

OUR WORLD MISSION
Statement of the Treasurer, February 29, 1960

	BUDGET RECEIPTS				BUDGET RECEIPTS		
	Treasurer's Feb.	Boards' 5 Mos.	5 Mos.		Treasurer's Feb.	Boards' 5 Mos.	5 Mos.
Balance, February 1 \$	8.16			Marlboro.....	298.40	1,465.15	
Adams Center		306.25		Memorial Fund.....		1,359.30	
Albion	84.75	287.14		Middle Island.....		55.00	
Alfred, 1st	774.80	1,890.80		Milton.....	833.47	2,717.04	
Alfred, 2nd		573.15		Milton Junction.....	125.80	487.20	
Associations and Groups		151.26	380.00	New Auburn.....		18.75	
Battle Creek	515.75	3,513.16	96.20	North Loup.....		242.85	
Berlin	57.05	390.75	63.00	Nortonville.....	76.50	407.00	20.00
Boulder	65.20	285.95	25.00	Old Stone Fort.....	20.00	60.00	
Brookfield, 1st	45.00	280.00	25.00	Paint Rock.....		80.00	
Brookfield, 2nd	67.50	117.00		Pawcatuck.....	350.00	1,914.00	5.00
Buffalo		50.00		Plainfield.....	155.60	1,859.17	
Chicago	45.00	578.00	80.00	Richburg.....	26.00	330.15	
Daytona Beach	142.00	421.75		Ritchie.....		203.00	
Denver		294.18	25.00	Riverside.....		1,080.35	
DeRuyter		85.00		Roanoke.....	12.00	80.00	
Dodge Center	35.81	376.90		Rockville.....	25.88	214.94	
Edinburg	49.50	80.50		Salem.....		79.00	
Farina	32.00	88.75		Salemville.....	39.16	111.66	6.00
Fouke		25.00		Schenectady.....		47.00	
Hammond		32.17		Shiloh.....		1,635.55	
Hebron, 1st	27.24	146.20		Texarkana	25.00	25.00	
Hopkinton, 1st	249.10	822.30		Tract Society.....	700.00	1,400.00	76.50
Hopkinton, 2nd	8.00	26.50		Twin Cities	50.00	50.00	
Independence	63.00	535.00		Verona.....	135.50	839.65	
Individuals	73.00	2,495.00	283.88	Walworth.....	30.00	139.00	
Irvington		430.00		Washington.....		69.52	
Jackson Center		15.00		Washington, People's.....	5.00	26.00	
Little Genesee		229.58	5.00	Waterford.....	90.90	506.60	
Little Rock		10.00	5.00	White Cloud.....		245.59	
Los Angeles		1,015.00	15.00	Yonah Mountain	10.00	10.00	
Los Angeles, Christ's		125.00					
Lost Creek	152.68	780.98					
					\$5,504.75	\$34,216.74	\$1,110.58

TREASURER'S DISBURSEMENTS

	Budget	Designated & Undesignated
Missionary Society	\$2,368.15	
Board of Christian Education	520.48	
Ministerial Training	709.16	
Ministerial Retirement	314.29	
Historical Society	110.63	
Women's Society	140.58	
General Conference	591.63	
Tract Society	668.59	
Trustees of General Conference	43.29	
World Fellowship & Service	33.67	
	\$5,500.47	
Balance, February 29	4.28	

Non-Budget Gifts

February Receipts	\$10.00
February Disbursements:	
Salem College	\$10.00

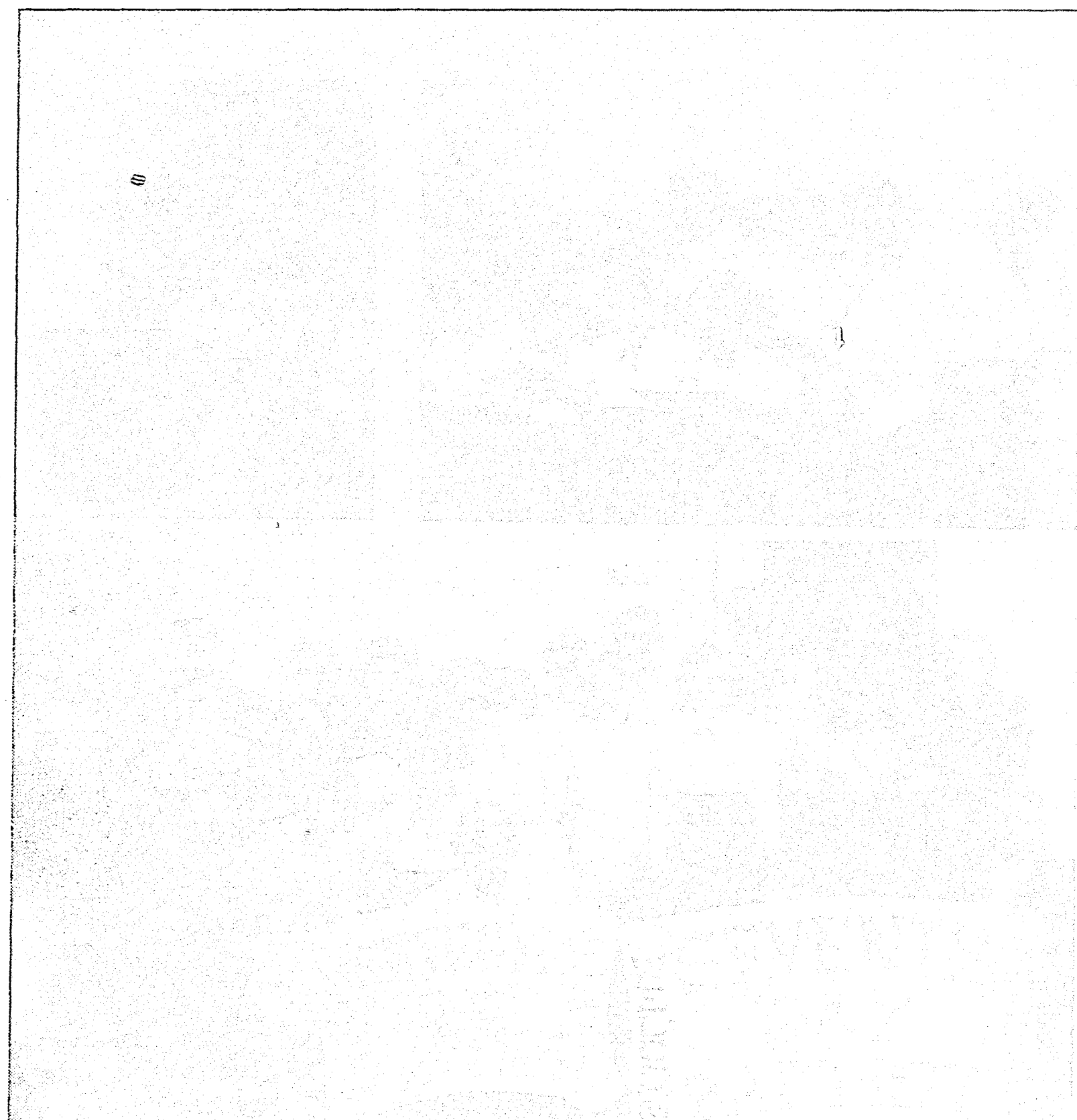
SUMMARY

Current annual budget	\$108,022.00
Treasurer's budget receipts 5 mos.....	34,216.74
Boards' budget receipts 5 mos.	1,110.58
	\$ 35,327.32
Remainder required in 7 months	\$ 72,694.68
Percentage of budget year elapsed	41.67%
Percentage of budget raised	32.70%

Eldred H. Batson,
Treasurer.

1612 Lawrence St.,
Parkersburg, W. Va.

The Sabbath Recorder



Upper picture: The Metairie junior and youth choir which sang Sabbath morning.
Lower picture: These of the charter members of the Metairie Church who were present at the close of the afternoon service.

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

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Changing Point of View

He who travels long distances by air discovers that he is almost forced to view this earth and its earthbound inhabitants from a much loftier point of view than in former years. The reason is simple; nearly all transcontinental planes are now jet-powered and fly more efficiently six or seven miles above sea level than at lower altitudes. This can give us pause for reflection.

Your editor recently had the experience of flying west high over California's desert, mountains, and fertile valleys. Two days later he had occasion to drive east from Riverside a relatively short distance over familiar roads and spend some time among the rugged rocks, the shifting sand dunes, and measured rows of date palms in the area of Indio and Palm Springs. It was the same path over which the shadow of the great wings of the 707 had so silently passed. Land conformations, buildings, and vegetation were the same but what was seen from the different points of view was vastly different.

The trip from Fort Worth in the more intense blue of the upper atmosphere, far above the occasional fragments of clouds resembling frog's eggs on a pond, had become more exciting as the sameness of landscape of the first hour gave way to large-dimension roughness of terrain. Spread out below us were features that could be identified on the relief map that had been furnished us. There was the long slender finger of Havasu Lake pointing north from Parker Dam. A moment later, at our speed of a mile every six seconds, the Saltan Sea — all of it — came into view to the south. Much of the vegetation seen as patches of color in the upper valley must be date groves, we thought. At 4:45 p.m., Palm Springs just below us was already in the shadow of its high-mountain backdrop. And then, faster than we could comprehend what we were seeing, the snow-clad mountains on either side rose up to one third of our elevation and we were over the familiar close-neighbor cities west of the range.

It had been thrilling to get this lofty, map-like view. We had been told that with our 400-mile view we could see the curvature of the earth. Perhaps so. We

might long to look at the earth and its inhabitants as God looks, but no plane or space vehicle can give such a point of view to man, for he is still mere man. Our area of vision increases with elevation but our depth of vision decreases. Were it not for the fact that there were over 100 people with us in flight we could almost forget the creatures below who are too small to see even in their widespread modern cars. Not so God; He is able to view the whole expanse of nature and the world's unknown and at the same time have His eyes focused on the thoughts and intents of every human heart.

Much as we enjoy looking down from above we realize that we are out of our natural element in the sky. The desert in the springtime blossoms like the rose, and the tiny little flowers boldly spreading their white petals over the rocks can only be seen as we stoop over. Walking over the barren wasteland one finds the yellow blooms topping the barrel cactus with its protective armor of intermeshed porcupine quills. Besides the myriads of wildflowers not "born to blush unseen" there are the fruits of earth characteristic of this region only. From above we had seen the date groves; now we eat the luscious fruit, one variety of which is so soft that it cannot be shipped. Sampling several of the 120 different varieties, we are reminded of the trees of the holy city seen in vision by John.

Our minds range back to the incomparable Garden of Eden where man sinned in trying to become like God. We recall the unfinished Tower of Babel by which men hoped to pry ajar the portals of heaven. All the Babels of earth fail, and space flight when it comes will bring men no nearer God than when they tread the dusty fields or throng the city churches. The God in heaven is the God in the heart. He who has wisdom will thank God as he eats the sweet fruits of earth and bends low to enjoy the beauty of desert flowers. From that other lofty point of view of swift and effortless cushioned flight we are still dependent on God and His immutable laws. Removed from the jarring noises that surround our daily existence we find ourselves impelled to contemplate

a little and thank our heavenly Father for His protective care.

Yes, there are changing points of view, but a changeless God.

Concerned About Alcohol

Who gathers statistics about alcohol and its dangerous effects on human reactions? The idea that it is only the W.C.T.U. or other temperance organizations needs to be purged out of the minds of any who still hold it. To-be-sure, these temperance groups may still be the voices that try to impress upon the public in a crusading spirit the results of the scientific investigations of alcohol and its damage. Let it be noted, however, that various civic groups whose thinking is not specifically in terms of sin are becoming more and more concerned about the drinking problem, especially as it relates to driving.

A case in point is a demonstration conducted recently at the University of Rhode Island for the U.S. Naval Reserve Corps and attended by policemen, lawyers, doctors, and the press. These are the people who need to know the latest scientific techniques for determining reaction impairment and drunkenness. We will not relate the details of the demonstration. Suffice it to say that men were brought before the group who had been engaged in the type of drinking which is called social drinking. There was this difference, that their reactions were carefully tested before and after drinking. The final tests were made more than two hours after imbibing. Dr. Harold C. Harrison, professor of chemistry at the university, supervised the testing and gave the lecture.

All the men tested, regardless of the differing quantities of alcohol, showed some decrease in reaction time. None had been drinking anything stronger than 6 per cent. Dr. Harrison recommended for police use those machines which measure the alcohol content of the breath (which is in direct relation to the alcohol content of the blood). He pointed out that this is accurate because the alcohol content of the blood is determined by how fast a person

absorbs alcohol compared with how fast he burns it up. Individuals differ but a certain per cent of alcohol in the blood means drunkenness and a lesser per cent makes a man a dangerous driver. He further emphasized that the generally accepted standards are too low. Driving may be affected by as little as 3 per cent and at 10 a driver is measurably affected. The man with 15 per cent (the commonly accepted standard for drunkenness) is ordinarily not a menace because he would not be able to get in a car.

It is time for all people to give attention to this alcohol problem. Most of us have long known that the matter cannot be effectively controlled by urging drinkers not to drink too much. Their judgment as to how much is too much is about the first thing that is impaired. Here is a social evil that ought to be labeled for what it is — a sin. Man has no right to indulge his own pleasure when that indulgence endangers the life and limb of his fellow man.

"Power of the Resurrection"

A TV Program, April 11-17

"The Power of the Resurrection" was written by Henry Denker, author of the Broadway and motion picture success, "Time Limit," and perhaps even more widely known as the author of the "Greatest Story Ever Told" religious drama series. It tells the story of Easter and Pentecost as seen through the eyes of Peter. Richard Kiley, noted Broadway star, plays the role of Peter. Morris Anhrim, Jan Arven, and Jon Sheppard head the cast of more than one hundred actors.

"The Power of the Resurrection" was filmed by Sam Hersh of Family Films, Hollywood, and is available both in Eastman color and in black and white for television.

Watch your local TV listings. — The Broadcasting and Film Commission, NCC.

We all have three temptations to avoid: the temptation to recline, to shine, to whine.

Do Catholics Favor Religious Freedom?

An increasing number of Roman Catholic theologians, including "very important members of the hierarchy," favor religious freedom.

This thesis, which contradicts the view generally held by most Protestants and the non-Romans, is supported by quotations from Roman Catholic scholars in a new 95-page book published in Geneva, Switzerland, by the World Council of Churches.

"Roman Catholicism and Religious Liberty" is written by Dr. A. F. Carrillo de Albornoz, of Geneva, research associate for the Study of Religious Liberty. He formerly held responsible positions in the Roman Catholic Church and is now a member of the Protestant Episcopal Church. He has been working with the World Council of Churches for three years.

The theory is not a tactical variant of the old doctrine for reasons of opportunism, but another radical and irreducible doctrinal position which is very sincerely and fiercely fighting the old one. The author states that no decisive statement against religious freedom, as it is understood by Roman Catholic thinkers, has ever been pronounced by the Roman Catholic Church. (The condemnations of the Popes in the 19th Century were directed against "absolute freedom" and were "time conditioned.")

However, it is true, Dr. Carrillo points out, that "there is still no authoritative and decisive statement of the highest Roman Catholic hierarchy in favor of religious freedom."

A concluding chapter on religious freedom and ecumenism deplors the fact that "the question of religious freedom has so frequently been treated in a general atmosphere of suspicion and distrust as far as the doctrine of the Roman Catholic Church is concerned."

The book makes a special plea that both Protestants and Roman Catholics learn to approach the matter without bitterness and with genuine faith in the sincerity and good faith of each other.

— From a WCC release.

Is Foot-Washing an Ordinance?

By Loyal F. Hurley, D.D.

For some denominations and groups "Foot-Washing" is an ordinance. It is a required practice. They quote Jesus' words, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet" (John 13: 14). And they insist that these words are sufficient and final in deciding the issue.

For some of us, however, these words are not sufficient to convince us that this practice is to be considered an ordinance. There are certain factors in the story that raise questions in our minds. Let us look at some of them.

If foot-washing is only a matter of a pan of water and a towel, one wonders at the words Jesus spoke to Peter. At first Peter declined to have his feet washed. "Lord, dost thou wash my feet?" And Jesus replied, "What I do thou knowest not now, but thou shalt know hereafter." If Jesus was speaking only of a pan of water and a towel, then Peter knew exactly what the Master was doing. Peter was not an ignoramus. What was our Lord doing that was not clear to Peter?

Because Peter did not know what Jesus was doing he declared, "You shall not wash my feet as long as I live" (the literal meaning of the Greek). Then Jesus replied, "If I wash thee not, thou hast no part with me" (not in me, as the Revised Standard Version gives it). The word *in* signifies relationship, while the word *with* signifies fellowship. One may be in a family, but not with the family. He may belong to the family by ties of blood, but not be with the family in spirit and purpose. Here then are two factors to be considered: 1. Peter did not know what Jesus was doing. 2. What was being done was quite necessary to continued fellowship with Jesus.

One other part of the story needs recognition. When Peter heard that this act, whatever it was, had something to do with his continued fellowship with Jesus, he wanted to be washed all over from head

to feet. Jesus said, "He that is washed needeth not save to wash his feet, but is clean every whit." That is, if you took a bath (as every Jew was expected to do before the Passover Supper) you are clean except for the dust that collected on your feet on the way down from Bethany. You just need your feet washed. And yet there was a deeper meaning to it all for Jesus said, "And ye are clean, but not all." They had all taken a bath, and all had had a foot-washing by Jesus. Nevertheless, they were not all clean.

Here is a situation where Jesus was performing an act in the natural realm to accomplish a result in the spiritual realm. It is a demonstration of the real meaning of the laver in the old Tabernacle service. Each priest was consecrated but once. If he was properly anointed he was a priest as long as he lived, no matter what his conduct might be. But he needed constant cleansing to be fit to serve as a priest. Whenever he assisted a worshiper at the altar of sacrifice he got blood on his hands. He must wash. Whenever he entered the tabernacle to attend to the candlestick or the shewbread, or offer incense, his feet got dirty. There was no concrete floor, or blacktop. The tabernacle was set up on the bare ground. Sandaled feet got dirty with every service. He must wash. "Be ye clean, ye who bear the vessels of the Lord" (Isa. 52: 11).

These twelve men were all disciples of Jesus. The "all" included Judas who was as truly a disciple of Jesus as the others. He belonged in the company, physically if not spiritually. Not one of them was clean spiritually. The Synoptics record how all of them were quarreling about which one was the greatest. That is, they were all full of pride and self-seeking. They were not fit for the real fellowship of Jesus. They all needed to be humbled and cleansed from strife. That was what Jesus accomplished by the foot-washing — for all of them except Judas. His deal

with the chief priests had already been made, and he was neither humbled nor repentant. So Jesus said, "Ye are not all clean."

The occasion for the foot-washing was the dust that collected on sandaled feet in the walk from Bethany to Jerusalem. The purpose was to cleanse the disciples from sin. People who wear shoes and stockings and ride in carriages and autos have no occasion to practice foot-washing. People who wear open sandals or go barefoot on dusty roads surely do have occasion for foot-washing. However, all people need cleansing from their sins.

Our Lord continued, "I have given you an example (not an ordinance) that ye should do as I have done to you." An example is an illustration, a type, a model. That is we should seek to do for our brethren what Jesus had just done for His disciples. In doing a humble service for them He had cleansed them of their pride and self-seeking. So in humble service we should seek to help our brethren overcome the weaknesses and sins of their lives. And there are many, many ways to do this whether a pan of water is needed or not. The occasion may be vastly different, but the purpose remains the same. Jesus gave us an example, that is, an illustration of one way to accomplish the purpose.

When one becomes a Christian he is not instantly changed to perfect sainthood. He still lives in a human body with its basic instincts of self, sex, and the herd, all alive and active. No matter how much they may be sublimated they still exist; they cannot be eradicated and still leave a person. A Christian is still a person with the temptations that arise out of personality. And he still lives in a wicked world where temptation is rampant. When the Bible talks about "the world, the flesh, and the devil" it is not using empty phrases. The greatest saints have been most conscious of this constant tendency to sin. All of us need constant cleansing. To help each other in this great need is real foot-washing whether a pan of water is used or not. We need to remember that this Biblical teaching, like others, is covered by Paul's statement, "The letter killeth, but the spirit giveth life."

Organizing a New Church

By L. M. Maltby

(A portion of the story of Metairie, La., Church)

Much of the more thrilling parts of the Metairie story have already been told on these pages by leaders of the group. Some months ago a new spirit of enthusiasm came into the New Orleans Fellowship, which is a daughter of the older Hammond Seventh Day Baptist Church, some 60 miles to the north. This new power in witnessing and teaching brought a great increase in attendance and quite a few notable conversions. To meet the needs of this growing congregation the meeting place had to be enlarged and leadership secured. Then it seemed to many that the time had come to organize as a church and to formalize that organization by calling a council with other churches and denominational representatives invited.

The local group, the shepherding pastor of the Southwest field, and the secretary of the Missionary Board agreed upon the weekend of March 19 as a suitable time for an organizing council. Invitations went out to all the Seventh Day Baptist churches in the Southwest and to numerous other individuals and agencies. Secretary Harris, Pastor Van Horn, and the local supply pastor, Leonard Melton, worked out the details of the program at Metairie on Friday, March 18. At the first service that evening Pastor Melton, a 29-year-old Southern Baptist theological student with considerable pastoral experience, brought a challenging message and conducted a heart-warming consecration service.

On Sabbath morning the freshly painted, scrubbed, and adequately furnished meeting place was well filled with local people and guests from a distance. Again the local pastor took charge of hymn singing and devotions. He called for official greetings of organizations and denominational leaders. Dr. LeRoy DeLand spoke in behalf of the Commission, the executive secretary, and the Battle Creek Church, followed by the reading of a letter of encouragement from Mrs. R. T. Fetherston. Secretary Everett T. Harris spoke of the interest that the Missionary Board had

maintained in the Metairie group. The Tract Board and Plainfield Church were represented by Secretary Maltby. Mrs. LeRoy DeLand brought greetings as president of the Women's Board. The Rev. Marion C. Van Horn spoke in behalf of the Southwestern Association, the Texarkana, Fouke, and Little Rock Churches. The Hammond and Walker, La., Churches were well represented.

Mr. Van Horn was chosen moderator for the organizational council with Mrs. Leon M. Maltby as clerk. It was explained that in order to get a legal charter it had been necessary to organize with charter members and officers prior to this meeting. The purpose then of this council was to hear the history of what had been done, to listen to the covenant, to ask questions of the officers and members, and to make a decision as to whether or not to recognize the organization of the New Orleans Fellowship into the First Seventh Day Baptist Church of Metairie, La. The charter, which was patterned after other church charters was explained by H. Earl DeLand. Questions were answered in a forthright manner about the history, the statement of belief, finances, and other matters. After comments by Secretary Harris indicating his full agreement that it was time to recognize the formation of this church, the council voted by a standing vote to do so.

Thus the council had performed its mission. To begin the church service a large young people's choir which filled the front of the auditorium sang "Christ's Ambassadors" under the direction of the pastor. The guest speaker of the morning was Secretary Harris who spoke effectively on the keys of the kingdom.

This Sabbath at Metairie was a full day — and a beautiful sunny day. The people responsible for the bountiful lunch served from the large garage-kitchen were glad for such a dry, warm day, enabling the people to eat out-of-doors. Dryness, we were told, was a little unusual in a city that has an annual rainfall of more than 80 inches. Other people came in the afternoon for a profitable program which in-

MEMORY TEXT

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Isaiah 35: 3, 4.

cluded personal greetings by letter from a number of people. Featured on that program was a thoughtful charge to the new church by Mr. Van Horn. The dedicatory prayer was given by Secretary Maltby, and a brief sermon by Mr. Melton.

To finish the day an evening service was held. This was primarily for the celebration of the Lord's Supper, but it included five numbers of special music, testimonies by members of the church in response to a roll call, and a brief communion meditation by the Rev. Theodore Hibbard of the Hammond Church. The roll call included 44 names. Some of these had previously been members of the Hammond Church, but the greater number had been baptized in recent months. Some who had signed as charter members seem to have fallen away, at least for the time being, but many remain faithful. The Sunday evening evangelistic services continue to draw people not yet definitely connected with the church.

Church officers are as follows: moderator, Clay Upton; clerk, Mrs. H. E. DeLand; assistant, Mrs. Clay Upton; treasurer, Mrs. Gerald Coalwell; organist, Judith Coalwell; supply pastor, Leonard Melton.

Special Issue Comment

ALABAMA: This last special issue of the Sabbath Recorder with C. Rex Burdick as guest editor was really well received. . . . This issue, I believe, really meets some outstanding needs in the church today.

RHODE ISLAND: Special Sabbath Recorders of the latest issue are on hand and available for distribution. Again we urge each member to accept responsibility for distributing five copies.

— Church bulletin.

Judgment and The Kingdom

A study of the Bible reveals several concepts of the Kingdom of God and of a final Judgment Day. They do not necessarily conflict but may well complement each other. Let us think of various concepts as taught by Jesus, our Lord.

There are many passages in the New Testament which give rise to the belief that "the kingdom is coming with judgment, suddenly and catastrophically at the end of history" (Matthew 24 and 25, Mark 13, and Luke 21: 5-36). We see now more clearly than ever that this could happen in our time at the hand of man himself. Even so, it would be no less the judgment of God upon the world.

Other teachings of our Lord indicate that the Kingdom of God will come gradually. The parables of the sower, of the mustard seed, and of the leaven (Matthew 13, Mark 14, and Luke 13) all seem to indicate gradual growth. This is usually understood to mean that the growth of the Kingdom in the individual heart is gradual. It may apply also to society as a whole. Jesus taught us to pray, "Thy kingdom come, . . . on earth as it is in heaven."

The belief is held by some that the growth of the Kingdom of God on earth is automatic and that good gradually overcomes evil until the Kingdom of Christ triumphs in this present world. Since World War II this easy optimistic view has been shattered. Evil grows right along with the good. In this connection one should note the parable of the tares as given in Matthew 13. Here the growth of wheat (goodness) is gradual but the growth of tares (evil) is also gradual. The farmer allows both to grow lest pulling the weeds will uproot the wheat. Then at the end they are both harvested and separated. This seems to be a realistic view. Both good and evil flourish in the world, side by side. They will continue to do so until the final Judgment Day. This parable implies a sudden end to this present world and a time of judgment.

And still a third idea taught by Jesus is that the Kingdom is here now. One

can enter without waiting (see John 3, 5 and 9). Jesus teaches that the Kingdom of God "is at hand." The Kingdom is a treasure or a pearl one can have right now. It is the "rule of God" in our hearts. It is a new relationship to God which comes through the forgiving grace of Christ, His Son.

These concepts may agree. What a joy to experience and to see the evidence of the coming of the Kingdom of our Lord into individual hearts and into homes at this season of the year. And what an encouraging thing it is to note the growth of His Kingdom as it is experienced by churches and oftentimes by an entire community. Pray God to experience the growth of His Kingdom in our nation and in international affairs.

In the meantime, the Kingdom is both a gift and a task. In a sense "Thy kingdom come" means that we are asking God to do something for mankind which we recognize requires help beyond our human power to achieve. But we also realize that the coming of the Kingdom is a "task" in which we all have a part to play. If God were to set up some kind of a heavenly Utopia overnight, mankind would wreck it the next day. We must help build the Kingdom of God on earth in order to appreciate its worth.

Jesus taught these concepts and others, too. From His point or view they all complemented each other. We pray for wisdom to think His thoughts after Him and combine them with His great faith and love.

There is evidently a final judgment coming. Whether it will come soon or just how it will come is not a matter of great concern so long as we are living as we should. As Burnet Easton says, "As there is no solution to the tragedy of human existence without a resurrection, neither can there be a solution to the tragic frustrations of history without a Final Judgment . . . where this idea is lost both life and ethics deteriorate."

Let us think together of judgment and the coming of the Kingdom but do so, not "with a spirit of fear but of power and of love and of a sound mind."

The ROGERENES, SEVENTH DAY BAPTISTS, and the STRUGGLE for RELIGIOUS LIBERTY in CONNECTICUT

By Paul S. Burdick

(Continued from last week)

Eight years of such persecutions continued before these champions of religious liberty struck back, in the way that the Quakers had tried in Boston. That was by entering the house of worship, which they were commanded to do, but taking advantage of such attendance by making their grievances known. The court records of 1685 put it in this way, which may reflect some prejudice on the part of the authorities:

"Several of them came and made a great disturbance, behaving themselves in such a frantic manner as if possessed by a diabolical spirit, so affrighting and amazing that several women swooned and fainted away." John Rogers was to be whipped fifteen lashes and for unlawful re-baptizing to pay a fine of £5. The others to be whipped. (Rogerenes, page 27.)

Records show how that in the years that followed, these brave but unfortunate folk were imprisoned, fined, whipped, and put in the stocks. The tide of public sentiment rose against such persecutions, so that they gradually had to be discontinued in this part. At length the laws became so unpopular that the magistrate could find no officer willing to perform the disagreeable task of enforcing the laws against them. However, this did not prevent the merciless imprisonment and whipping of John Rogers in the Hartford jail, far away from his friends, upon the charge of Rev. Saltonsall of New London, as "guilty of blasphemy." At another time a fine of £600 was for speaking against said minister, a sum equal to six years' salary at that time.

One writer of the persecution of these people says that now a horse, now a cow, now 60 or 80 sheep, now a team from the plow were taken, now standing grain in the field, without regard to the fact that sometimes the goods taken exceeded the fine that had been imposed, and no excess

was ever returned to them. For the expenses of his own whipping a man was assessed £12 or £14.

We must note a change in the religious beliefs in the Rogers family about 1705. John Rogers, with his followers, left the Sabbath, believing that Christ is our Sabbath, and that no day is more sacred than any other. His brothers Jonathan, James, and others remained in communion with the Sabbathkeeping churches of Newport and Westerly, R. I. The followers of John Rogers, also, held many beliefs common to the Quakers, including an attitude toward war, as being opposed to Christ's command to love one another. Some opposed the calling of a physician in cases of sickness, but were not opposed to the use of simple home remedies and nursing care. When we think of the primitive state of professional medicine of the period, and that George Washington's life may have been shortened by a process of blood-letting when he was suffering from a bronchial ailment, we may sympathize with their attitude.

The Rogerenes were finally scattered. Some formed a colony in New Jersey. Others joined the Quakers. The death of John was characteristic of his unusual life. In the case of an outbreak of smallpox in Boston, he offered to go there and care for the sick, believing that his God would care for him. He caught the disease, however, brought it back to infect some of his own family, and died, possibly from the exposure of the long trip home.

And so began the long struggle in our colony and state for the separation of church and state. May that struggle never have to be re-enacted upon our shores. But we must be vigilant, watchful, and in earnest about our faith. Sometimes it seems that we do not hold any beliefs strongly enough either to persecute or to endure persecution because of them. What, in our religious creeds, is sufficient to call forth the fate of the martyr, or even the

despoiling of goods and bodily ease and safety? May God give us the courage to look at ourselves in this light!

An event of considerable importance happened to the Rogerenes about 1725. One of their leaders named Davis, and others, on Sunday, July 26, undertook to walk a distance from Ledyard, through Norwich, to Lebanon. This trip was well announced beforehand, and it was for the purpose of holding a meeting in the latter place. But on passing through Norwich, they were arrested and haled into court. They were kept in prison until Monday morning, when they were stripped and flogged. One of the women so treated was pregnant, and the occurrence caused quite a lot of unfavorable comment in Connecticut and the neighboring colonies.

Governor Jenks of Rhode Island, having obtained the proceedings against Davis and the others, ordered it publicly posted in Providence to show the people of Rhode Island what may be expected of a Presbyterian form of government such as obtained in Connecticut. The proclamation stated that:

"Their ministers are creeping in amongst us, declaring their abhorrence of their forefathers' treatment of Quakers, Baptists, and others."

"Presbyterianism" as mentioned above does not refer particularly to the denomination that bears that name today, but does refer to the sort of church-state dominance, such as was practiced in Massachusetts and Connecticut at the time.

As to the final success of the fight for liberty we are indebted to many. Not only Baptists and Quakers and Methodists, but many others were concerned in this. The Bolles family was prominent in the struggle. A certain John Bolles became a member of the Rogerene sect after it left the Sabbath. His many books and pamphlets in favor of religious liberty helped that cause greatly in New London and Connecticut, and that in spite of fines, imprisonments, and beatings with many stripes. He even rode to Boston in 1754 on horseback to try to persuade the Massachusetts Legislature to renounce religious laws. Another John Bolles (his grandson, perhaps), and others, about

1790 organized the first Baptist church in Hartford. Another descendant, Judge David Bolles, Jr., a judge of Windham County court, a Methodist, was a continuous advocate of religious liberty within the commonwealth. He was a continued advocate of the so-called "Baptist" petition before the Connecticut Legislature, until the matter finally became a part of our laws in 1818.

Vocational Interest

O. B. Bond

125 Gardenia Drive
Holly Hill, Florida

This is the time of year when Boards of Education are receiving applications for the school term of 1960 - 61.

I would remind the Vocational Chairman of our respective churches to bring to the attention of potential candidates the following opportunities possible in Seventh Day Baptist communities.

New York State Boards of Education will be receiving teachers' applications after Easter. Those interested in teaching within easy access of Richburg or Little Genesee Seventh Day Baptist Churches should make application to Board of Education, Bolivar Central School, Bolivar, New York.

Those interested in teaching positions in the vicinity of the Ashaway Seventh Day Baptist Church should make application to Supt. Edward Sullivan, Ashaway, R. I. A new Junior and Senior High School will be ready for use in September.

Applicants for the secondary school positions are required to have the M.A. degree. Elementary schools require the A.B.

Do not overlook a previous report of openings in Plainfield, N. J.

Northern Association

Northern Association of S.D.B. General Conference will meet at Battle Creek, Mich., April 22-24, 1960. The Rev. Duane L. Davis of Lost Creek, W. Va. will be guest minister.

The general theme of the meetings will be "Witnessing to Our Beliefs."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Christian Writers' Conference University of Redlands

April 11 - 13, 1960

A new operation for Southland writers is coming on Monday, Tuesday, and Wednesday, April 11 - 13, during spring vacation on the campus of the University of Redlands.

Widely known writers will be there to share their know-how. On April 13, Chad Walsh, teacher-writer from Beloit College, will be one of the headliners. New to California audiences, he is well known as writer and speaker in the Middle West. On that day Dr. Lawrence E. Nelson will speak on the problems of writing local history.

On Monday, April 11, Cameron Shipp of Glendale, author of numerous books and magazine articles, will speak, and Dorothy Banker Turner will discuss the subject of finding ideas to write about. That evening Jesse Laskey, Jr., of the California Studios, will tell of his experiences in the three areas of "Script Writing, Television, and Poetry," reading some of his poems.

Helen Doss, widely known author of *The Family Nobody Wanted*, will speak on Tuesday, and others on the program for that day are Mrs. Nellie Stewart, discussing the writing of stories for church papers; Ruth Ikerman, who has written several devotional books; and Charlotte Edwards, writer of stories and other fiction.

Workshops will be held each morning as follows: Fiction, Stories for Church Papers, Nonfiction, Writing for Children, Drama, Poetry, Devotional Writing.

Registration fee will be \$5.00 if mailed before April 10, otherwise \$6.00 or \$2.50 per day. A charge of \$2.00 is necessary for those who attend a workshop. It permits one to submit a manuscript for criticism. Contact Dr. Ward S. Miller, University of Redlands.

As you read this there is not much time before the opening of the conference, but if there is someone in that area who could attend, the Women's Board would urge you to do so, and would be very glad

to have an evaluation of the conference. At least a part of the cost of attending could be assumed by the Women's Board, under the Christian Journalism Scholarship program of the board. Write Mrs. Leland Davis, chairman, 619 North Ave., Battle Creek, Mich.

Pre-Con Retreat

Pre-Con Youth Retreat will feature a study this year of the statement of beliefs of Seventh Day Baptists. Following the recommendation of the Committee on Young People's Work at General Conference in 1959, a program of emphasis on what we believe as Seventh Day Baptists is being set up for the Youth Pre-Con, with the Rev. David S. Clarke, as leader of the study.

Each morning of the Retreat, Pastor Clarke of Boulder, Colorado, will stimulate the thinking of all youth attending with a lecture on one phase of our theological doctrines, in the language of young people. Following these provocative studies, the large group will sub-divide into discussion sessions, with questions that Pastor Clarke will suggest, and counselors or older youth leading the discussions. Then all will gather into one group again for a final re-capping of the morning's study.

Watch the future issues of the Sabbath Recorder and Beacon for further information about the inspiration, fun, and fellowship being planned for all youth from "Texas to Rhody" at John Brown University, Siloam Springs, Arkansas, from August 10 to 14!

Let's make Pre-Con Retreat the most important event in the lives of our youth this year!

— Duane L. Davis, Director.

Share As You Prepare

We wonder how many families across our denomination are participating in the "Share as You Prepare" program. The idea suggested is for each Seventh Day Baptist family to invite another family to study together the weekly Sabbath School

lesson. This program can be put in motion any time, so if you did not begin at the beginning of this quarter, start this week. It takes some planning, but we believe it will be worth the effort.

Your Board of Christian Education requests reports from families who are experiencing the rewards from study sharing. Your testimony or the relating of just how you accomplished the plan in your community will help others who are slow in starting.

SDBYF

If your Seventh Day Baptist Youth Fellowship has not been receiving the right number of Beacons from the Board's Youth Work Committee, write the Beacon editor and the correction will be made. While the Beacon is beamed toward SDBYF members, we hope that adults will read it faithfully.

Monthly programs for SDBYF meetings are mailed regularly. If your group does not receive one, we'll be happy to put you on the mailing list. Notify J. Paul Green, Box 25, Alfred Station, N. Y.

Poets Take Note!

One contest rule for the Seventh Day Baptist Sacred Music Contest reads, "Original poetry may be set to an existing hymn tune. (This is a new emphasis in this year's contest.)" It may be noted that in hymn contests of the Hymn Society of America many of the winning hymns are those which have been written for use with an appropriate existing hymn tune.

As you write a hymn text keep these few basic ideas in mind. A hymn text must be a lyric poem of simple form and smooth movement expressing a religious emotion with dignity and reverence necessary for public worship. The ideas must be unified and easily understood. It is the words of a hymn which give it significance. The music is meant to beautify the words and express a mood suitable to the text.

Entries must be mailed by June 1. Your pastor has copies of the contest rules or write to Mrs. Oscar Burdick, 7641 Terrace Drive, El Cerrito, California, for a copy.

Rev. Eli F. Loofboro

By Rev. Earl Cruzan

Rev. Eli Forsythe Loofboro, son of John W. and Susan Forsythe Loofboro, was born at Welton, Iowa, on Dec. 2, 1870. He was graduated from Milton College in 1897 and from Alfred University School of Theology in 1902. He also studied at the University of Chicago and at Union Theological Seminary in New York City. During his college years he served in the Student Volunteer work during summer vacations.

He gave over forty years to the active pastorate of Seventh Day Baptist Churches, beginning his pastoral work in New York City in September of 1902. He was ordained in November of the same year. In 1906, he went to Riverside, California. During this pastorate he also visited lone Sabbathkeepers in other parts of California, in Oregon, Washington, and Idaho. He was also active in the County Sunday School Association and served as president for a time. Other churches served were Little Genesee, N. Y., from 1913-1923, Shiloh, N. J., from 1923-1931, Lost Creek, W. Va., from 1931-1942, and Waterford, Conn., from 1942 until he retired in 1945.

He also served the denomination as a member of the Tract Board while he was in New York City and as a member of the Board of Managers of the Missionary Society since 1942. Currently, he was a member of the Home Field Committee.

He was married to Mary Alice St. John at Plainfield, N. J., on Sept. 10, 1907. To them were born seven children: Three sons: Kenneth S., of Cleveland, Ohio; Norman F., of Westerly, R. I.; and John Dean, of Lost Creek, W. Va.; and four daughters: Janette (Mrs. Albert Rogers), of Alfred, N. Y.; Marguerite (Mrs. W. L. Dawson), of Akron, Ohio; Jean E., of Westerly, R. I.; and Virginia (Mrs. Donald Drake), of Groton, Conn.

Since 1945, Mr. and Mrs. Loofboro have made their home with their son, Norman, and daughter, Jean, at Westerly, R.I. There he had been an enthusiastic gardener, keeping a garden that would put many

younger men to shame. He had always been interested in community affairs. He was a member of the Lions Club in Lost Creek. He maintained an interest in community and national affairs throughout the years of his retirement.

He was unusually interested in his church and her activities and was nearly always in attendance at the Sabbath eve service and the worship services of the church. For a long time he taught the Men's Sabbath School Class. He took an active part on the Pastor's Advisory Board where his counsel was always appreciated. He was much interested in the Lay Development Program and was participating in the workshops until he was taken ill early in February.

He died at the Westerly Hospital after a brief illness on Feb. 26, 1960. Funeral services were conducted from the Buckler Funeral Home in Westerly on February 28 by his pastor, the Rev. Earl Cruzan, assisted by Dean Albert N. Rogers. Interment was in River Bend Cemetery.

Besides the immediate family mentioned above, he leaves 14 grandchildren, several nieces and nephews, and a brother, Dr. E. B. Loofboro, of Winter Haven, Fla.

The warmth of his personality, his kindly spirit and exemplary living have touched and influenced many lives in the long years of service he rendered. He will be greatly missed by family and friends for his life was a living witness of the power of the Christian faith in life.

Church construction in the United States is expected to exceed one billion dollars in 1960, the U.S. Department of Commerce has predicted. If so, it will be the largest amount ever spent on church building in America in a twelve-month period. The current high was set in 1959 when church edifices costing \$935,000,000 were constructed.

SABBATH SCHOOL LESSON

for April 16, 1960

Lesson III — Jesus Christ
(From Statement of Belief)

APRIL 4, 1960

Youth Speaks

Youth Being An Example For Christ

By Jimmy North

(One of a number of talks given at the Youth Week service of the New Auburn, Wisconsin, Seventh Day Baptist Church)

Let no man despise thy youth, but be thou an example of the believers. . . .

To believe would be to have faith in God and Jesus. To have faith would be to give our lives to Him and to do good things and not bad things. Whether we are young or old, others are watching us to see what we do and say. Our example should be a reflection of what Christ did and said, and the Bible says that He went about doing good. If we have faith in Christ and give our lives to Him, the example we show to others will not be despised or, in other words, young people will not be "going to the dogs" as so many people seem to believe today.

We should be an example for Christ in every place we go: our homes, the community, our schools, our churches, and anywhere we go with our friends. To be an example for Christ, our lives should show kindness, courtesy, love, generosity, honesty, friendliness, and industriousness. In our church we should be especially willing to be led in meetings and to lead in meetings; to learn to pray and to exercise prayer in our lives; to be willing to be followers and to learn to be leaders.

Christian youth have to be an example for Christ just as much as do their parents and teachers and pastors.

Significant Dedication

The Alfred (N. Y.) Sun carried an item under Church News on March 17 to the effect that the young people's group, Chi Rho, would have a special dedication ceremony for the new collection plates at their meeting on Friday evening. In these days there are dedication ceremonies for many things, but church people would be in general agreement that offering plates ought to be dedicated — and the money that is placed on them from week to week.

Visitation and Preaching Crusade Shiloh, New Jersey

By Rev. Charles H. Bond

It was on Wednesday evening, March 2, in the Shiloh Seventh Day Baptist Church that one lone hand was raised when the preacher called for decisions. This was positive proof that all the visiting and preaching had not been in vain, and that God continues to answer prayer. However, this was only one indication that hearts had been stirred when a community was alerted by friendly visits from Christian laymen and a preacher proclaiming the power of God to change lives through the saving spirit of Jesus the Christ.

Dr. Loyal F. Hurley, with his wife, had come to the community to conduct a Visitation and Preaching Crusade which was to continue for seventeen days, February 19 through March 6. This campaign was divided into three phases with each one leading directly into the next. The first three messages were designed to stir Christian people to perform their one primary task — witnessing. This point was driven home very effectively with "Evangelism Not an Elective."

Nineteen gathered in the church basement on Sabbath afternoon, February 20, to take part in the second phase of the Crusade. Each had expressed a willingness to make friendly calls and had gathered for the first instruction course. After the second meeting on Sunday evening there was a searching of soul and a feeling of inadequacy. Some felt they could not make the calls. However, almost all attended the supper meeting on Monday evening and were ready to step into the harness when the teams were selected for calling. Cards had already been prepared for those on the Responsibility List so each team could choose the home to be visited. By Thursday evening, the fourth and final visitation night, everyone who had signed to call was enthusiastic about this vital Christian witnessing. The cards prepared in advance were running low and we were searching for new names and homes that should be contacted.

When the number of calls were counted we discovered more than seventy-five homes visited and over two hundred people invited to Christ and the Church. We also discovered a group of workers, Friendly Visitors, who knew that this was only the beginning, and voted to set the fourth Thursday of each month as Visitation Night so the witnessing might continue.

The Crusade was now ready to enter the final phase — hymn leaders selected, special music for each service, prayer room active, and heart-warming sermons waiting. New faces were seen in the congregation each evening. Lives were rededicated, and on Wednesday evening one man who had said, "No," for years made the great decision.

The big snow came that very night — traffic almost stopped, schools closed, meetings cancelled. We had no service on Thursday evening. Drifts still blocked the roads on Friday and Sabbath; however, services were resumed even if attendance was low. More than one hundred attended the final service on March 6, but no hearts melted. The heavy snow brought cold winds and evidently some of the warming hearts had been chilled — only God knows.

After more than two weeks the campaign was over, but the thrilling work continues with new vision and a renewed interest. In fact the joy is twofold — many have been brought nearer to God and more Christians have a desire to help reap the harvest.

I am sure the Hurleys felt a great satisfaction as they drove out of the community and remembered the God-given blessings the days had brought. They had a new understanding of the people of South Jersey because they had eaten in some twenty different homes. They must have thought of the love offering given them at the party held in their honor following the final service, and the many expressions of thanks. The people of Shiloh also have some wonderful memories. We thank God for the Hurleys and the experience that was ours as we worked with Him in the Crusade.

NEWS FROM THE CHURCHES

DENVER, COLO. — The past three months of this new year have gone swiftly in our church with the building program and the "Five Year Advance Program." Our "Spiritual Inventory" was presented during a Sabbath School gathering; we filled out the questionnaire at our homes with much praying and these were returned, sealed, to the church files until 1961.

The Rev. Duane L. Davis of Lost Creek, W. Va., was our first guest speaker in the new Fellowship Hall, presently our church sanctuary.

The Youth Week program was entirely planned by the Youth Executive Committee with all members participating on February 13. Melvin (Bud) Stephan and Donald Hansen, prospective ministers, were the speakers on the subject, "Thy Kingdom on Earth."

Three new activities have been added to the church curriculum: A Pee Wee Christian Endeavor group, ages by school grades of kindergarten through third grade, under Mrs. Don Widman and Mrs. Robert White; a Junior Choir (presently of 14 members) under the direction of Gary Cox, which has performed in a Sabbath morning worship service; and a series of basketball games. Denver challenged Boulder at Denver on February 20 and Boulder returned the challenge at Boulder on March 12. The Kum Dubl Sabbath School Class challenged the Youth Fellowship of Denver on March 19. (The Kum Dubl plan a victory party following the game.)

We met with Boulder for our quarterly business meeting on February 6, with the Rev. Kenneth Smith of Denver bringing the morning message. The monthly fellowship dinners were resumed January 30, with the workshop on Laymen and Their Pastor.

Each Sabbath day the progress of our new Fellowship Hall, the first of three structures of our "New Church" building program, shows much accomplished during the week. It certainly shows the many, many hours of donated labor and of offerings into the Building Fund. The last

edition of the "Advance" shows the exterior and interior of the Fellowship Hall.

Three new members were added to our church family: Mr. and Mrs. Richard (and Mary) Steele of Denver, and Miss Nola Gray, from Milton, Wisconsin.

In spite of heavy snows, and slippery streets, our attendance is improving slowly but consistently. Old members returning to the "Family" and the new ones too, gladden our hearts.

Our first wedding of 1960, was the marriage of Mary Knox, Littleton, Colorado, and Richard Shepard, Wheatridge, Colorado, on January 1, 1960, at the Wheatridge Community Church.

— Correspondent.

BERLIN, N. Y. — The church's annual meeting was held on January 10, having been postponed a week because of stormy weather. Carlton L. Greene, after serving faithfully for 30 years, resigned from the office of moderator. Elmer M. Stuart was elected to fill the office for the year. Also elected were: Arlie L. Greene, clerk; Paul G. Cushman, chorister and organist, with Althea M. Greene, assistant; Myrtle W. Cushman and Arlie C. Bentley, lay members to the Advisory Board.

It was voted to invite the Eastern Association to meet in Berlin in 1961, and also to amend the constitution so that the annual church meeting be held the last week in September before the weather becomes inclement.

Following the regular church meeting the church and society meeting convened, electing: Paul G. Cushman to fill the unexpired term of Arlie C. Bentley, who was resigning after serving as trustee for nearly 50 years; Robert Bentley as treasurer; Mrs. Frances W. Ellis as trustee for three years; Arlie L. and Carlton L. Greene as superintendent and assistant superintendent of the cemetery; Kenneth and Robert Cushman and Howard and Robert Ellis as ushers; and Myrtle W. Cushman, correspondent to the Recorder.

It was voted to mark the graves in our cemetery of two deacons who served the church: J. Byron Whitford and Jairus D. Satterlee.

The Sabbath Recorder

Pastor Paul Maxson was given a standing, unanimous call for another year. In July he will have served our church for 20 years.

Our Lay Development Program, which started workshop meetings on February 13 after the fellowship supper, has been enthusiastically received by young and old alike. Along with the new year there is new hope for making our church grow physically and spiritually, reaching out into our community, bringing in the unchurched, and making our influence felt — although we are handicapped by scattered membership. Everywhere we look we see much to be done, and in doing it we show our love to the Lord.

— Correspondent.

Marriages

Babcock - Jones. — Joe Babcock, son of Mr. and Mrs. Ted Babcock of Santa Ana, Calif., and Carol Jones, daughter of Mr. and Mrs. Simmie Caruthers, were united in marriage at 10 o'clock on Sabbath morning, March 5, 1960, at the Fatherland Street Baptist Church in Nashville, Tenn. Mynor G. Soper, pastor of the North Loup Seventh Day Baptist Church, of which Joe is a member, performed the ceremony.

Births

Ashcraft. — A son, Steven Kenneth, to Harold and Barbara (Smith) Ashcraft of Industrial, W. Va., on February 6, 1960.

Bellefleur. — A son, Richard Harris, to Mr. and Mrs. Arthur Bellefleur, of New London, Conn., on October 26, 1959.

Fetrow. — A daughter, Jean Florence, to Mr. and Mrs. Francis Fetrow of New London, Conn., on July 2, 1959.

Monk. — A son, Scott Allen, to Wayne and Delores (Cox) Monk, of North Loup, Neb., on February 7, 1960.

Mosena. — A son, George W., to Mr. and Mrs. George Mosena, Jr., of Westerly, R. I., on January 9, 1960.

Pettit. — A daughter, Melissa Jane, to George and Jane (Haaf) Pettit of Shiloh, N. J., on March 20, 1960.

Probasco. — A daughter, Cynthia Louise, to Owen and Ruth (Ayars) Probasco of Shiloh, N. J., on February 4, 1960.

Stillman. — A son, Andrew Ervin, to George S. and Joyce (McWilliam) Stillman of Houston, Texas, on March 10, 1960.

Obituaries

Hoxie. — Lida Bellamy, daughter of Mr. and Mrs. John Bellamy, and widow of Henry Howard Hoxie, was born in Ashaway, R. I., Dec. 19, 1873, and passed away at her home in Ashaway on March 11, 1960.

Mrs. Hoxie had been a member of the First Hopkinton Seventh Day Baptist Church for 73 years, having become a member in 1887 at the age of 14 years.

She is survived by a daughter-in-law with whom she made her home, Mrs. Leora Hoxie, two grandsons, two granddaughters, and eight great-grandchildren.

Funeral services were conducted at the Buckler Funeral Home, Westerly, R. I., with her pastor, Rev. Edgar Wheeler, officiating.
— E.F.W.

Loofboro — Rev. Eli F. son of John W. and Susan Forsythe Loofboro, was born in Welton, Iowa, Dec. 2, 1870, and died at the Westerly hospital on Feb. 26, 1960, after a short illness.

Funeral services were held from the Buckler Funeral Home in Westerly on Feb. 28, 1960, with his pastor, the Rev. Earl Cruzan, officiating, and the Rev. Albert N. Rogers assisting. (An extended obituary appears elsewhere in this issue.)
— E.C.

Rogers. — Ethel Clare, daughter of Charles E. and Alice Satterlee Rogers, was born at Brookfield, N. Y., October 9, 1883, and died in the Schneider Nursing Home, Dunellen, N. J., January 29, 1960.

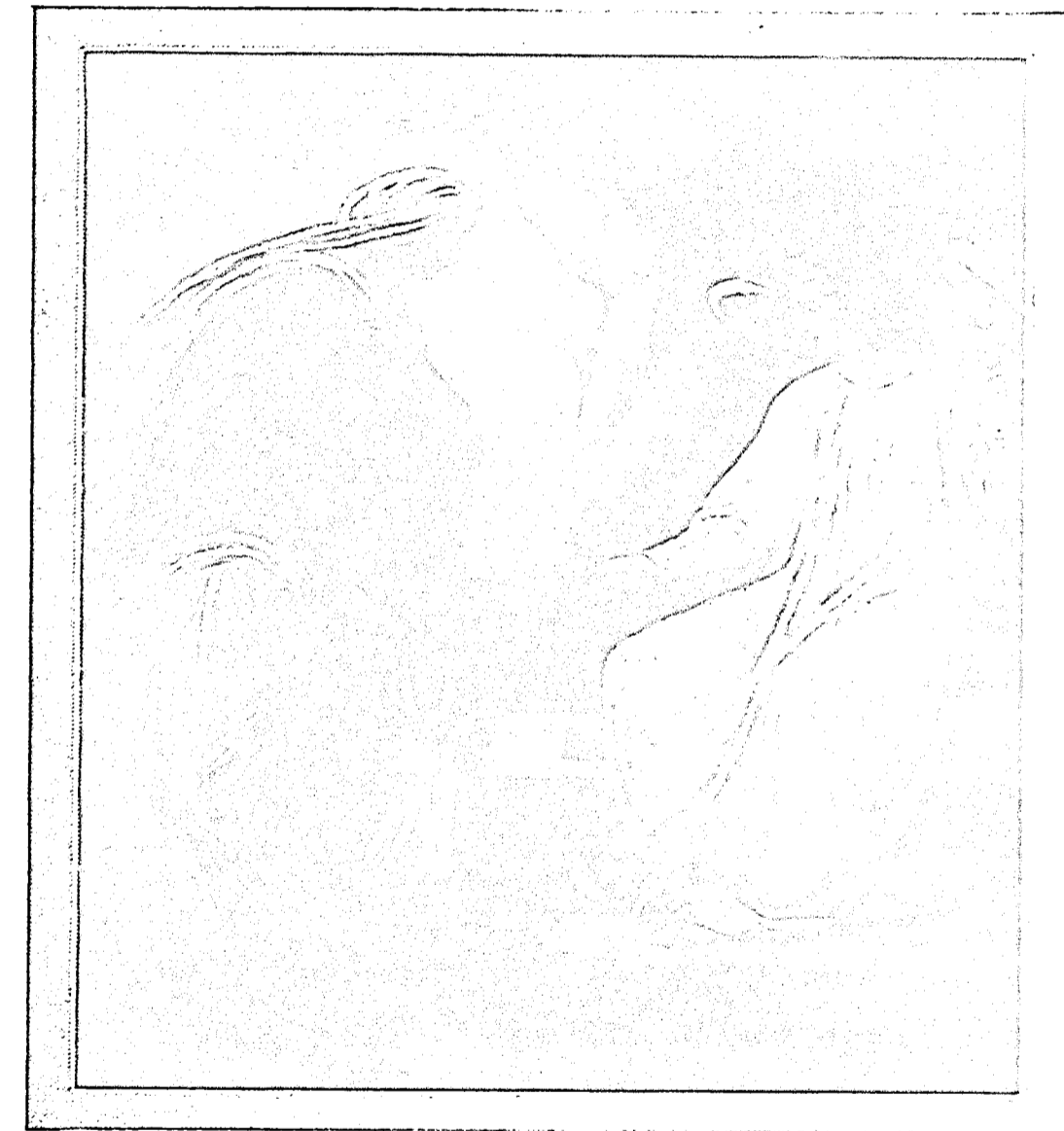
At an early age Miss Rogers moved with her parents to New Market, N. J., where she spent the rest of her life. She was a teacher by profession, retiring in 1941 to care for her aging parents.

She was baptized by the Rev. F. E. Peterson during the Rev. John Huffman revival and joined the Piscataway Seventh Day Baptist Church, New Market, N. J., February 22, 1896. For over forty years, she was organist and much of the time chorister in the church. For fourteen years she also served as church clerk. In 1956, she joined the Plainfield Seventh Day Baptist Church where she served as Sabbath School superintendent. She contributed much to the life of her church.

The funeral service was conducted by her pastor, the Rev. C. Harmon Dickinson, February 2, 1960, with burial in Hillside Cemetery, Plainfield.
— C.H.D.

Saunders. — Mabel, daughter of the late Elisha C. and Mary (Stillman) Saunders, was born June 13, 1873, at Westerly, R. I., and died at the Shelter Cove Nursing Home on March 19, 1960.

Funeral services were held from the Schilke Funeral Home on March 22, 1960, by the Rev. Earl Cruzan, assisted by the Rev. Harold R. Crandall. Interment was in River Bend Cemetery.
— E.C.



HE IS NOT HERE: FOR HE IS RISEN

The women visiting the tomb of the crucified Lord found an open sepulchre and an angel from heaven whose mission was to tell them of the miracle. He reminded them that Jesus had said that He would rise from the dead and added, "Come see the place where the Lord lay" (Matt. 28: 6). It was hard for them to believe but the evidence compelled them to do so. All doubts were removed when the disciples saw not only the empty tomb but the risen Lord. Through the years wavering faith has been strengthened by the certainty and significance of that resurrection. From it sprang the Christian Church. From it springs the experience of Christ living within our hearts.