

**OUR WORLD MISSION**  
**Statement of the Treasurer Through April, 1962**

	Treasurer's		Budget Receipts		Boards'	
	Apr.	7 Mos.	Apr.	7 Mos.		
Adams Center .....	\$ 88.25	532.40	Marlboro .....	322.83	1,860.23	
Albion .....		390.06	Memorial Fund .....		876.61	36.11
Alfred 1st .....		3,271.43	Metairie .....	20.47	36.47	
Alfred 2nd .....	146.26	1,228.00	Middle Island .....	37.00	150.00	
Associations and			Milton .....	20.00	4,638.49	247.00
Groups .....	203.58	408.05	Milton Junction .....	347.05	1,214.55	40.00
Battle Creek .....		3,184.28	Missionary Society			749.70
Bay Area Fellow. ...	168.00	340.39	New Auburn .....	100.00	360.39	
Berlin .....	6.00	840.31	North Loup .....		458.21	
Boulder .....	133.45	551.51	Nortonville .....	40.00	1,073.00	75.00
Brookfield 1st .....	57.00	427.93	Old Stone Fort .....		75.00	
Brookfield 2nd .....	16.00	131.50	Paint Rock .....		135.00	
Buffalo Fellow. ....	50.00	222.00	Pawcatuck .....	602.35	3,583.35	853.48
Chicago .....	81.50	554.50	Plainfield .....	799.06	3,071.03	
Daytona Beach .....		777.28	Putnam Co. ....	5.00	20.00	
Denver .....	94.18	709.05	Richburg .....	95.00	592.00	
DeRuyter .....		200.00	Ritchie .....		175.00	83.33
Dodge Center .....		383.05	Riverside .....		1,853.70	
Farina .....	31.90	338.15	Roanoke .....		105.00	
Fouke .....		39.70	Rockville .....	72.36	314.41	
Hammond .....		10.00	Salem .....	258.11	1,133.11	10.00
Hebron 1st .....	39.17	235.77	Salemville .....	82.35	228.25	6.00
Hopkinton 1st .....	169.00	1,459.50	Schenectady .....	12.00	100.00	500.00
Hopkinton 2nd .....		56.00	Shiloh .....		3,605.26	280.00
Houston .....		18.68	Texarkana .....		42.00	
Independence .....	68.30	827.65	Verona .....	147.50	1,215.82	
Individuals .....	74.00	540.10	Walworth .....	65.00	429.00	60.00
Irvington .....		1,121.44	Washington .....	75.00	376.00	
Jackson Center .....		100.00	Washington,			
Kansas City .....		30.00	People's .....	10.00	52.00	
Little Genesee .....	104.30	512.60	Waterford .....	120.65	732.75	
Little Rock .....	16.66	93.94	White Cloud .....		342.17	50.00
Los Angeles .....		1,687.10	Yonah Mountain .		26.00	
Los Angeles						
Christ's .....		105.00				
Lost Creek .....	600.00	950.00				
			Totals	\$5,379.28	\$51,152.17	\$5,688.78

**APRIL DISBURSEMENTS**

Board of Christian Education .....	\$ 629.73
General Conference .....	1,982.31*
Historical Society .....	216.27
Ministerial Retirement .....	432.06
Missionary Society .....	3,111.22
Tract Society .....	765.30
Trustees of General Conference .....	44.53
Women's Society .....	158.13

\$7,339.55\*\*

\*Includes \$945.49 for Ministerial Training and \$63.61 for World Fellowship & Service.

\*\*Includes carry-over from undisbursed March receipts.

**SUMMARY**

Current annual budget .....	\$112,193.00
Receipts for seven months .....	56,840.95
Balance required in five months .....	\$ 55,352.05
Amount needed per month .....	\$ 11,070.41

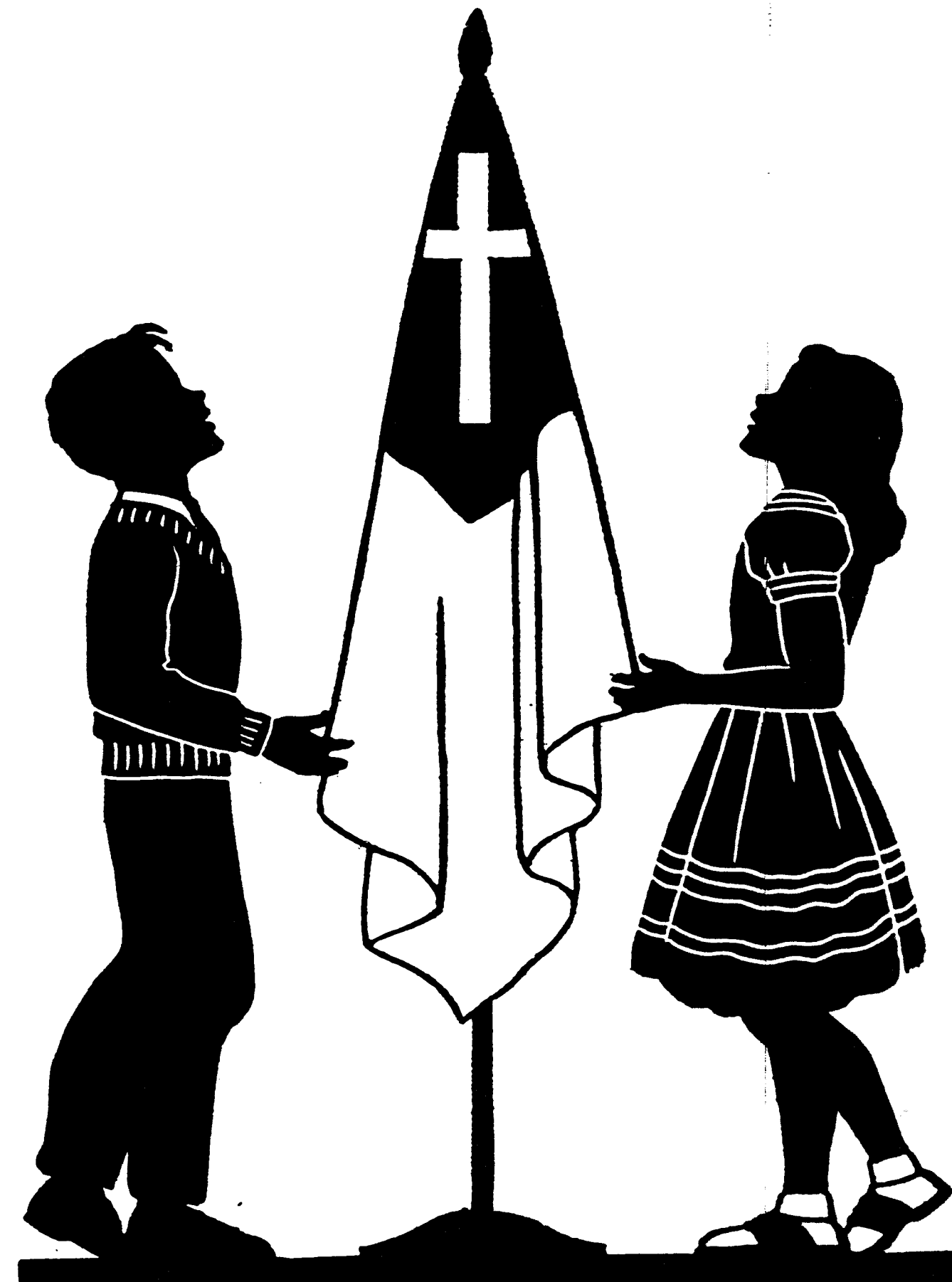
G. E. Parrish,  
 205 Dogwood Trail,  
 Battle Creek, Mich.

**SEVENTH DAY BAPTIST GENERAL CONFERENCE, AUGUST 13-18, 1962**

Place: Mission Farms at Medicine Lake, Minn.

Theme: "Draw near to God and He will draw near to you."

# The Sabbath Recorder



Unfurling the Christian Flag on Children's Day

# 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. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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PLAINFIELD, N. J., JUNE 4, 1962

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## Words with New Meaning

### "The Sky Is the Limit"

What a change a few short years have brought in the meaning of "sky" and such expressions as "The sky is the limit." Traditionally and somewhat conveniently we have thought of the sky as a sort of plastic dome that rests on a solid circular horizon drawn at the far end of the radius of our vision and depending in size upon the obstacles and atmospheric conditions at our point of viewing. We know it is bigger than that and less personalized. We have long understood that the stars are not spattered against the underside of that plastic dome but are far out beyond, shining through our atmosphere. It may be that sitting in a modern planetarium would preserve that dome idea if it were not for the accompanying lecture that explains the changing sky as seen by man.

It is everyday experience to have our friends drop in to see us, but that has a different meaning than in former years. Wherever we may be on the upturned face of the globe we are accustomed to the idea that friends may "drop down from the sky" for a visit. We have probably done the same for them. Man has succeeded in making the whole sky behave like the illusive rainbow's end; it travels with him, not now at the speed of running childhood feet, but almost at the speed of sound.

Man's sky has new limits when he orbits the earth in the edge of space in a little over an hour. Out there he sees no circular horizon as one sees from a ship in mid-ocean. To him the limit of the sky is a limitless dark blue with no cloud ceiling. However, he is still earthbound, held by an unseen, unfelt force and ready to scamper like a frightened duckling to Mother Earth at the first indication of trouble in his unfledged craft.

We are creatures of God capable of denying or affirming the life-changing fact that we are such. The Russian cosmonaut does not acknowledge a dependence on God. He damaged his prestige when visiting this country by stating again that in his 17-orbit flight he encountered no angels and saw no God. Astronaut John Glenn was quick to reply that the God to whom he prayed

was bigger than that. One displays his ignorance and lowers himself in the esteem of Christians when he tries to downgrade the intelligence of men of faith by implying that their God is the sort who might have to dodge to avoid being hit by a manned capsule in the sky.

We can still use the expression, "The sky is the limit," but we have to add that we are more sure than ever that only God knows the limit. Nothing we have learned of the universe detracts from the promise of Christ, "I go to prepare a place for you." It behooves us to be prepared to go there.

## Salaried Ministers Questioned

We live in a day in which some questions that have been thought of as settled in the church long ago are raised again — wisely or unwisely. A major emphasis in most denominations and especially the smaller ones has been on higher salaries of ministers so that they will be free to devote their full time to their calling. The minority groups that have contended for an unpaid ministry have gradually become more or less silent as far as the general stream of Protestantism is concerned. It thus comes as quite a surprise to read the following report from the U. S. Conference of the World Council of Churches meeting at Buck Hill Falls, Pa., last month:

How far do the present patterns of the ministry meet the real needs of the churches? Is the present ordained ministry with a salaried professional class "theologically correct"?

These are some of the questions being raised in a study on the pattern of the ministry being conducted by the Division of World Mission and Evangelism of the World Council of Churches.

Just what is meant by the reference to the theological correctness of a salaried professional class is not quite clear in the news release. It is doubtless another way of saying that we should probably put more emphasis on the work of laymen in the ministry of the church. An examination of the New Testament will show that most of the ordaining mentioned was of relatively untrained laymen. It will also show that under first-century

conditions ordained ministers were not salaried; they were maintained in their missionary work, however, by the combined giving of many local churches, so the principle of an adequately supported ministry is found in the Bible.

Perhaps the question was raised at the Buck Hill Conference not so much to question the soundness of the "doctrine" of an ordained ministry, as to challenge thinking about meeting the needs of the churches. At any rate the report went on to describe how the Theological Education Fund, now in its fourth year, has made fifteen major grants to seminaries in Asia, Africa, and Latin America. These total \$1,516,000. Some 200 seminary libraries have been strengthened and a comprehensive translation program inaugurated. The remarks were made by Dr. George W. Carpenter, New York secretary of the division, and author of several missionary books.

Biblical theology, by the nature of its source, should remain rather constant, but the ministry of the church must change sufficiently with the times to make effective contact with the people and bring them to the unchanging Christ. If an ordained, salaried ministry has removed itself from the people and it is found that laymen can better bring men to salvation and Christian maturity, then we must get a new emphasis in ministerial training or make it possible for trained laymen to give more time to the great work of the church.

## EDITORIAL NOTES

### Loyalty at Paint Rock

If loyalty can be measured by the mile it exists in good measure in the membership of the Paint Rock, Ala., Seventh Day Baptist Church. A recent 12-page newsletter from the church contains this note:

"We are deeply thankful for the dedication of you dear brothers and sisters who drive distances of 65 miles to attend services — members of seven families. The Lord will bless your loving efforts."

Loyalty like this may exist in numerous other churches among some members, but it is doubtful if any church of like size can match it on a percentage basis. When

a deep-felt need for the blessings of church attendance brings seven families a distance of 65 miles it speaks well for their spiritual hunger and for the way it is satisfied by the pastor and other leaders. There is probably another motive also. They know that the congregation is small and that they will be really missed if they are not there. Doubtless some members of these families bear major responsibilities in the church and Sabbath School. Larger churches are not as dependent on their non-resident members because they can staff their work almost entirely with people who live closer by. Nevertheless those at a distance do well to make the effort to attend regularly and they are truly missed when absent.

With the writer of the Paint Rock Newsletter we would salute all who, out of love for the Lord and His work, make a consistent effort to assemble on the Sabbath with people of like precious faith.

### Significant Article on Moderate Drinking

Albion Roy King in the May 23 issue of *Christian Century* addresses significant observations to the champions of moderation in drinking. Anyone involved in a study of the drink problem would do well to take this article into consideration.

It has been apparent to many that the liquor industry has provided the main impetus for a recognition by society that moderation was a better goal than abstinence. They even have a brew that is called "the drink of moderation" — probably because no other alcoholic beverage can be consumed with such immoderation without producing the disgusting spectacle of complete drunkenness. Mr. King does not make this point but he does indicate that the industry has been pretty successful in getting champions of moderation in the cultured levels of society.

The outstanding contribution of Mr. King at this point of the debate is in showing pretty clearly that the advocates of moderation are fully as fanatical as they have accused the dries of being. They refuse to study carefully or define moderation. The appearance of sweet reason-

### MEMORY TEXT

Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

— Romans 14: 13.

ableness on the part of the wets vanishes when an attempt is made to do case studies on moderation. They much prefer to use the term loosely.

"For the majority who have accepted the alcohol culture," he notes, "the problem is settled. They are bored by any suggestion that moderation is a concept to be analyzed." Both Catholic and Jewish leaders, the writer affirms, seem to have accepted the moderation doctrine of the wets without analysis. He cites a study of drinking on college campuses by Strauss and Bacon showing the use of "high," "tight," and "drunk." To be "drunk" was disapproved; to get "high" was accepted; and even to get "tight" was tolerated. Where in this scale of conduct does one place moderation?

Mr. King points out that "problem drinking" is a category that has never been defined or statistically mentioned. People have been content merely to measure drunkenness. Moderationists display unpleasant emotionalism when suggestions are made that this be done. This group now, rather than the ardent dries, "makes sweeping ethical judgments in the name of science and tries to shortcut the difficult process of philosophical evaluation," he concludes.

### Music Workshop in Chicago

Moody Bible Institute in announcing its 6th annual Church Music Workshop (June 25-30) calls attention to the music department's fine facilities. The newly air-conditioned, four-story building has the latest acoustical and architectural design. Available to students are 38 practice rooms, 13 studios in which there are 66 pianos — 17 of them grands; two electronic organs and four pipe organs, including a four-manual, 65-rank Moller.

Last year, church musicians from 13 states and 9 denominations came to the one-week session.

## President's Message

### "A Real Shocker"

It is so easy to grow accustomed to what one has and to take the most important things of life for granted. It is so easy to go along in the good old-fashioned way of feeling self-satisfied and smugly complacent. It is so easy to think that Church, Sabbath School, General Conference — all that is our denominational organization — must be there and waiting for us when we want them.

Sometimes it takes a "shocker" to wake us up to our responsibility to preserve and keep these values vital. Don't read the following unless you are prepared to be shocked, no matter how deeply you may feel your responsibilities to Christ's cause as represented by Seventh Day Baptists!

This is a direct translation of an article in a bi-weekly magazine of the U.S.S.R. Communist Party called *U. S. S. R. Agitator*, issue of April 7, 1962. The article is entitled "We Intensified Atheistic Propaganda," and written by one P. Melnik, chairman of the Department of Scientific Atheistic Propaganda at the District Department of the Society for Propagation of Political and Scientific Education, Chernovtsy.

"Here on the Bukovina (Rumanian-Russian border) scientific atheistic propaganda is now the center of attention of the Party organization. This did not occur just by accident. For many years, the Rumanian and other governments diligently fostered religion here and thus many churches, convents, temples and houses of prayer were established. . .

"The Soviet Government opened a road to a happy life for the working people. Under the leadership of the Communist Party, social and national oppression was liquidated, modern industry was established and the peasants were organized in a collective socialist economy.

"It is only under the Soviet Government that fortune smiles upon us," declared V. Gorbatiuk, a member of the collective workers society, who broke away from the Seventh-day Adventist sect. "To my children, as to all children

of workers in Bukovina, widespread possibilities of education are open now."

"During the past year in the Chernovetz district, some five hundred atheist lectures were given, 75% of which were held in the community centers. These lectures and discussion meetings were attended by more than one hundred thousand working people. The Atheist Section of the District Department of the Society for Propagation of Political and Scientific Education prepared the themes of these lectures. . .

"The experience of our best agitator-atheists shows that the best way to reach man's heart and brain is an informal, friendly conversation at his home, in his familiar surroundings. Many agitators entered into a close and friendly relationship with believers. This helps to dissuade believers from religion. We are careful not to shift agitators who are thus associated with a particular group.

"Houses of Atheism were established in all counties of this district. In the House of Atheism of the (Communist) Party in Chernovetz, there are departments pertaining to the Russian Orthodox, Jewish, sectarian and also Methodist faith. Believers and non-believers, women and young people often come here with various questions. They receive pertinent replies. Many people were attracted by lecturers on human psychology, on dreams and visions, on cybernetics and cosmic flights.

"A school for lecturers is established at the House of Atheism. Those who were converted from religion increase the number of the agitators-atheists. More than 600 teachers, physicians, agriculturists, industrial and agricultural leaders have been active in anti-religious activity in the district of Chernovetz. The theistic education of working people in the Gertsayev district, at the community house of Chernovetz and at the Zastanov House of Atheism is very well organized.

"Due to this anti-religious activity, the conversion of believers from religion was increased and especially in the city of Chernovetz and in the district of Gertsayev, and there remain few active churches and houses of prayer. In the

village of Bukovka in the Gertsayev county, the Baptist sect was dissolved. In the Zastanov county, 30 persons left the sects. The Orthodox church is losing its followers. The growth of atheism in Bukovina is witnessed by the closing of the cathedral church in Chernovetz. Also, the so-called 'Great Synagogue' on Barbyus Street was closed. . .

"However, our work still remains imperfect. The level of development of the people, their progress and interests are not always being properly considered. Now the sectarians and the leaders of the sects change their tactics and take pains to adjust themselves to the new conditions. Yet we often fail to do the same. V. I. Lenin directly stated that to the masses of people 'the most varied material for atheistic propaganda must be given; they must be made acquainted with facts concerning various aspects of life; we must approach them by hook or crook, in order to arouse their interest, to awaken them from their religious dream and to shake them from different directions, using various methods, etc.' (Collected Works, Vol. 33, p. 204).

"When we liberate our atheistic work from its conventional patterns, then we shall progress much further with the spiritual liberation of those who still remain under the influence of religion."

How about it? Are you satisfied with what you have been doing for Christ's cause? Are our Seventh Day Baptist "conventional patterns" sufficient for our day?

Work, for the night is coming,  
Melvin G. Nida.

(Permission to quote the above is granted by the National Council of Churches which publishes Religion in Communist Dominated Areas — Translation Service From Original Sources by Paul B. Anderson, consultant.)

### Widow of Missionary Dies

Word has been received of the death on May 20 of Bertha FitzRandolph of Texarkana, widow of Wardner FitzRandolph. She had been in poor health for some time. She and her husband lived frugally as missionaries in Jamaica but spent liberally of themselves and were much loved and respected by those whom they served.

### Sabbath Lawsuit Won by Seventh-day Adventist

Taken from N. Y. Herald Tribune, May 19, 1962

In a two-to-one decision, a summons charging a violation of the New York Sunday closing law against a missionary of the Seventh-day Adventist Church was dismissed yesterday in Special Sessions in Queens.

Justices James Randall Creel and James J. Comerford upheld a defense motion that Howard Cortiss Lund, 36, of 108-50 71st Ave., Forest Hills, Queens, was not in violation of the Sabbath law because, as a Seventh-day Adventist, his Sabbath is on Saturday. Justice Edward T. Galloway dissented.

Mr. Lund, a licensed Seventh-day Adventist missionary, received a summons last January 7 in the Corona, Queens, printing office of Faith for Today. He was printing material for his church's TV show, also called Faith for Today, which is presented weekly over 190 television stations in the United States, Canada, and seven other countries.

Mr. Lund pleaded not guilty, explaining that the printing office is closed on the day observed by the Seventh-day Adventists — from Friday at sunset until Saturday at sunset — as their Sabbath, and citing three books of the Old Testament as proof of "the sacredness of the seventh day."

### WHO Helps the Blind

The World Health Organization (WHO) of the UN is pressing care of the blind. Statistics indicate that blind people in India alone number more than the entire population of Los Angeles — over 2,000,000 persons. There are more blind in the city of Calcutta than in the whole of Canada, and in some villages of Ghana the blindness rate is not one in 500, as in Western Europe, but one in ten. Other figures identify trachoma as the single greatest cause of sightlessness. The majority are susceptible to cures by treatment with antibiotic ointments which, when purchased in bulk, cost only 12 cents, U. S. — enough to save one pair of eyes.

— W. W. Reid.

### Fruitful Evangelism at Ashaway, R. I.

There were twelve professions of faith in meetings held May 12-18.

The goal of evangelistic meetings is to bring people to faith in Christ as their personal Savior, people who have previously been indifferent or hostile to Christ and people nurtured in the church but not yet definitely converted. With such a goal there should be great rejoicing when there is evidence of a considerable measure of success at the end of a series of meetings. Our Lord preached repentance in the strongest terms and sent forth His disciples with quite a variety of techniques to produce faith. They came back amazed and rejoicing after doing something they had never done before. They had results that they could talk about. If God gives such results today in our meetings we can be sure that the Holy Spirit worked through the methods that were used.

The First Hopkinton church has had a number of evangelistic efforts during the pastorate of Rev. Edgar F. Wheeler (as well as under the pastors preceding him) in this old, old New England church. Profitable meetings have been held with the pastor himself doing the preaching; and Seventh Day Baptist evangelists and teams have stirred the people. This year something different was tried with the hope that the community would respond. A well-known New England speaker was invited. Publicity stressed that he was not a Seventh Day Baptist seeking to build up a single church. The outside leader was the Rev. John A. Savard, staff evangelist of Barrington College, a man whose intent was, according to the newspaper announcement, "to co-operate with the pastor and people in the achievement of three goals: first, to bring Christians to a keener realization of their duties and privileges in Christ Jesus; second, to impress upon individuals their definite need to make a decision to accept Jesus Christ as Lord and Savior; and third, to leave the spirit of revival in the hearts and actions of the church and the converts."

To completely attain every goal would be far more than could be expected, for some people made up their minds about revival meetings a generation ago and others could not readily accept the methods of a stranger, but the pastor notes that there were heart-warming results even in the face of general community apathy and indifference. It is results that count, and happy is the pastor who is able to count some of them even though half are not of his flock. He reports there were 12 first professions of faith. Some of those who came to Christ had been prayed for over a considerable period of time. He expresses belief that by and large the decisions were sincere and well thought out. Every effort, he says, was made to avoid a purely emotional response while at the same time making the brief call clear and pressing.

Pastor Wheeler, after having had a certain amount of success with several types of meetings, presents some arguments for occasionally using an outside evangelist. Here are his words:

"It is my opinion that our Seventh Day Baptists could profitably use a non-Seventh Day Baptist evangelist in special meetings. This is not to infer that we do not have capable men in our own denomination, for we very definitely do have such men. But there is a freshness of approach, freedom to speak more freely than might be felt by one of our own ministers who are known by most of our people, an appeal to those who recognize spiritual need but who are suspicious of the motives of the church, and the special gifts of one who is called to be an evangelist.

"It should be cautioned that an evangelist should be carefully chosen whose experience and understanding are such that he will respect the traditions and doctrines of the church in which he speaks. The other caution would be to be certain that the evangelist had worthy references or reliable sponsorship.

"I believe that our church has been blessed, as well as the community, by the work of Evangelist John Savard."

## Eastern Association at Marlboro

By the Editor

Those acquainted with geographical division of Seventh Day Baptist churches into associations will recall that the Eastern Association takes in the birthplace and early spread of the denomination's churches in this country. The churches of New England, eastern New York, and New Jersey enjoy this once-a-year fellow-



Marlboro Church on Association Sabbath

ship on a rotating basis. This year the full weekend of meetings was at the Marlboro church. Being well to the south in this peninsular state all the visitors came from the north, streaming along the superhighways that connect New York and New England with points south — highways where licenses from other states sometimes far exceed those of its own populous counties. Some of the guests arriving in the afternoon and evening chanced to meet at some of the rest areas.

When the Sabbath eve services began in the white-trimmed red church with its old sandstone foundation that rises high at the basement entrance in the rear, the people were aware that this building bore similarities to the "house by the side of the road" that was immortalized in the well-known poem (quoted later in a young people's message). Truly this rural congregation

has had through the years the spirit of the poet who wanted to "be a friend of man." But real friendship is more than humanitarian in outlook; it points to the only Friend man ever had, the Lord Jesus. Sitting in the little church with windows open on a warm evening there was the quick "swish, swish" of the passing automobiles of a fast moving world that knew not of the spiritual refreshment being enjoyed by those within.

The assembling of a congregation of visitors is interesting to observe on a Sabbath eve, especially in a long, narrow auditorium. The seats fill from the back to the front, not at all as on Sabbath morning in most of our churches when people take their familiar family pews from force of habit no matter whether they arrive early or late. By the time the choir and speakers file up from their basement meeting place the new arrivals in the congregation are taking their places in the front third instead of the back third of the building. With the church filled with people and voices lifted in praise they become one, and all strangeness disappears. As the meeting begins, the hush of the Sabbath falls on the people. The late-setting sun withdraws its rays and the interior lights make folks conscious of the striking array of gorgeous peonies — all white and slightly fringed with red. A giant basket with nearly 100 blooms adorns the center table with different arrangements of the same flowers on stand and piano. They add much to the beauty of the sanctuary and convey a symbolism of purity of life and simplicity of faith to those whose worship is aided by their presence. In Old Testament times the altar of stone carried a sweet smelling savor heavenward, an offering of man to God. The writer on Sabbath morning was one of the last to be seated on the main floor and found himself with others in a row of chairs almost at the edge of the platform. Those seated thus could appreciate the human pleasure at least in the fragrance that ascended from that floral offering at the modern version of the ancient altar.

An article by another writer will tell of the four outstanding sermons of Eastern

Association, one of which was on the first evening. Here attention is called only to the beauty of the worship elements throughout. A transformation has come to the Marlboro choir under the able leadership of Mrs. Green and her husband, Paul, the new pastor. Praise is sung more beautifully, with sustained notes. Reinforced by a congregation of many fine singers, the music of Association made the rafters ring. The spoken words from the Bible and from the lips of those ready and willing to testify made the first evening memorable. It spoke well for the services to follow and prepared the way for discussions of serious matters that would come later on.

MISSIONS — Sec. Everett T. Harris

### Consultation of Churches at Kingston, Jamaica

"The Life and Mission of the Church in the Building of a New Jamaica" was the theme of a consultation of Christian church leaders held at Kingston, Jamaica, April 30-May 6, 1962. The Rev. Leon R. Lawton was appointed as official "observer" for Seventh Day Baptists at the invitation of Dr. S. A. Webley, secretary of the Jamaica Christian Council. Headmaster Courtland V. Davis was appointed alternate representative.

The meeting place of the consultation was at the Union Theological Seminary located not far from the Kingston Seventh Day Baptist Church and Crandall High School on Charles Street. The consultation was widely attended by heads of churches and by representatives of missionary societies in U.S.A. and Britain which carry on activities in Jamaica. Guest consultants were present from the World Council of Churches, led by Bishop Lesslie Newbigin.

An important phase of the work of the consultation was done in small discussion groups and it was after consideration of the reports of these smaller groups on the final day that the delegates agreed on a number of important resolutions.

It was agreed that consideration should be given to revising the Constitution and By-Laws of the Jamaica Christian Council "so as to bring it into line with the

historic development of the ecumenical movement as a whole."

The consultation recommended that "the Christian Council should include a Department of Christian Services and Citizenship to guide and advise its member churches on questions of Christian social responsibility, to make representation to Government on social and political matters in which the member churches have a common mind."

The consultation asked that a Christian theology of marriage, in relation to Jamaica life and customs, should be worked out. One resolution asked that in every parish capital and in every town and district where there are several churches that ministers and church leaders should be urged to come together to examine social needs of the neighborhood and to plan co-operative action and that this be done in close co-operation with social welfare agencies at work in the areas.

Attention was drawn to the need for a hymnbook which would include hymns of Jamaican origin. Among the 32 resolutions drawn up on the subject of "training" was one regarding the publishing of "easy-to-read illustrated literature on Christian topics."

The Jamaica Christian Council was encouraged to explore the means by which the churches might help accelerate a literacy program for Jamaica. "A commission of writers, artists, musicians, and theologians should be set up to study emerging patterns of indigenous culture and their relation to programmes of Christian training," it was agreed.

A reporter for the Kingston Sunday Gleaner, Mr. E. H. Jay, summed up the consultation in the issue of May 13, 1962, as follows: "The task of examining the practicality of all these resolutions and then of carrying them out will obviously occupy the churches for a long time."

Mr. Jay adds, "Not the least important aspect of the consultation is that for a week Christians of widely different traditions, including observers from the Roman Catholic Church and the Seventh Day Baptists, came together not merely to talk but to spend an hour each day in corporate Bible study and in prayer for the people of Jamaica."

## WHAT THE KEEPING OF THE SABBATH MEANS TO ME

By Clifford W. P. Hansen

(Prepared for a previous special issue)

Why do Americans celebrate the Fourth of July or Thanksgiving? Why do almost all human societies have holidays? The answer is obvious: holidays help a society to emphasize and preserve its ideals. In recent years I have been increasingly amazed to discover how the most important ideas and ideals of our Hebrew-Christian faith were, in their historical development, tied into that great social institution — the seventh-day Sabbath; and how the seventh-day Sabbath was developed to emphasize and perpetuate these ideals.

As our Bibles are arranged, the Sabbath idea is introduced at the close of the first Bible story, the story of creation. There are, of course, many people who believe that Genesis 1 is to be read as an accurate description of the processes by which our world came into being. For them, the keeping of the Sabbath is required by the arbitrary example and command of God at the very beginning of human history. There are many others, however, who believe that the six-day story of creation is a fictitious story, like the parables of Jesus, designed to teach certain religious convictions. Regardless of one's point of view, it is evident that one of the earliest reasons given for Sabbathkeeping is that it distinguishes the worship of God as the Creator of all the universe. The Sabbath was designed as a social institution to keep ever fresh in the minds of men the conviction that there is a purpose behind the processes of the universe, and behind man's life — the purpose of a living, intelligent God who thinks and plans and does things.

The creatorhood of God is certainly one of the most basic premises of our religious heritage. Indeed our faith could have no meaning did we not believe that whatever the processes be by which the universe has been brought to its present state, this state is not the result of mere blind, unfeeling forces operating by chance. It is the product of an almighty will. It is the fulfillment of some

great and sublime plan as yet not fully understood by us. Whether one be scientist or layman, whether he looks into the stars or atoms, whether he examines the life and verdure and crust of the earth, or the depths of the sea, or of the sky, there he will find qualities that fairly shout the existence of an intelligence that reaches far beyond our poor powers to comprehend. There he will find evidence of a master design and therefore a master designer — a first prime cause sufficient to produce the intricate effects we all observe.

How the contemplation of this thought elevates and ennobles human life. The person who really believes in the creatorhood of an intelligent, personal God knows that he is not the fleeting product of mere chance. He can never think of himself as a mere cog in the wheels of things. He knows that he lives for a purpose — a divine purpose. He knows, furthermore, that there can be nothing in his experience, nothing in all the world's tragedy, nothing in all the universe, beyond the reach of God's infinite knowledge, His personal interest, and His unlimited power. So basic is this insight that if it were not true, if there were no personal Creator, there would be no valid reason for worship. Any other God, less than the maker of our world and ourselves, could have no valid claim upon us. The creatorhood of God, a single God, uniting all the universe into one harmonious purpose, is one of the earliest and most basic fundamental insights of our Hebrew-Christian faith. The Sabbath, the seventh-day Sabbath of sacred Scripture, was ordained to keep that fundamental truth ever before the minds of men.

But belief in the creatorhood of God is not the only feature of our faith. The New Testament writer of the letter to the Hebrews expressed a keen insight when he wrote in Hebrews 11: 6 " . . . He that cometh to God must believe that he is, and that he is a rewarder of them

that diligently seek him." It is not enough to believe that God exists. That knowledge alone may well leave one cold. For a vital religious experience, one must also believe that He responds to His earthly children when they diligently seek Him. It is basic to our faith that the Divine Creator — Father of men — actually enters into responsive personal relationships with men. In the Old Testament, this conviction was expressed in the idea of a covenant between God and Abram, and between God and the Hebrew nation. Here, once again, we find that the keeping of the Sabbath was associated with the basic conviction of Hebrew faith, a conviction just as basic to Christian faith.

Yes, Sabbathkeeping was, in the Old Testament, regarded not only as a sign of faith in God as Creator, but also as a symbol of faith in God as one who enters into personal, trustworthy relationships with men. Sabbathkeeping was taught as symbolizing Israel's entrance into personal, co-operative relationship of a covenant with the Creator. "Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever" (Ex. 31: 16,17).

Some people stumble over the reference to "the children of Israel" in the passage just quoted. Paul, in Galatians 3: 29, makes it plain that in the Bible, the Hebrews were a type of all God's redeemed children. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." All Christians accept the Creator-God of the ancient Hebrews. Seventh Day Baptists choose also to accept the ancient symbol of that God — the seventh-day Sabbath.

Closely associated both with the creatorhood of God and with the idea of covenant or personal relationship with God, is another basic insight of Biblical religion — the doctrine of redemption, or, as we might put it, the redeemerhood of God. The prophets of Scripture perceived that it would take the same creative power of God to salvage man, to lead him

out of his present chaotic moral condition, that it took to bring him into existence. When the world was created, it was not created completely, in the finished form designed by the Creator. Man was created with potential rather than with the qualities of perfection. The world was turned over to man as a sort of do-it-yourself kit so that man might co-operate with God in bringing God's ultimate design into being. Man's redemption, completion, or perfection — the fulfillment of God's ideal in man — is beyond man's power to accomplish by himself. Man must, said the Bible prophets, if he would achieve God's ultimate plan for himself, receive the continual working of the power of God in his personal life. Again, significantly, these ancient teachers of religious truth, associated the seventh-day Sabbath with the activity of God in setting His people apart from the world that He might bring them, in the course of time, into the fulfillment of His ideal. Let the Sabbath be, they said, not merely a symbol of your belief in a Creator, and not merely a sign of your personal covenant relationship with Him, but let it be a symbol also of God's activity in your behalf sanctifying you. "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31: 13).

Creation tells us that we live in God's world. The covenant idea tells us that the Creator enters into personal relationships with His earthly children. Redemption tells us that the same God who made the world is also active purifying — perfecting — human life with the historical processes of the world. In biblical thought, the Sabbath is the symbol of all these convictions; the social institution designed to make these convictions effective within the ongoing history of men.

(To be continued next week)

### SABBATH SCHOOL LESSON

for June 16, 1962

The Praise of the Redeemed  
Scripture Lesson: Rev. 7: 9-17

# Becoming a Christian

(From the first lesson of "Christian Nurture and Growth" prepared for use in the Riverside, Calif., church by Rev. Alton L. Wheeler).

Becoming a Christian is that experience of being adopted as a child of God with the assurance of having eternal life. Jesus calls this new spiritual beginning "being born again" or "from above" (John 3: 3). The church often speaks of one's being converted, saved, or of starting over spiritually in life. Steps to be taken in this thrilling experience of spiritual adoption into God's family include:

## I. Accept God as Heavenly Father

- A. Sin is the act either of "transgressing laws" (1 John 3) or failing to do perfect right (James 4: 17).
- B. Sin prevents everyone from being the children of God for "we have all sinned and come short of the glory of God" (Rom. 3: 23).
- C. "The wages of sin is death" (Rom. 6: 23, see also Gen. 2: 17; Ezek. 20). Therefore, a second and necessary step follows.

## II. Accept Christ as Savior (Acts 16: 31)

- A. Repent of all sins before God (Matt. 3: 2, 6).
  1. Realize all sins are committed against God (Psa. 51: 4; Acts 5: 3, 4).
  2. Realize that repentance includes confession of sins, sorrow for sins, asking God's forgiveness and resolving with God's help not to commit those sins again.
    - a. To repent is to resolve to amend one's life as a result of contrition for one's sins.
    - b. To repent is to change one's mind or heart with regard to the past, present or intended actions, attitudes or thoughts through regret (Webster's Dictionary).
- B. Ask the Lord's forgiveness for sins committed.
  1. Since the wage of sin is death and "we have all sinned and come short of the glory of God" Christ as Savior in forgiving us of our sins, pays the price or the penalty of sin and has tasted of death for us (Rom. 5: 8; 1 Peter 2: 24; Gal. 3: 13; Heb. 9: 28; Acts 4: 12).
- C. Be baptized: this ordinance symbolizes:
  1. Your sins are confessed and washed away (Matt. 3: 6; Acts 22: 16).
  2. The old life is buried (as under the water which is like a grave) (Rom. 6: 3, 4; Col. 2: 12).
  3. A clear conscience is awarded the believer to reconciliation to the Lord. (1 Pet. 3: 21).

## III. Welcome the Holy Spirit as divine guide, helper and intercessor in your life, letting Him live within your heart (1 Cor. 3: 16; 6: 19, 20).

- A. He will convict you of sin, righteousness and of judgment to come (John 16: 8-10).
- B. He will guide you into all truth (John 16: 13).
- C. He will live within your heart (1 Cor. 3: 16; 6: 19ff).
- D. He will make intercession for you in moments of weakness (Rom. 8: 26).
- E. He will award you with various types of gifts (1 Cor. 12: 4-11, 13, 27-31).
- F. He will give us power for witnessing (Luke 23: 49; Acts 1: 8).
- G. He will seal the assurance of our salvation (Eph. 1: 13, 14).

## IV. Conclusion

A. In becoming and living as Christians, therefore, we take these thrilling steps:

1. We express desire of accepting the Lord as our Heavenly Father, with the assurance of sharing His heavenly kingdom with Him for eternity.
2. We accept Christ as Savior, for our sins keep us out of God's eternal kingdom. Thus are we spiritually emptied of sins. Baptism symbolizes a spiritual cleansing of our emptied hearts.
3. We accept the Holy Spirit who fills our hearts anew, thus are we filled with God's Spirit . . . We thereby put ourselves in the hands of the Lord through the Holy Spirit. He remakes us, refuels, spiritually resurrects us, and thereafter rules over our lives.

This is the experience of "conversion," of "being born again," or of starting over in life . . . May this spiritual joy be a thrilling reality to you! If so, you are a child of God . . . you have become a child of God. You are just as much a child of God as you will ever be! You should continue to grow into spiritual maturity. What you do now as a Christian, you must not do to become a Christian, but because you already are a Christian.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

### Ideas from Women's Meeting at Holland, Michigan

Mrs. Arabeth DeLand, 8333 Hall Road, Bellevue, Mich., recently attended the first triennial meeting of the Reformed Church in America, National Department of Women's Work, as our representative. Part of her report to the Women's Board follows:

Mrs. Brinig, from the Marble Collegiate Church in New York, was a very inspiring leader for the Bible studies. She related everything to our everyday living. She said that too often our Christianity is on a different plane — not related to life. We give our lives to being good or doing good deeds through church organizations without really trying to do God's will. Too many church meetings are an end in themselves, when what is important is what happens to people that results in changed lives. She used the expression of the "bland leading the bland," for our "in-the-rut" church work.

After each morning session, there was a speaker, Bible study, etc. Discussion groups were held to review the points the women thought most helpful. This was called "Sharing Time."

The Thursday afternoon panel was a discussion of the work being done by their different departments — Missions, Christian Education, etc. They are pre-

paring a new curriculum for Sunday Schools, Bible School and youth work.

The workshop which I attended Thursday afternoon was on Leadership Education. The leader gave goals and led the discussion. The recorder kept a list of suggestions made during workshop discussion. A clarifier was on hand to keep the discussion going and straighten out problems. At the end, an observer reported as to how the group participated and also gave an evaluation. The leader demonstrated some new ideas to stimulate group learning. Some of these suggestions could be used in our women's societies.

At the Thursday evening meeting, all the fraternal delegates and officers paraded up the aisle and were seated on the platform. The speaker, Miss Mukerji, was principal of the Madras Women's Christian College in India. The dramatic presentation was on the book, *The Gospel Blimp*, which is a satire on high-pressure church evangelism. It created quite a shocking picture.

Friday morning the discussion group reiterated the idea that there was no reason for holding a circle meeting unless it was vital and did something for the individuals. One way for each person to make the meetings more worth while is to change our attitude — we are not just going to a meeting, but we are

meeting with people. What can we do to help them, and show our interest? How can we make our circle meetings and activities contribute more to the enriching and changing of lives?

The dedication service was very inspiring — the Scripture reading of the woman of Samaria was dramatized by just one woman in costume — her thoughts and words with Jesus. The women were given a call to renewal of their lives through the closing theme, "Compelled by Joy to Speak." Joy, if not shared, fizzles out. We must act to win others to Christ.

MISSIONS — Sec. Everett T. Harris

### British Guiana Mission Slide Set Available for Loan

A slide set of recently taken pictures of the British Guiana mission field has been received from the Rev. Leland E. Davis and is now available for loan to the churches on a first-come, first-served basis. There are thirty-six slides in this set. An accompanying script has been prepared by Pastor Davis, describing each picture and telling its significance.

If anyone wishes to have a duplicate set of slides taken off the originals, please indicate this to the Missionary Board secretary. The original set will be mailed for this purpose, after a time. We would expect that each party desiring a duplicate set would take care of the cost.

The set includes such pictures as: the home where the Davises now live at 29 Fort St.; a close-up view of a lighthouse along the shore, as viewed from Pastor Davis' study window; Kenneth and Ronald Davis ready to ride to Central High School on their bicycles; views of the burned-out section of Georgetown (which took place during rioting on Feb. 16, 1962); and pictures of the British Guiana Seventh Day Baptist pastors and some of the brethren who met for a conference council meeting at Parika on March 4, 1962.

These slides are informative and the accompanying script is helpfully done. We are urging Pastor Davis to help provide us with other sets for loan.

### Areas of Evangelical Concern

Dr. George L. Ford, executive director of the National Association of Evangelicals (NAE), reminded those attending the 20th annual convention of that ecumenical body at Denver on May 1, that NAE is not seeking an organizational union of all such groups, but rather to serve the common cause of world evangelism and bearing a witness for Christ in the world. He stated that NAE holds that Christian unity is basically a spiritual relationship among people who "have experienced the new birth through faith in Christ and who accept the authority of the Bible as their rule of faith and practice." The convention passed resolutions, including one on religion in the public schools.

To counteract the growing trend toward secularism in the public schools the NAE called for a clear distinction between the establishment of religion and the practice of religion itself lest the omission of religion from our national life would make this a godless nation.

A panel of missionary leaders stated that the most rapid church growth is taking place in those parts of the world where there is the greatest amount of opposition. Rev. L. L. King, foreign secretary of the Christian and Missionary Alliance, said that the Communist forces in Laos had scattered the church and its resulting Christian witness into places that missionaries could never go.

The Social Action Commission of the NAE also heard Judge Sam H. Sturm of Newton, Kan., call for a return to a sound sense of values in the American home and in our national life. "We live in a society which has been willing," he affirmed, "to substitute indulgence for discipline, pleasure for duty, and money for morals. American adults are responsible for giving young people the example of sexual excitement in a hundred forms and showering rewards upon those who have shown the least in the way of stability of family life.

"I place the broken home ahead of juvenile delinquency because delinquency generally follows in the wake of a broken home in a high percentage of cases handled in the courts," he said.

### NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — Plans are going forward for the Northwestern Association meetings to be held in New Auburn, Wis., the last weekend in June. The two weeks before this have been designated as the time of the regular Vacation Bible School. The congregation is also looking forward to the sessions of the Conference to be held in Medicine Lake, not too far from us here in the state of Minnesota.

Sabbath Rally Day was observed with a special sermon on the subject, "Shoulder to Shoulder in Sabbath Witness." The junior choir, under the direction of Mrs. Claire Green, sang as an anthem, "The Battle Hymn of the Republic." Studies of the Sabbath were made in the junior C. E. and the Youth Fellowship.

The special study course entitled "Know Christ and Your Church" has been going on for several weeks. The studies are held on Friday evening. Letters are being written to absent members that they may also share in this study.

The May Meal of Sharing was hosted by the Claire Green and the Arden Crane families. The money raised went to the Camp Fund. The afternoon was spent in singing together and listening to special numbers. In the evening the Youth Fellowship sponsored an all-church social. There was a program, an auction of parcel post souvenirs, and a bake sale. This project also is to further the Camp Fund.

The Christian Fellowship purchased several small chairs to be used in the graded department of the Sabbath School.

Three little folks with their parents were dedicated during the church service on Mother's Day, May 12.

The Ladies Aid recently tied a quilt which was later purchased. The members plan to make a nine patch quilt which is to be used for emergency need. The Aid is selling Kwik Kut choppers as a money-making project.

The Youth Fellowship sponsored a bowling party in Rochester on the evening of May 12.

— Correspondent.

WATERFORD, CONN. — Our church enjoyed some meetings of an evangelistic nature when Brother Kimshel of the Pine Street Chapel (a Sabbathkeeping group) of Middletown spoke to us two evenings, bringing his guitar and leading us in some gospel songs.

Brother Kimshel has a sincere and convincing message, as one who has lived close to his Lord and Savior. He has done our hearts good. We should like to have him again.

A tract rack is being maintained in a nearby railroad station, and tracts and Records seem to be taken out regularly. Some of our young people are participating in a study and discussion group looking toward baptism and church membership.

There has come into our hands a copy of a study in evangelism made in the Paint Rock church entitled "Evangelism Analysis in the Local Church." We are inspired by it to try to make a similar analysis of the attitude of our people toward evangelism, and how our approach to it could be improved or strengthened.

We are always happy when members of sister Sabbathkeeping churches drop in to visit us. You may always anticipate a warm reception when you visit our church or in our homes.

— Correspondent.

NORTONVILLE, KAN. — We continue to sponsor the growing Kansas City Fellowship and are pleased to see it making rapid progress toward becoming an organized church. Recently that group was fortunate to acquire a good used piano from the Nortonville High School for \$25. They are investigating the possibility of buying a small church.

Many of the men of the church have been working long and hard in improving the basement. The old coal bin has been torn out and the walls plastered to make much additional room in the kitchen. The two stoves and two refrigerators were re-arranged and some built-in equipment installed, including a double sink. Our facilities now are very nice with plenty of light, space, and electrical outlets for work. New concrete floors and other improvements were made in the rest rooms.

— Correspondent.



# The Sabbath Recorder

Our church was host on the weekend of April 13 to a Mid-Continent Association Youth Retreat. Visiting young people came from Boulder, Denver, and North Loup. The theme chosen for study and discussion was "Communism Versus Jesus Christ." The Rev. Mr. Hodge, who has been preaching for us, brought the sermon Sabbath morning concerning Christ in the garden of Gethsemane and the Christian's path of prayer. The young people's choir of twenty-three voices brought a message in song of "The Jericho Road."

The afternoon speaker was Mr. Musgrave, the history teacher at Nortonville. His topic was "The High Cost of Low Living." The young folks enjoyed a hamburger fry at 6, and fun night at 7:30 followed by a skating party at the Leavenworth Rink.

After an early morning hayride on Sunday the young folks returned to the church for breakfast. At ten o'clock there was a session where the factors leading to communism were discussed. In the afternoon, Pastor David Clarke of North Loup spoke on the general theme of the retreat. A banquet was held in the evening followed by an address by Charles Brewster, one of the leaders of the Kansas City Fellowship. The retreat was considered a great success, with inspiring sermons, discussion groups, wonderful song services, fellowship and fun.

— Correspondent.

## ITEMS OF INTEREST

Mrs. Theodore O. Wedel, Cambridge, Mass., prominent Protestant Episcopal church woman and a leader in the co-operative church movement, has been named assistant general secretary for program of the National Council of Churches.

Mrs. Wedel has been associated with co-ordinating the activities of the multiple units of the co-operative church body. She will assume her duties June 15.

Mrs. Wedel has been associated with the work of the National Council of Churches for many years. She was elected president of the general department of United Church Women in 1955 for a three-year term, and served as a vice-president of the Council from 1957 to 1960.

## Bar or Altar

Mrs. Glenn G. Hays who represents the WCTU in legislature matters at Washington notes the interrelation of alcohol and juvenile delinquency. She astutely remarks that delinquency is far more likely to occur in those homes where the parents set up a family bar in the basement rather than a family altar in the living room.

## Accessions

Denver, Colo.

By Baptism:

Gary George  
Mrs. Gary (Shirley) George  
John F. Randolph

By Letter:

Mrs. John (Mary) Waterbury  
Kenneth Crosby  
Mrs. Kenneth Crosby (Margaret)  
Norman Crosby  
Sharon Crosby  
Shirley Crosby

## Marriages

Davis-Scott.—Arden L. Davis and Janice M. Scott were married at the Seventh Day Baptist Church of North Loup, Neb., May 13, 1962, their pastor, David Clarke officiating. Arden is stationed at Ft. Lewis, Wash.

## Births

Beebe.—A son, Mark Victor, to Paul V. and Mary C. (Kimbrough) Beebe of Florahome, Fla., on May 17, 1962.

## Obituaries

Stone.—George W., son of the late Adin and Emma Ratnour Stone, was born at Vienna, N. Y., Dec. 5, 1882, and died at his home in Canastota, N. Y., May 15, 1962.

On August 2, 1915, he was married to Helen King of Canastota who died in October 1918. He was married to Genevieve Hyde of Verona on July 6, 1924. Besides his wife he is survived by an adopted daughter, Jean (Mrs. C. Gordon Houser); two brothers, Chester and Albert, and by two granddaughters.

He was an associate member of the Verona Seventh Day Baptist Church, remaining active so long as health permitted and interested until the time of his death.

Memorial services were conducted from the family home on May 18 by his pastor, C. Rex Burdick. Interment was in Mt. Pleasant Cemetery, Canastota. — C. R. B.



## SEVENTH DAY BAPTIST PUBLISHING HOUSE

The new sign "Recorder Press" points the way to the large one-story publishing house, the business entrance to which is between it and the three-story Seventh Day Baptist Building prominently located opposite the City Hall in Plainfield, N. J. The first open window is in the office of the editor of the **Sabbath Recorder**. Beyond that is the little proof room and the spacious shop filled with modern machines on the main floor and in the basement. This is where our denominational weekly, our Sabbath School quarterly, books, and tracts are printed. (See story on back page.)