catholic who accepts his church's dogma all the way has, properly speaking, no conscience of his own at all. Church and State.

## VACATION CHURCH SCHOOL

The Vacation Church School (Vacation Day Bible School) has developed from a twofold concern of Christian education: (1) to reach children outside the church's Christian education program, and, (2) to provide additional time for a more effective program with the children already enrolled in Sabbath School.

It is becoming increasingly apparent that the church needs to provide church-sponsored summer programs for boys and girls for longer periods of time and to provide such religious programs as will enable the character building forces of the church to be increasingly effective in the lives of the children of the community. Therefore, the biggest task to which Christian workers can give themselves this summer is to live, work, play, and worship with boys and girls so that they shall come to understand better what it means to be a Christian. That opportunity is the essence of the Vacation Church School.

Take that group of lively boys and girls in your community, add 10, 15, or 20 summer days, stir in some consecrated Christian teachers who have made careful preparation. Mix them all together in Christian-living relationships where children and leaders work together and worship God; where they study the Bible, seek to know what God is like, and learn to work together with Him in serving others; where they enjoy themselves in work and play as well as finding fellowship with new friends and the Father God. The result is a Vacation Church School that is carrying through the program emphasis for 1959.

Let your Vacation Church School become the center of your June and/or July education program. Help the children of your church and your community to broaden their horizons and have "opportunity to grow as Christians through finding their places as contributing members in their own group and through learning to appreciate the worth of every other individual."

Let this be your church's opportunity to relate, permanently, unreached youngsters to the church through satisfying

personal and group relationships begun in the Vacation Church School.

## Young Adult Retreat

Young Adults of the Seventh Day Baptist churches are urged to plan now to attend the first annual Young Adult Retreat which will be held the week before General Conference in West Virginia. As soon as a place to hold the Retreat is found, the amount of fee along with other pertinent information will be forwarded. The fee will be in the neighborhood of \$12 per person. The dates will be August 12-16, 1959.

## New Board President

At its April quarterly meeting George Potter was elected to serve as president of the Seventh Day Baptist Board of Christian Education for the balance of the fiscal year. Mr. Potter succeeds the Rev. Delmer E. Van Horn who resigned effective April 19, 1959. The son of Mr. and Mrs. Clifford Potter, the new president is a professor in the State University of New York Agricultural and Technical Institute in Alfred, N. Y. His wife, Ogareta, is the daughter of the late Rev. A. Clyde Ehret. Mr. Potter is also president of the First Alfred Seventh Day Baptist Church.

Besides being elected president of the board, it was also voted that he represent the board on the denominational Coordinating Committee.

Other matters of business at the quarterly meeting of the board included reports from all the committee chairmen. The Higher Education Committee reported that many who attended the annual Ministers Conference had expressed satisfaction with the program. The Publications Committee reported 15 chapters of the book "You and Your Church" (Manual for Church Membership) have been written, with more to come. The chapters will be edited, and publication is planned early in the next denominational year.

The Youth Work Committee reported the employment of Miss Helena Knox to represent the committee as she works among our summer camps and Associations. A vote of confidence by the board was given to Miss Knox.

Mrs. R. T. Fetherston, executive secre-

tary of the General Conference, was introduced, and spoke regarding the work of the Board of Christian Education in relation to the proposed program of growth and extension of Seventh Day Baptists.

Other guests present were Mr. and Mrs. Rene Mauch and Roger Cazziol.

Board members in attendance were: Rev. and Mrs. Delmer E. Van Horn, Dr. Hurley S. Warren, Dr. Melvin G. Nida, Rev. A. N. Rogers, Pastor J. Paul Green, Ernest Bee, President George Potter, Treasurer L. Eugene Reynolds, Philip Post, Mrs. Madge Sutton, Mrs. Helen Ogden, Mrs. Elizabeth Percy, Secretary Mabel F. Reynolds, and the executive secretary, the Rev. Rex Zwiebel.

## MISSIONS — Sec. Everett T. Harris

## Work Progresses at Twin Cities

Pastor Kenneth Van Horn has been spending two or three days a week calling among the Twin Cities Church members and prospective members. He now conducts Sabbath services regularly on the first and third Sabbaths of each month. Visitors passing through the city over these weekends are invited to attend Sabbath services held at St. Anthony Methodist Church, Hillside and Como Ave., St. Paul.

Pastor Van Horn tells of one of the interesting contacts he had made. It came about this way, according to the account he has given.

While we were at supper in Mrs. Leonard's apartment in Minneapolis a few months ago, I saw the name of Mrs. W. T. Grant in the Sabbath Recorder. It was in the "Births" column. She had a son born to her. The notice gave the information that she was formerly Mary Fogg of the Shiloh, N. J., Church. Here was someone whom we might contact. Finding only two W. T. Grants in the Minneapolis Telephone Directory, we figured that we could not miss, or at least had a 50-50 chance on the first call. We missed on the first call but on the second we made contact. After a nice visit by phone we extended an invitation to her and her husband to come to our church services. She has done so, attending with some regularity. She seems to enjoy fellowship with folks of like faith.

## News of Ministers

The Rev. Don A. Sanford and the White Cloud, Mich., Church have announced that he has accepted a call to serve that church. He will leave the New Auburn, Wis., pastorate and move to White Cloud about September 1.

Alvin Huntington who held a brief pastorate at White Cloud has returned with his family to the Los Angeles, Calif., area where he has secured employment. The note in the White Cloud bulletin states that the Huntington family was staying in the home of Albyn Mackintosh until they could find a house.

The Rev. Herbert L. Polan and his wife have returned to their home in Battle Creek, Mich., after serving the Daytona Beach Church during the winter months.

As previously noted, the Rev. H. Eugene Davis, veteran China missionary, was the only retired minister attending the Ministers Conference at Alfred. He appeared in good health although he reluctantly accepted a little help in getting from place to place.

Another veteran missionary and pastor is the Rev. Jay W. Crofoot who makes his home with his daughter, Mrs. L. H. North, of Plainfield. He, too, is in good health for his age and remains active in church and Sabbath School work. He recently celebrated his eighty-fifth birthday.

Speaking of elderly ministers, it is interesting to note that the Rev. Eli F. Loofboro, retired for many years at West-erly, R. I., still drives his car and remains an active member of the Missionary Board in addition to his other church and civic interests.

Confined for many years by a paralytic stroke and unable to talk, the Rev. George B. Shaw, of Alfred, N. Y., looks well and takes a keen interest in visitors.

There are other retired ministers who find important places of service in the churches near which they live. The writer does not have up-to-date information about all of them. It is to be noted that one of these, the Rev. Erlo E. Sutton of Boulder, Colo., had a feature article on "Salty Christians" in the special issue of the Sabbath Recorder released on May 11.

## Silver Anniversary Of Church Dedication

By Marjorie J. Burdick

A beautiful Sabbath, April 11, 1959, is drawing to a close. The members and friends of the Milton Seventh Day Baptist Church have had a heart-warming experience. Twenty-five years ago our beautiful church building was dedicated. Today we have had a re-dedication service.

The morning service followed the pattern of the service held April 14, 1934. Miss Elizabeth Daland played pieces used by Mrs. Kathryn Rogers, who was organist at that time. The Choral Call to Prayer, "Seek Ye the Lord," was one written by Mrs. Rogers. Two anthems sung by the choir were used twenty-five years ago: "Build Thee More Stately Mansions," and "How Lovely Is Thy Dwelling Place." Kenneth Babcock sang, "How Lovely Are

Thy Dwellings," which he sang at the original service. In the pews, the new hymnals had been replaced by the old, and the same hymns and responsive reading were used.

Pastor Randolph based his sermon, "The House of God," on the Scripture, Psalm 73. As the Psalmist of old, we need a sanctuary to which we can go in our weariness, that we may gain an understanding of the meaning of life and our relationship to it. He spoke of the many uses of this sanctuary through the years, for services of worship, church group meetings, weddings, funerals, and for fellowship with other groups. Through all of these, the supreme question is, "What has happened to the people who have been in these groups? Has Christ entered their hearts and builded there a temple — a building from God, eternal in the heavens?"

### The Sabbath During the Reformation (Continued from page 8)

the Sabbath must needs be still upon the seventh day as it has always been."

It is simply impossible to reconcile these statements, which are repeated frequently, with the first paragraph quoted. The church has not been given authority to change the day, he asserts, but the apostles did change the day, and apparently with Dr. Bound's blessing. Here, then, is a lengthy work (479 pages) which holds that the Sabbath must never be changed or abrogated, but buries in a mysterious paragraph, the admission that it has been changed from the very seventh day to this very seventh day. In every other respect the author shows himself to be a learned scholar and a lucid writer, hence one can only conclude that he got into difficulty by his consistency with the facts and got out of difficulty by a momentary lapse into obscurantism.

All of this might be amusing but for the fact that Bound set the pattern for a nation and a culture in regard to a day of rest. Unlike the reformers of Germany, Switzerland, and France, he insisted upon Sabbath observance for Sunday. The use of

the term Sabbath for Sunday is our heritage from Nicolas Bound and the Puritan movement.

Perhaps these voices from the past help to explain the variety of opinion regarding the Sabbath which is evident in the United States. As a melting pot of nations we are aware of three major opinions on this issue: 1. The English influence, particularly the free-church, coming by way of Colonial New England has been a transference of sanctity and authority from Sabbath to Sunday. This group is most likely to call Sunday the Sabbath and is most particular about its observance. 2. The European Protestants claim that all days are sacred and are quite indifferent about the observance of Sunday. 3. The Roman Catholic Church element has found authority for Sunday observance in their doctrine of the Church. Thus, the Catholic agrees with the Puritan that the Sabbath is transferred, but the Catholic has the easier position to maintain since he can demonstrate that the Church made the transferal. The Puritan, claiming Biblical authority, has nothing more substantial than Dr. Bound's mysterious paragraph. (End.)

As the congregation read together their affirmation of re-dedication, patterned after the original act of worship, there was a sincere feeling with the Psalmist, "It is good for me to draw near to God" in our beautiful sanctuary.

The afternoon service followed the Meal of Sharing. Professor L. H. Stringer directed a group of some twenty-five men in the singing of such favorites as "Take Time To Be Holy" and "Rock of Ages." Professor D. N. Inglis led devotionals, reading from the large Bible given for use at the time of the dedication. It rested on a small table used as a pulpit by the first pastor of this church, the Rev. Stillman Coon.

Professor W. D. Burdick, president of the church at the time of the dedication, paid tribute to the leadership and untiring work of the late Dean J. N. Daland, who was president through the trying times and difficult days of the depression when the building was being erected. The loss of the former church building by fire came when the church was without a pastor, but the Rev. and Mrs. Carroll Hill were called and took up the pastorate about the time the work was started on the excavation.

Historical thoughts on "Building a Church" were given by Mr. Hill who was invited back to Milton for the occasion. He reviewed the work of a labor of love in those years when jobs were few and money was scarce. The cost of the building was \$29,000, but this does not reveal the vast number of hours of labor for which no money was paid. He mentioned gifts of memorial windows, the work of women in furnishing and equipping the kitchen, the design and construction, and many other interesting things, interspersed with anecdotes that often brought a smile or chuckle as they were recalled by many in the audience.

Victor Hurley and Mrs. Gladys Drake, representing the Building Committee of 1934, told of their experiences and paid tribute to some who served and helped so much in this work. Attorney Grant Davis, Dr. George Post, and Dr. H. L. Hulett were mentioned. Mrs. Drake spoke of the work of the three women's organi-

zations of that time and their combined efforts.

Visiting and looking at old pictures on display kept many there long after the service. As the day closed, the writer thought many times of the words of a little five-year-old girl, just a few weeks ago, as she looked up into the high-vaulted ceiling, "It must have taken a lot of time and a lot of money to have built this church." We all have a deeper appreciation and love for our church because we have spent this Sabbath in remembrance and re-dedication.

### An Outpouring of the Spirit

At Paint Rock, Ala., Carlton Wilson, the interim pastor from Philadelphia, witnessed an outpouring of the Spirit on March 29 such as is not often duplicated. Writing that same night, he describes his disappointment when only seventeen came to the Sunday evening evangelistic service. He had prayed much about the salvation message which the Lord had laid upon his heart. It appeared that the community was not very interested.

The pastor delivered the message to the seventeen people who were present, confident that the Lord could bless his effort for a few as well as for many. Out of that little group he reports that seven gave their hearts to the Lord and came forward for prayer. He speaks of having had in the after meeting "one of those glorious times in the Lord." The letter goes on to say that these young converts went to work for the Lord at once, praying for others who had requested prayer.

Such results are not every-day occurrences as they were at Jerusalem following the day of Pentecost, but when the Lord's voice is heeded in such fashion there is great rejoicing. Thus it was when Philip preached the Gospel in a city of Samaria: "And there was great joy in that city" (Acts 8: 8).

Results of previous Sunday evening services in the Paint Rock Seventh Day Baptist Church have not been like this and it is probable that subsequent evangelistic preaching did not fall upon such well-prepared soil, but we are reminded that "the Lord's hand is not shortened that it cannot save." The changing of men's



# The Sabbath Recorder

hearts is a mystery and a miracle. It is not in the hands of men but of God. But when souls respond to the call of the Lord there is rejoicing on earth as well as among angels.  
L. M. M.

## Where to Draw the Line

"Real and wise tolerance is based on conviction, but when tolerance becomes superficial so that we lose sight of our own convictions and half-heartedly try to accept the convictions of another, tolerance has turned to indifference, and it is time to draw the line. . . . It is required of the Christian that he be gentle and forgiving, but when forgiveness leads to moral compromise and destroys the sense of Christian justice, it is time to draw the line."  
Rex Zwiebel.

## Accessions

Albion, Wis.

By Baptism:

William Baum, Jr.  
Christine Furseth  
Craig Furseth  
Floyd Schock

Alfred Station, N. Y.

By Baptism:

Ralph Colgrove  
Alan Van Horn

Milton, Wis.

By Baptism:

Neil Aiken

By Letter:

Mrs. Herbert C. Van Horn

Milton Junction, Wis.

By Baptism:

Sandra Barker  
Jane Leach (Mrs. Lawrence)  
Lawrence Leach  
Jean Wright

Plainfield, N. J.

By Letter:

Everett T. Harris, Jr.  
Barbara Warren Harris (Mrs. Everett T., Jr.)

By Baptism:

Celia May Armstrong  
Nancy Jean Thompson  
Mervin Joseph Dickinson

## Births

**Cole.** — A son, Clifford Don, on March 16, 1959, to Sanford and Joy Miars Cole, of Westbury, L. I., N. Y.

**Drake.** — A daughter, Gail Lee, to Donald and June Drake of Milton, Wis., on February 22, 1959, at Homestead, Florida.

## Obituaries

**Beyea.** — Harriet Elizabeth, daughter of Langford and Anna M. Pettibone Whitford, was born in Hartsville, N. Y., January 12, 1861, and died at the Angelica Infirmary, Angelica, N. Y., February 22, 1959.

As a young girl she joined the Hartsville Seventh Day Baptist Church. Upon moving to Alfred she united with the local church by letter July 29, 1893. She also belonged to the Ladies' Aid and Evangelical Societies of the Alfred Church, and to the Amandine Club.

She was married to Lewis Smith Beyea in 1879. To this union was born one son, Ernway Langford Beyea.

Survivors include two grandchildren, Miss Grace Elizabeth Beyea, Alfred, N. Y., and Richard S. Beyea, Dallas, Tex., and two great-grandchildren.

Memorial services were conducted by the Rev. Albert N. Rogers, dean of the School of Theology, at the Alfred Church on Tuesday, February 24. Interment was in Alfred Rural Cemetery.  
— H.S.W.

**Cass.** — Hubert C., son of Daniel and Mary Corwin Cass, was born August 4, 1882, in Friendship, N. Y., and died as the result of burns suffered while fighting a grass fire on April 16, 1959.

A member of the Friendship Seventh Day Baptist Church for many years, he recently joined the Richburg Church.

He is survived by two sons, Willard, of Friendship, and Glover, of Buffalo; two daughters, Mrs. Earl Baker, Kossuth, and Mrs. Clifford Dawley, Port Allegany, Pa.; two sisters, Mrs. Ralph Colgrove, Alfred Station, and Mrs. Willis Burdick, Rochester.

Memorial services were conducted by his pastor, Doyle K. Zwiebel, at the Davis Funeral Home in Friendship. Interment was in Mt. Hope Cemetery.  
— D.K.Z.

**Perrin.** — Clifford Eugene, son of William D. and Mary Duro Perrin, was born in North Stonington, Conn., Dec. 26, 1883, and died at the Westerly Hospital, Westerly, R. I., April 27, 1959.

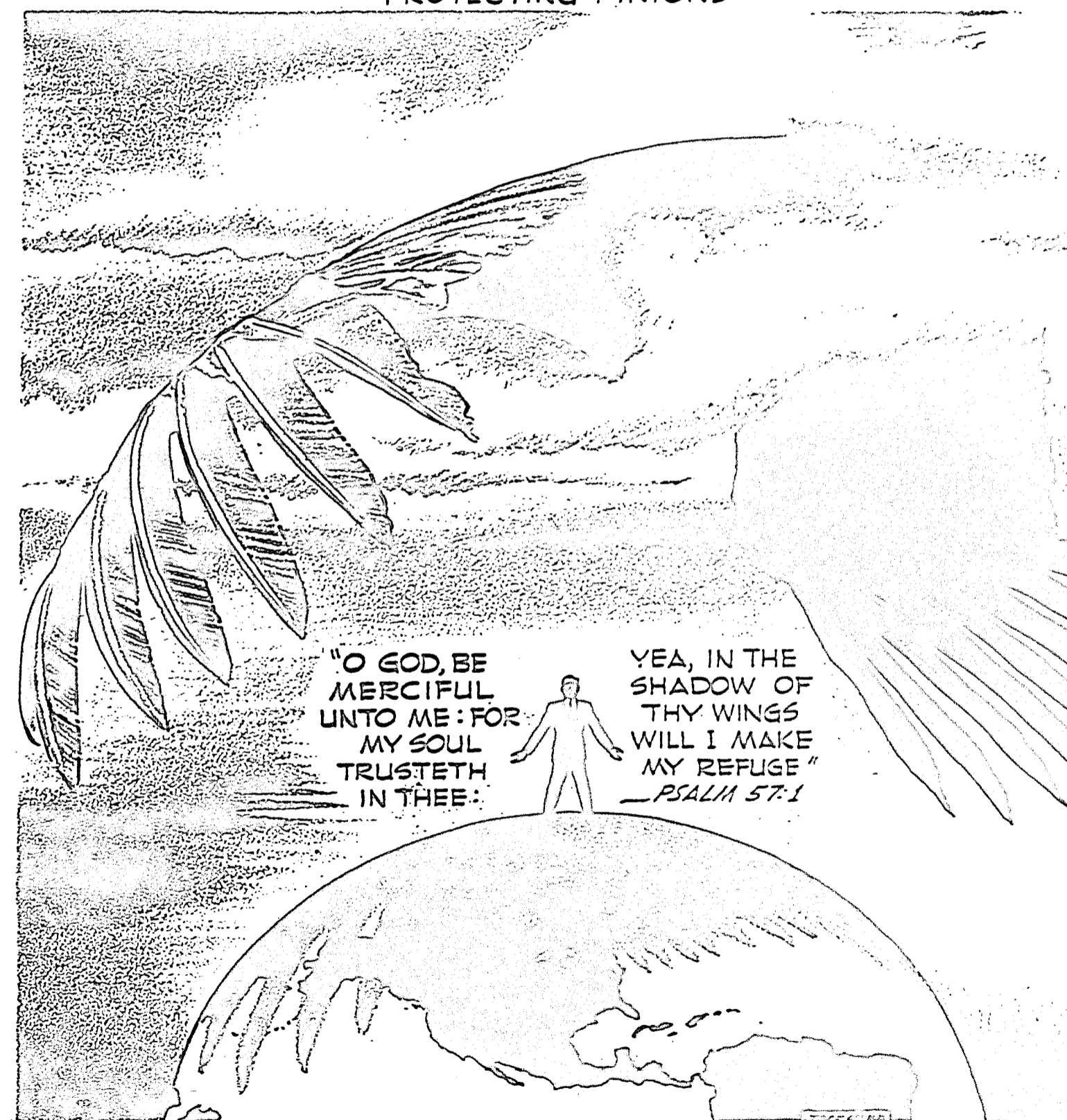
Mr. Perrin worked faithfully in the First Hopkinton Seventh Day Baptist Church for many years and was highly respected as a good citizen and businessman, and in the field of politics.

He is survived by his wife, Annie; a daughter, Mrs. John Bradshaw; two sons, Clifford E., Jr., and Glendon D.; and a sister, Mrs. Arthur Portmore.

Funeral services were conducted in the Schilke Funeral Home, Westerly, R. I., by his pastor, the Rev. Edgar F. Wheeler, assisted by the Revs. Harold Crandall and Everett T. Harris. Interment was in North Stonington Cemetery.  
E.F.W.

We need to think more of God, and less of self. "How can I honor the day so that I can honor God who set it apart, and Jesus Christ, who is its Lord?" L.G.O.

## PROTECTING PINIONS



"O GOD, BE  
MERCIFUL  
UNTO ME: FOR  
MY SOUL  
TRUSTETH  
IN THEE:

YEA, IN THE  
SHADOW OF  
THY WINGS  
WILL I MAKE  
MY REFUGE"  
— PSALM 57:1

"BLESSED IS THE NATION WHOSE GOD IS THE LORD."