

### When Compromise Is Good

By T. B. Maston

A retired professor of Christian Ethics

"Compromise" is considered a nasty word by some people. They contend that it reveals a lack of conviction, courage and character.

Many times in a democracy, political or religious, no decision can or will be reached without some compromise. An individual or a group, small or large, that is unwilling to compromise or make adjustments will frequently unnecessarily slow down the decision making process or even make it impossible to arrive at a decision.

An unwillingness to compromise may also disrupt or destroy the fellowship in a group. On the other hand, if the fellowship in the church or religious group is to be maintained on the highest level, all of the compromise or adjustment must not be made by one individual or by those representing one particular position. There must be a willingness on the part of all "to give a little in order to gain a little."

Compromise does not do any serious damage to the integrity of an individual or a group so long as the end attained is greater or more significant than the sacrifice that was made. This is particularly true when the end could not have been attained without the compromise.

For compromise to be most effective and least damaging there must be enough maturity by the individual or the group to distinguish between the essential and the nonessential. There can properly be more of a readiness to compromise on the latter than the former. There are limits to how far an individual or a group can go in compromising on essentials and still maintain his or its integrity.

There may come a time, for example, when the individual will have to take a stand even if he has to stand alone. When he reaches the limits of his accommodation, if the majority votes against him he should accept the decision graciously. He should beware of a martyr complex, of a self-righteous spirit, or of an attitude of superior enlightenment. After all, there is at least a possibility that he may be wrong. At least he should react in such a way as to strengthen rather than weaken the fellowship of the group: church, association, or convention. He should trust the future for his vindication.

### Supreme Court To Rule on Church Tax Exemption

An important case will come before the Supreme Court at its next session that may affect every church in the United States. The court has agreed to rule on the constitutionality of exempting church property from taxes.

The case was brought before the court by the action of a New York lawyer, Frederick Walz, who owns a 22-by-29 foot parcel of land on Staten Island that is taxed \$5.24 a year, according to an article which appeared in the New York Times.

The lawyer brought suit because he contends that tax exemption by churches increases his own property taxes and thus forces him to support churches.

The property is between the backyards of two other properties, contains no buildings, has no access to any street, and is assessed at \$100. Mr. Walz purchased the property in June 1967 — the month he began to press the tax case. None of the property owners near the plot of land said they knew Mr. Walz or had ever heard of him. —ABNS

# The Sabbath RECORDER

125<sup>th</sup>

## Anniversary

## Commemorative

## Issue

1844

-

1969

SEVENTH DAY BAPTIST GENERAL CONFERENCE

168th Anniversary, 157th Session at Nyack, N. Y.



# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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Member of the Associated Church Press

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125th Anniversary Commemorative Issue

## EDITORS OF THE SABBATH RECORDER

from 1844 to 1969

Rev. George B. Utter	1844-1857	Rev. Abraham Herbert Lewis	1898-1907
Rev. William B. Maxson	1859-1860	Rev. Theodore L. Gardiner	1907-1931
Rev. George B. Utter	1860-1872	Rev. Herbert C. Van Horn	1931-1945
Rev. Nathan V. Hull	1872-1881	K. Duane Hurley	1945-1947
Rev. L. A. Platts	1882-1893	Rev. Hurley S. Warren	1947-1953
Rev. L. E. Livermore	1893-1898	Rev. Leon M. Maltby	1953-

### Interim Editors

Rev. Stephen Burdick served in the interim between Nathan V. Hull and L. A. Platts. Mrs. Franklin A. Langworthy served between Editors Herbert C. Van Horn and K. Duane Hurley. Mrs. Abbie B. Van Horn was interim editor between Hurley S. Warren and Leon M. Maltby.

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WOMEN'S WORK	Mrs. Earl Cruzan
CHRISTIAN EDUCATION	Rex. E. Zwiebel, B.D., M.A.

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Rev. L. M. Maltby, present editor

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### CONTRIBUTOR INFORMATION

Rev. Albert N. Rogers formerly pastor and theological seminary dean is now working full-time with the Seventh Day Baptist Historical Society of which he is president.

Rev. Willard D. Burdick, deceased, was pastor of several churches, Conference president and field representative for the Tract Society.

Karl G. Stillman, financial advisor, treasurer of the Missionary Society, has also a keen interest in Seventh Day Baptist history.

Loren G. Osborn, newspaper advertising executive in New Hampshire, is president of the Missionary Society.

### Taking a Look at Ourselves

The age of a periodical such as the *Sabbath Recorder* does not show like the age of the people who serve on the editorial staff or read it throughout their life span. The weight of years does not hang heavy, for the material within its covers is new every week and much of it, dealing as it does with the Word of God and the continuing problems of the Christian life, is ageless.

One of the evidences of age and length of service is the accumulation of bound volumes. The editor's office is not big enough to hold on its bookshelves all the volumes of the *Sabbath Recorder* (although they are all available in the building for reference). The bound volumes in the working office cover about sixty years. If stacked on the floor they would make a little tower of books over sixteen feet high. The work of the present editor by comparison is insignificant. The volumes produced under his sixteen years of editing stack up to only about two and a half feet. The *Sabbath Recorder* is not just the normal sixteen pages per week of reading material; it is also the accumulation so far of 6,360 weekly issues, which is quite a number. The size and the number of pages has changed considerably up until recent years, when it has remained fairly constant in spite of mounting costs.

The possibility for our publication to remain alive while so many others have failed lies largely in the loyalty of past and present Seventh Day Baptists. Were it not for the willingness of our people to subsidize extensively the weekly that does so much for the cause the *Sabbath Recorder* would have long since ceased to exist — and in all probability there would have been a sharp decline in membership because of its ceasing to serve.

At the time of the centennial issue in 1944 the printing cost of the *Sabbath Recorder* was budgeted at \$6,000. At the present time it is budgeted at nearly \$20,000, not including special issues. The subscription price then was \$2.50 now only \$4. Costs other than printing have advanced somewhat as wages have crept up with the changing economy. With

costs more than three times what they were at our 100th anniversary and subscription prices not even doubled it is evident that the benefits given to subscribers are not paid directly by the subscribers. However, the income from subscriptions is now estimated at \$4,600, compared with \$2,500 in 1944. The number of subscribers is approximately the same even though the potential number then would appear to have been larger. Church membership in 1944 was listed as 6,428, now 5,623. Thus in the past twenty-five years the denominational weekly has attracted a much larger proportion of Seventh Day Baptists as subscribers. It would appear that when the membership grows the *Sabbath Recorder*, by present tendencies, may more than keep pace with that growth.

In the past sixteen years has come more inflation of costs than in the earlier part of the quarter century. For example, the printing costs advanced from \$6,000 to only \$8,275 between 1944 and 1953. Now those costs have climbed to nearly \$20,000. It has been possible to hold the primary editorial costs to a figure just a little higher than sixteen years ago. How has the Tract Society, which publishes the *Sabbath Recorder*, been able to make the periodical available at so little extra cost? By devoting more of its investment income to this area of service and drawing more heavily on the denominational gifts of our people through the Our World Mission budget.

How bright is the future? The familiar beautiful answer that should fit the *Sabbath Recorder* as well as any other Christian work is, "as bright as the promises of God." It is evident that we will have to claim some of those promises if our periodical is to accomplish its full mission in the years ahead. Publishing costs will continue to rise. Editor costs will probably have to be higher when there is a change of editors, unless there are two incomes in the family. One can imagine a number of uncertainties. Our prediction, however, is that with the manifest increase in dedication of our young people and their greater interest in denominational work there will be an increasing demand for

the service that this journal can render.

Standing at a crossroads of social ferment, as we are, the *Sabbath Recorder* can be a strong stabilizing force and an aggressive leader of constructive thought. It can bind together the people of like faith in this country and serve as the chief medium of communication with the growing number of conferences in the Seventh Day Baptist World Federation. As to Queen Esther of old it may be said of our paper, "Who knoweth whether thou art come to the kingdom for such a time as this?"

### Things New and Old

We stand at a new juncture of history this summer. Things new and old seem to be in a different relation to each other—in some respects a thrilling relation. From the earliest times men have looked speculatively and lovingly at the largest heavenly body other than the blazing sun. Now two men have stepped lightly, bouncing on its barren surface. They successfully accomplished their historic mission, linked their little spacecraft with an orbiting command module and returned to earth with samples of moon material. Some have said that the romance of the moon has ended and that its future will be dull. Perhaps so; we shall see.

A labor union, Communications Workers of America, has just launched a small publication to influence public opinion. The newsletter in its July edition, (Vol. 1, No. 2) comments on Apollo 11, saying that it initiates the most dramatic communications breakthrough in history. There is truth in it. Neil Armstrong's first steps on the moon were televised to a worldwide audience. In many other respects this trip to the moon and back is a triumph in communications. Probably nothing ever happening before has been so universally known at the time of its happening. The moon itself may from now on be "old stuff," but the printed page and other means of communication always have something new; they are not old stuff, for they tell to interested people the new things they want to hear.

Incidentally, communications from an-

other world, from heaven itself are not new. Forgetting for the moment all the revelations of God in the Old Testament, we recall that a flaming star, like a rocket, guided the wise men to the place where angelic hosts had announced the birth of the Son of God. Almost more amazing is the voice from heaven coming to earth three times during the ministry of Christ, "This is my beloved son, hear him." Again, there was the visible ascent to heaven of the risen Lord and a voice coming from the clouds to the wondering disciples promising that this same Jesus would come again. No, heavenly communications are not new. Neither is the need to communicate either new or old; it is constant. Methods may change and new words may need to be spoken.

Do the events clustering around the total flight of Apollo 11 have any relation to the 125th anniversary commemorative issue of the *Sabbath Recorder*, the denominational organ of Seventh Day Baptist churches, which began to emphasize the seventh-day Sabbath message of the Bible three and a half centuries ago? Well, the *Sabbath Recorder* has reached a significant milestone in its mission of communication. How many secular or religious publications rise and fall within one generation! The perspective of the many generations that have come and gone in a century and a quarter can in a measure be claimed and built upon by those responsible for the content of this publication at this point in the mission of Seventh Day Baptists.

If Apollo 11 represents in 1969 a breakthrough in communications, as the writers of CWA contend, it may well be said that our medium of communication with our readers also stands at a crucial point in Seventh Day Baptist life. Can we be as enthusiastic in forward-looking articles as we are faithful in recording the exciting things that have happened? We believe this is possible with the help of all. It is not our business to overemphasize the past nor to preserve as a sacred cow the status quo. We must emphasize the truths that have stood the test of time, magnify the good of the present, and communicate according to our ability the

insights of our best thinkers as they apply the Scriptures to the emerging future.

We claim no special revelation of how God is going to work in the years ahead. Neither can we tell how He will lead present or future editors. We can pray for day-by-day illumination and guidance, hoping that the years to come will judge that our periodical has been faithful and sensitive, that it has been willing to espouse unpopular causes when the Word of God clearly indicates that they are right causes. Communication of the will of God and the work of His people is our business.

### Congratulations

From the American Baptist Convention

Rev. Leon M. Maltby  
The Sabbath Recorder

Dear Leon:

Let me congratulate you upon being editor of the *Sabbath Recorder* and especially congratulate you and the Seventh Day Baptists for the 125 years of service of that publication. American Baptists and our brothers and sisters in the Seventh Day Baptist Churches have been finding more occasions to work together in recent years, and this we very much appreciate. We are glad for the fellowship that is indicated by this relationship, and we hope that as the years go we may develop more and more of a sense of working together in God's kingdom.

Best wishes as you start towards the next century and a quarter of ministry and witness by the *Sabbath Recorder*.

R. Dean Goodwin  
Executive Director

### Greetings

From a Former Editor

It is a privilege to offer greetings in Christ on this occasion and to wish for you and the *Sabbath Recorder* increasing effectiveness in the Seventh Day Baptist sector of the Kingdom task.

Yours in Him,  
Hurley S. Warren



## "May the Candles Burn Brightly!"

Reminiscence by a former editor

K. Duane Hurley  
President, Salem College

The *Sabbath Recorder* is eligible to put 125 candles on its birthday cake. Not many publications can boast such a long—and illustrious—life.

Through the long years, the *Sabbath Recorder* has served as an important communication medium among Seventh Day Baptists. In addition, it has been a powerful means of disseminating to the world not only information about the denomination but the gospel message. Who knows how many converts have been made? how many church members have been strengthened in the faith? how many people have been helped just at the right time in the right way? One thing is sure: the printed word has power. "The pen is mightier than the sword!"

Those of us who have had the privilege of wielding the editorial pen pray that the influence thus exerted has been constructive. Certainly, those who occupied the editor's chair in the early days set an exemplary pattern for all of us who have followed. They were an inspiration to me.

Two former editors stand out in my mind as I reminisce about my happy years in Plainfield. One, the Rev. H. C. Van Horn, was editor immediately before my tenure. He was "on the spot" to offer advice and help as I got started. He was patient, long-suffering, and forthright. I shall forever be grateful to him. The other, Dr. Theodore L. Gardiner, I never had the privilege of knowing except through the pages of history. Because he also served as president of Salem College, his life has double significance for me.

Dr. Gardiner was a man of conviction, of dedication, of ability. These characteristics were evident in both his words and his deeds, as demonstrated by an incident during his tenure at Salem.

At the turn of the century, cries of "Oil, Oil!" marked the end of the quiet little village of Salem and turned it into a seething settlement of husky oil workers

who drilled for black gold by day and who caroused at night in the "wide open" roistering boom town. Dr. Gardiner made scathing attacks upon the latter day Gomorrah. In consequence, he received threats that he and the college would be destroyed before "this education bunk ruins our oil camp." On a wild night in 1892, the minister-president who was a scholar of gunmanship along with mathematics, psychology, and Bible, stood alone at the campus edge and armed with a shotgun and revolver turned back a reckless, drunken mob bent on burning the college.

Although my experiences as president and editor have been tame by comparison, I did try to put some "color" and "excitement" into the *Sabbath Recorder*. This effort was probably the keynote of my editorship just as all editors have made some special emphasis. My desire was to "brighten" the format with attention-getting headlines, balanced page make-up, full utilization of pictures, and the introduction of special features such as "The Old Timer Sez" and the Open Forum.

It seemed to me then—and it still does—that the *Sabbath Recorder* should provide an opportunity for the various conscientious viewpoints among our diverse membership to be expressed. In this and the other obvious ways, the *Sabbath Recorder* can continue to be a major communication link "from Cal-y to Rhody, the state whence our forefathers came."

During the next 125 years, there is no reason why the *Sabbath Recorder* should not continue to enjoy a prominent and influential place not only in Seventh Day Baptist homes but in the total Christian community.

One of the things which impressed me most during my editorship was the respect accorded the *Sabbath Recorder* in all quarters of the religious press. Society

at large is impressed by the substantial quality of the Seventh Day Baptist witness through the years.

As president of Salem College I continue to have opportunity day by day to recount the history of the denomination and to explain the principles for which we stand. Never have I failed to get a favorable response, and where people have had contact with Seventh Day Baptists the comment is always the same: "They are the finest people anywhere!"

We have no reason to be apologetic or reticent about proclaiming the truth as perpetuated by Seventh Day Baptists.

As we sing "happy birthday" to our publication, let's take new courage and generate new enthusiasm. Instead of blowing the candles out, as is the custom at birthday parties, let's take a deep breath preliminary to strong, aggressive action and make a fervent wish that the light of our denomination may continue to burn brightly through all the days to come.

### Conference President Optimistic of Future

I would like to take this opportunity to say to Seventh Day Baptists that it has been a privilege and a personal blessing to serve as the president of our General Conference for the year of 1968-69.

It has been a pleasure to visit with you through the pages of the *Sabbath Recorder*, a publication that for 125 years has kept Seventh Day Baptists informed of matters pertaining to denominational interests and in a very personal way. In some ways it has been just like a letter from home. It has been a personal pleasure to have readers of the *Sabbath Recorder* say on several occasions how much they appreciated the publication and certain particular articles, including the articles from the president.

As I complete this year of service to the denomination I want you to know that God has blessed in many ways. It was through this experience that God led me to a personal relationship with the Holy Spirit. It was through the experiences of this year that I discovered



Our shirt-sleeves President

that God had a plan for my life. I shall forever be grateful to Him.

I believe that God has a plan for Seventh Day Baptists. In times when conditions around us appear to be far from bright, I would like to sound a note of optimism. In my travels to many of our churches this past year I have observed a working of the Holy Spirit especially among the youth and young adults. I have seen evidences of a desire to know Him and to make Him known. I have witnessed Seventh Day Baptists who are intent on winning others to Christ. They are intent on putting Christ first and then the Sabbath, which becomes important when we really know Him.

I am particularly happy for the way that Seventh Day Baptists have supported me in the program to become more "Sensitive in His Service." I believe that we have become more sensitive because we have prayed and worked to this end.

I shall cherish the friendships that I have made through the pages of this publication as well as through the personal contacts that have been made through the year.

I would commend to you your new president. I know him to be a man of God with a zeal to serve Him. I know that you will uphold him with your prayers and a willingness to serve just as you have upheld me through this wonderful year of service to the Lord.

—Leland W. Bond



# Communication and the Sabbath Fellowship

The Sabbath Recorder Through the Years

By Albert N. Rogers

The late Herbert N. Wheeler, who was a lecturer for the U. S. Bureau of Forestry, wrote in the 1944 centennial issue of the *Sabbath Recorder* of his eagerness as a child growing up in rural Kansas to go for the mail and get the weekly copy of the *Recorder* that came to their home. Eighty years afterward in his retirement he was still grateful for its reports, denominational news, sermons, even for its marriage and death notices.

"In many homes the pages of the early *Recorder* were read by candlelight and even by the flickering light of a rag wick, twisted and submerged in a saucer of lard or tallow," observed Herbert C. Van Horn, editor of the centennial issue. Sod houses, lonely cabins in the mountains or on the plains, busy village homes and bright city apartments have been made friendly and glowing by the *Recorder*. Indeed those who still have attics are often as nostalgic about discarding old *Recorders* as they are about a worn-out Bible, because these are symbols of the fellowship and truth of their Christian experience. And more than once possession of a copy of the *Recorder* has been a means of identification between erstwhile strangers.

A history of the American Sabbath Tract Society in Volume II, *Seventh Day Baptists in Europe and America*, tells how our denomination's right to exist was tested at different times, and how Seventh Day Baptists in Schenectady, N. Y., felt that a medium of communication among widely scattered churches and people would strengthen them. The stock company they organized to publish the *Missionary Magazine* in 1819 failed for lack of support. *The Protestant Sentinel* at Homer, N. Y., and the *Seventh Day Baptist Register* at De Ruyter, N. Y., also failed; but the conviction finally established itself in New York City in 1844 through eleven men who promised to see it on its feet. Four years later a publishing society was organized to buy the paper from the first editor, the Rev.

George B. Utter, and his colleagues, but this society lost out and sold the paper back to Utter who moved it to Westerly, R. I. In 1872 when the Tract Society had grown stronger the *Recorder* was purchased again and moved to Alfred, N. Y., where it was published until 1895. Then on recommendation of General Conference it was moved to Plainfield, N. J., its home since that time. Other publications and church extension work of the Tract Society across the country and overseas can be only noted here, but they contributed to the increasing influence and circulation of the *Recorder*.

A. H. Lewis, our most influential writer and leader in Sabbath promotion, was editor of the *Recorder* from 1898 to 1907 and its pages were one of his platforms. Theodore L. Gardiner who succeeded him did more than anyone else to rally support for a denominational building at Plainfield, and he lived to see it dedicated in 1929 as the home of various Seventh Day Baptist agencies. During World War I the names of men serving in the armed forces, totalling 431, were published regularly and each issue was opened fearfully lest some friend be listed as a casualty. In the difficult post-war years it was natural for the Tract Society to share its secretary, Edwin B. Shaw, with the Missionary Society, establishing precedent for more recent coordination through the Planning Committee and the office of the general secretary of Conference.

The tiny and isolated group of Seventh Day Baptists that lived at Calhan, Colo., in the eighties held debates and declamation contests on vital issues of the day in their schoolhouse church. They had regular reports on missionary activities in China, which they supported heroically. Their primary source of current information for these was the *Recorder*. Our primary source today for denominational news and editorial comment, as well as of considerable material for general thought and culture, is the same. One

college professor said that a respectable Ph.D. dissertation could be written on several subjects from the *Recorder* files.

The *Recorder's* editors through a century and a quarter are appropriately listed in the masthead of this anniversary issue. It would be equally appropriate if space allowed to list those who contributed copy regularly through certain periods. The editors guided the policy of the publication and wrote the editorials while the contributors gave it much color and charm. The Children's Page edited for many years by Mizpah S. Greene with its letters to and from child readers, the Denominational Hook-Up conceived by Herbert C. Van Horn out of his vast denominational acquaintance when trans-continental radio programs were new and exciting, and the writings of Lois R. Fay Powell each added something distinctive. Missionaries' letters afford a vivid account of both the Christian enterprise and social development in other countries. Lucy M. Carpenter, wife of one of our first missionaries to China sent to the *Recorder* a poignant poem she had written in farewell to the ship "Houqua" and its captain after their voyage, the manuscript of which is now in the Seventh Day Baptist Historical Society museum. It expresses her loneliness and hopes, and the cost of Christ's service in such a place in 1847.

Reports of local church activities and the tours of home missionary pastors, before tourists were vacationists, mirror the vitality and deep concerns of people in a thousand places.

We should also pay our debt of appreciation to the officers of the Tract Board who through the years have fostered the *Recorder*, paid its expenses and employed its personnel. Subsidy by General Conference has always been necessary and sometimes this has seemed heavy. But hours and hours of thought and effort are donated or a much larger subsidy would be required. The presidents of the Tract Board and their associates through the years have been consecrated men and women trying to do their best to meet the needs of the denomination

and the objectives of its weekly.

God has spoken historically through Jesus Christ, through law and covenant, and His Word. In some very real sense the *Sabbath Recorder* is for us an expression of all of these.

## Congratulations

### From the Evangelical Press Association

At a time when new magazines are being born overnight and old ones are struggling to survive, it is gratifying to note the editorial stability of a Christian periodical.

The Evangelical Press Association congratulates the editors of the *Sabbath Recorder* on the occasion of its 125th publication anniversary.

The magazine has ministered to at least three generations and outlasted its editors. May the Lord be pleased to keep strong this editorial voice for Christ and His Kingdom.

Norman Rohrer  
Executive Secretary

### From the Baptist Joint Committee on Public Affairs

Leon Maltby, Editor  
The Sabbath Recorder

Dear Brother Maltby,

The occasion of the 125th anniversary being currently celebrated by Seventh Day Baptists is an event which we are pleased to note.

The Baptist Joint Committee on Public Affairs is appreciative of the continuing and faithful participation of Seventh Day Baptists. We are grateful for the caliber of the men of faith and perception who have been selected to represent Seventh Day Baptists in the deliberations of the Baptist Joint Committee.

We salute you as a valid and vital segment of the broad spectrum of the Baptist movement in the continental United States. We pray that the relationships of Baptists through the Baptist Joint Committee may continue to be meaningful and mutually beneficial in the years to come.

James M. Sapp, Director  
Correlation Services



# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD" PUBLISHED AT NO. 9 SPRUCE STREET  
VOL. I. NEW-YORK, FIFTH DAY, JUNE 13, 1844. NO. 1.

**Biographical.** indicated by a book which Brabourne published less than four years afterwards, in 1832, with the following title: A DEFENCE. day; and how can the day be separated from the commandment, it being an inseparable circumstance of the substance of the fourth commandment. But by detaching the perpetuity of the Sabbath, a

**THE BIBLE.** Holy Scriptures are designed to promote God by the salvation of man. The of the whole men from Satan to

**WALKING WITH GOD.** I must walk with God. In some way or other, what be my master or neighbor, I must ac-

## A Review of Articles in the First Issue of the Sabbath Recorder

By Rev. Willard D. Burdick\*

A glance at the pages of that old Recorder reminds us that the editor, Rev. George B. Utter, planned the paper when conditions, in many respects, were quite different from what they are now—but that he planned wisely. The territory of the United States was much smaller than it is now; slavery existed in several of the states; travel was slow; newspapers were not numerous; and denominational, national, and world news traveled slowly. In 1844 there were but three of our present Seventh Day Baptist churches west of New York State—Jackson Center, Ohio, Milton, Wis., both organized in 1840; and Albion, Wis., organized in 1843.

The most interesting article in the paper, I believe, is the "Introductory" by the editor, covering the first column on page two. The quotations that I make from this article cannot adequately convey the plan and spirit of the article. The first lines are these: "In presenting to the public the first number of a paper, a statement may justly be expected of the reasons for its publication, and of the course it is intended to pursue."

Following a statement that amicable arrangements had been made to remove the publishing interest of the Seventh Day Baptist Register from DeRuyter to New York City, the editorial states, "We now propose to issue from this city a weekly sheet, in the place of the Register, devoted to an exposition and vindication of the peculiar views of the Seventh Day

\*This is a reprint from the centennial issue with a few short paragraphs omitted.

Baptist denomination, in connection with the circulation of religious and secular intelligence. In the prosecution of our labors, we shall endeavor to speak consistently with that grand maxim, 'The Bible only is the religion of Protestants.'"

"Two objects, connected with the people for whose especial benefit our paper has been established, will be constantly before us. Our first object will be, to promote vital piety, in connection with united and vigorous benevolent action, among the people themselves. . . . It shall be our aim, then, to exert an influence in favor of joining the two, and leading men, while they 'keep the commandments of God,' to honor also 'the faith of Jesus' . . . . Our second object will be to show the reasons why the Seventh Day Baptists occupy their present position in regard to other denominations, and the bearing of the common view respecting the change of the Sabbath upon the influence of that institution. With a full conviction, that by forsaking the day originally set apart by God for the Sabbath, men have been led lightly to estimate the privileges and to neglect the duties of the institution, we shall from time to time speak freely of our reasons for believing that a return to the observation of the seventh day of the week is the only means of securing fully the designs of the Sabbath. We cannot think that this is a question of words merely, but must think that it is a question vital to the best interests of an institution which has exerted, and must continue to exert, a most important influence upon the destinies of man. And we shall endeavor, by presenting the history of the Sabbath, the different discussions which it has undergone, the reasons of those discus-

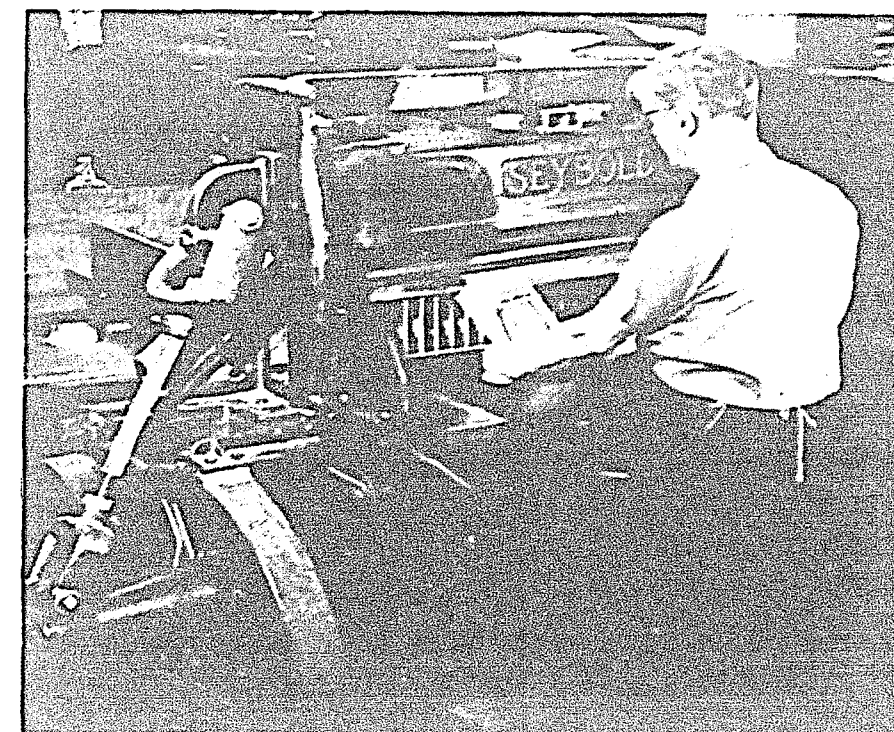
(Continued on page 25)

## How We Do It Producing the Sabbath Recorder in 1969

Not long before this 125th year of publication there were some changes in the working force and the general procedure in the publishing house of the American Sabbath Tract Society — changes that could well be called consolidation. The once successful plan of doing commercial printing to equip and man a print shop capable of efficiently printing the *Sabbath Recorder* and other denominational literature had to be dropped because the commercial work had become a liability rather than an asset. The publishing house returned to its original single purpose and pared down its force to just what was needed for denominational work. Taking advantage of the good equipment on hand and purchasing more that was suited to the need it has been possible to operate efficiently. In this 125th year the new procedures are well established and running smoothly.

The numerous and diversified procedures involved in getting the *Sabbath Recorder* into the mail every Friday have not changed. There are not many shortcuts. Editing, writing, typing, typesetting, proofreading, hand composition, printing, folding and mailing are some of the processes that are constant each week and are carried out efficiently by our loyal workers without a paid manager (the Rev. Alton L. Wheeler is the acting manager). Believing in the importance of our work a number of people go beyond the call of duty giving extra hours of labor. Clock watching, so common in most enterprises, is foreign to our publishing enterprise. Everybody has a part in planning ahead to get the *Recorder* job done, along with the denominational work that flows through the publishing house.

Special tribute needs to be paid at the end of another quarter century of publication to the key man in the shop whose years of service go back more than twenty-five years. Henry Poulin, long-term pressman, has learned several new skills



Henry Poulin at one of the machines

and has taken on a variety of tasks. Our faithful linotype man, Gerry Landry, is pretty well tied up to his machines. Mr. Poulin takes over the galleys of type, makes up the pages according to the dummy provided by the editor's office, locks up the printing forms, and prints the issue. This is normally completed on the Wednesday preceding the Monday date of issue. He then takes a little time on Thursday for folding and trimming. When the papers are ready to mail on Friday, he completes the weekly cycle by transporting the mailbags to the post office. In his spare time, with occasional help from former regular employees, he does all the other work of similar nature for the other publications.

There are others whose time of service in office and shop has been long and faithful. Etta North O'Connor, who is known personally by most of our subscribers through her many years of thoughtful handling of subscriptions, now assumes the painstaking task of doing most of the proofreading, not to mention several other necessary office tasks such as telephone girl and mail clerk.

Another helper whose work spans the years is Gladys Wooden Poulin, wife of Henry Poulin. Her work as clerical assistant to the editor goes back of the sixteen years the present editor has been at his desk. She also does the office work of the Memorial Fund afternoons. For



some time she has desired to drop off her part-time work in the editor-secretary's office to have more time to herself. During the past year when the editor was handicapped with a broken leg and some hospitalization she faithfully took on extra responsibilities in getting out the *Sabbath Recorder* and handling the other office work. To her a long standing debt of gratitude is due as we round out the first quarter of our second century of this denominational organ.

We have mentioned the important work in the beginning of the printing process, the typesetting done for a number of years by our mature, experienced, intellectually acute Mr. Landry. At the other end of the process is the part-time work of gathering, stitching, wrapping, and addressing. Margaret Herres, wife of a former long-time foreman of the shop does this and many other things on a partial-week basis. Nimble-fingered and versatile, Mrs. Herres, after years in the mailing department has learned a number of new skills. The *Sabbath Recorder* has come to depend heavily on her knowledge and skill.

Of less years of service, but important to the total operation of the printing process is Mrs. William McAllister who keeps books, helps with proofreading and takes other denominational responsibilities. She does not work full days. She follows in the footsteps of her mother, Mrs. Courtland V. Davis, who for much of the time covered by this issue was the chief proofreader for Recorder Press.

—L. M. M.

**From a Lone-Sabbathkeeper**

Dear Recorder friends:

Just a note to enclose with my check to express appreciation for the *Recorder* and for all the staff who make it possible. I am glad for this means of keeping in touch with denominational affairs and many friends across the country.

Betty Rood Galt  
Salt Lake City, Utah

**Greetings**

From the National Council of Churches

Greetings and congratulations to the 125 year old *Sabbath Recorder* for your faithfulness to the "Good News."

We salute the Seventh Day Baptists also for your contribution to, and involvement in, the ecumenical movement. As a charter member of The Federal Council and The National Council of Churches you have made a significant contribution to the Church of Jesus Christ through the conciliar movement as well as through your own denomination.

These are days of crisis and opportunity for all churches. As Christians "we do not lose heart," as Paul wrote to the Corinthians, but we join together to face the challenges and opportunities of these days with the hope we have in Jesus Christ, our Divine Lord and Savior.

The National Council of Churches, organized in 1950, has been able to assist the churches in developing dynamic lay and clergy leadership, in renewing and revitalizing the church in its mission of service to all men, and in confronting persons with the relevancy of the Gospel in all areas of life.

We pray that the NCC may continue "to manifest our oneness in Him," to show forth "mission and unity" and "to bring the churches into living contact with one another for fellowship, study and action." Through four program units—Division of Christian Education, Division of Christian Life and Mission, Division of Christian Unity, Division of Overseas Ministries—and three offices—Administration, Planning and Program, and Communication—we seek to fulfill the mission of Christ and the will of the churches. We are pleased that more than 4,000 persons serve on more than 275 committees in the Council, and we are grateful for the splendid leadership your communion provides in our common dedication to mission and unity.

R. H. Edwin Espy  
General Secretary

**S. D. B. World Federation Takes Shape**

By Loren G. Osborn, President

When the *Sabbath Recorder* noted its 120th anniversary of publication, the seeds for a worldwide fellowship of Seventh Day Baptists were planted. That was five years ago in sessions of a group representing Seventh Day Baptist Conferences in several nations—CoWoCo it was called.

Now, on the occasion of the *Recorder's* 125th anniversary issue, the seeds of CoWoCo are sprouting into a viable organization known as the Seventh Day Baptist World Federation.

Provide, Promote, Stimulate and Coordinate are the keywords in the Constitution of the Federation as it was adopted at that historic session of CoWoCo. The results, slow to become apparent, but real all the same, have been increasingly encouraging. Based on the original plans worked out by the CoWoCo delegates representing seven national Seventh Day Baptist Bodies, the membership has reached a total of eleven . . . with a number of inquiring groups showing interest in identifying themselves as Seventh Day Baptists and adding their membership to the growing list.

The future is impossible to forecast, but certain hopes and aims for that uncertain time ahead are discernible. Still based on the key words of the Federation Constitution, forward progress is contemplated. Let us reiterate the phrases that accompany the key words:

- To *provide* increased communication among Seventh Day Baptist groups . . . .
- To *promote* projects of mutual interest . . . .
- To *stimulate* fellowship . . . .
- To *coordinate* mutual endeavors . . . .

These four points, coupled with the definition of membership, spell out progress in worldwide cooperation and understanding, and the strengthening of the distinctive Seventh Day Baptist witness in many lands.

Increased communication is provided through numerous channels, including direct communication among the mem-

bers of the Executive Committee and the official representatives of the Federation; the use of the SDBWF Newsletter delivered periodically to approximately 300 subscribers in key positions among the member bodies; strong support from the *Sabbath Recorder* with its internationally-oriented list of subscribers.

With freer communications, the promotion of projects of mutual interest to the members has been made possible. The surface has only been scratched in the potential benefits to be realized in the future from this service.

Fellowship has been stimulated, not only through more frequent communication, but in the exchange of fraternal delegates among Conferences, and in the planning for the first session of the Seventh Day Baptist World Federation to be held in August 1971, at Westerly, R. I.

Coordination of mutual endeavors is probably the most tangible result of the functioning of this international body. Such endeavors include the encouragement and investigation of inquiring groups who distinguish themselves as Seventh Day Baptists within various nations; channeling of assistance to meet the needs and requests of fellow members; setting up "Mission"-emphasizing units within member Conferences so that mutual aid can be more practical, and other equally unrealistic projects.

The future surely holds promise—great promise—if patience and diligence are practised in equal measure. With the 125th anniversary issue of the *Sabbath Recorder* now in hand, and realizing that only five years have elapsed since the formalization of the World Federation, it is easier to comprehend the slowness with which meaningful movements mature.

To paraphrase the conclusion of the CoWoCo report of 1964: "It is the heartfelt prayer of the member bodies that this is only the beginning of a substantial trend toward the goal of Seventh Day Baptist unity in Christ and a vigorous witness throughout the world."



## Seventh Day Baptists Build for Tomorrow

Although much space in this anniversary commemorative issue is appropriately devoted to work of the past century and a quarter, we note with interest and approval the building of Seventh Day Baptists for the future. The following are examples of improvements and expansion of facilities in churches in various parts of the denomination.

The Church of Jesus Christ, as Seventh Day Baptists conceive it, is certainly much more than brick and mortar. But building projects offer a joyful sort of stewardship, and they testify to a faith in generations to come and the God beyond history.

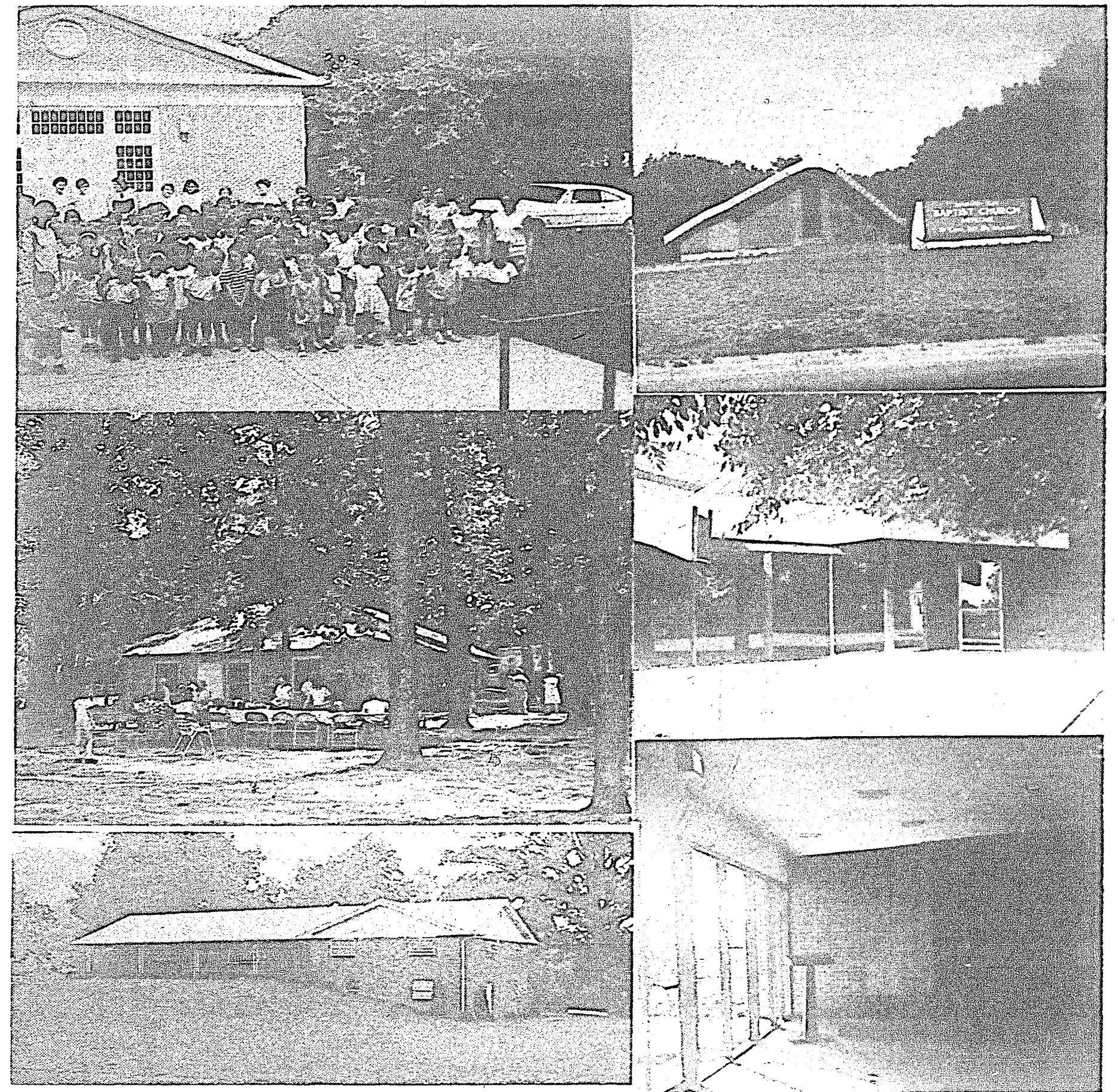
A. N. R.



Above, top — Children enjoy a game in Child Care Center of Battle Creek, Mich., Seventh Day Baptist Church. Courtesy, Rev. Eugene N. Fatato, pastor.



Bottom — Camp Wakonda dormitory among trees on tract of Milton, Wis., Seventh Day Baptist Church. Courtesy, Rev. Earl Cruzan, pastor.



Top left — Vacation Bible School children in front of new education building of Shiloh, N. J., Seventh Day Baptist Church. Courtesy, Rev. Charles H. Bond, pastor. Middle left — Tables spread in front of lodge of Jersey Oaks Camp near Shiloh and Marlboro Seventh Day Baptist Churches. Courtesy, Rev. Charles H. Bond. Bottom left — Parsonage of Lost Creek, W. Va. Courtesy, Rev. Francis D. Saunders. Right — Sanctuary of Denver, Colo., Seventh Day Baptist Church nearing completion with closeup of entrance and foyer interior. Courtesy, Rev. Leon R. Lawton and Elnor R. Davis.



## The New Evangelism

By Mynor G. Soper

(Mr. Soper of North Loup, Nebr., recently pastor of the Los Angeles church is the new "Home Front Evangelist" employed by the Seventh Day Baptist Missionary Society on a project basis.)

We stand at a point in the history of evangelism between two main methods: mass evangelism and personal evangelism.

For the most part, mass evangelism, which so electrified great masses of people and served as a channel through which the Holy Spirit moved the hearts of many to repentance and commitment to Christ, has for years been on the decline. The need for this type of "entertainment" to draw people has diminished with the advent of movies, radio and television and a myriad of other "attention-getters."

To be sure, this method always lacked one fundamental ingredient — personalness! Its very nature, where many were responding, made it almost impossible to deal with each individual on a personal basis. Without that personal touch, many well-intentioned, sincerely motivated repentants, lacking direction, had no alternative but to continue on the only way of life they knew. Thus, charges were brought against the practice of mass evangelism as being only an appeal to emotion which didn't last.

The real failure lay in the lack of understanding of what to do with and for those who had responded to the invitation to commit themselves to God through Jesus Christ. Recognizing this failure, modern mass evangelism has developed an organizational structure and coupled it with teachable techniques to train personal workers to assist those who make a public response. The results have been gratifying.

I think there will remain a place for mass evangelism in the process of communicating God's love to the world. It will obviously no longer be the major technique. At this very moment, we stand at the brink of discovering the exhilarating technique of personal evangelism. To say "discovering" may seem a misnomer. It is really a rediscovery of the method Jesus Christ committed to

His followers and commanded all believers to use, when He commissioned us to "go into all the world and preach (tell, communicate) the gospel to every creature" (Mark 16:15). He intended for every believer to be personally involved. The technique was simple: "Go . . . tell them how great things the Lord hath done . . ." (Mark 5:19), wherever and with whomever one could get an audience. There is nothing so convincing and contagious as listening to someone who is moved and alive with his own personal experience of what Christ has done for him.

However good it may have been, the system that has developed through the centuries of the institutional Church, has robbed individuals of the personal involvement of sharing with each other what the Lord means to them personally. At long last the laity has begun to move, convinced that its role is more than being a spectator. In addition, this role as spectator seemed to reduce them to passivity and impotence, both in their ability to live Christ-controlled lives and to give meaningful help to anyone else. And, in all fairness to the laity, it must be conceded that many of us in the ministry were similarly afflicted. Now, however, by the grace and mercy of our heavenly Father, His Spirit is impelling the laymen in many places across the world to either practice the love of God, trust Him that His word is true, and share His love exemplified in Christ, or give up the pretense.

Amazing things are beginning to happen on which I have not the space to elaborate here. The exciting thing now is that great numbers of Christians are becoming vitally concerned about those who have never heard of the love of God and the saving power of Christ or those who have not heard it in such an appealing way that they too want to commit their lives to Christ. This great arm of heretofore untapped resources of God's army is now ready to be tapped!

What lies ahead for them? Will they go dashing off in all directions filled only with their desire to help? The future for effective evangelism depends on our dis-

cerning the need and equipping people with effective tools to stand in the gap—that is, being able to teach this vast army of sincere believers a *transferable technique*! They must be trained now in two particular things:

1) How to have the assurance of the filling and empowering presence of the Holy Spirit in their own lives. Jesus warned His own immediate followers to "tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49b). And again He said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). This is a must! But the failure to understand and teach this simple truth has made us as ministers and laymen alike to be impotent.

2) The second thing is that we must train them in a simple, yet effective method which not only works, but is vital in their own experience, thus making it a real, living testimony to the truth. Such methods have been made available today as God has spoken to dedicated men and revealed to them the "how" of personal witnessing coupled with the essential ingredients of the gospel. Literally thousands of people who previously said they couldn't witness have now become excited witnesses for Christ, simply by being shown *how* to communicate their faith in Jesus Christ.

This type of training is the thing that is needed most at the present time: to take advantage of a vast army of Christians who sincerely want to see the world changed, who really want to share their faith, which they know is the answer to the world's problems, but who don't know how to go about it. Herein lies the great future in evangelism — that about which Paul exhorted Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). We must teach others to teach others so that they can teach yet others to be witnesses to the good news that God is willing to forgive and cleanse and give eternal life to everyone who will believe that He "so loved the world, that He gave His only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

## Congratulations

From the Associated Church Press

Editor:

There are very few religious journals in the United States and Canada that have reached the venerable age of 125 years. In fact, there are very few secular publications that can boast such an amazing continuity of publication.

Please accept my congratulations on this happy occasion. I know your readership will rejoice with you upon this anniversary.

Be assured that the *Sabbath Recorder* has always been an honored member of the Associated Church Press and your contributions to greater understanding among our many publications and editors has always been appreciated. May the *Sabbath Recorder* continue to flourish in the years to come.

Alfred P. Klausler  
Executive Secretary

## From the Review and Herald

No one can challenge the vitality of a magazine that has survived for 125 years, ever since 1844! Please accept the congratulations of the *Review and Herald*, a mere youngster that first appeared in 1850, when the *Sabbath Recorder* was already a healthy six-year-old.

The world has changed dramatically in the past century and a quarter, but the seventh-day Sabbath has not changed. It is still God's holy day. It still commemorates God's creative power exercised during the first six days of world history. It still stands as a continual challenge to both theistic and atheistic evolution.

The *Sabbath Recorder* has maintained its vigor because the message it bears is sorely needed by the entire world, Christian and non-Christian alike. Congratulations for a job well done, and best wishes for continued success.

Kenneth H. Wood, Editor  
*Review and Herald*



### "Tract" President Speaks

As others have so fittingly demonstrated in other columns of this 125th anniversary commemorative issue, an eighth of a millennium is longer than most journals of religion and church life are able to survive. May I add a few words of commendation from the American Sabbath Tract Society to all persons who have carried on the *Sabbath Recorder* tradition during the latest 25 years of an illustrious, if sometimes stormy history!

Seventh Day Baptists owe a debt of gratitude to the memory of the late business manager, L. Harrison North, Editor Herbert C. Van Horn and his wife, Abbie B. Van Horn, who filled an interim editorship. But more appropriate today is a hearty greeting and salutation to two past editors — the Rev. Hurley S. Warren, now in "retirement," and layman-educator Dr. K. Duane Hurley, now president of Salem College — and to the present incumbent, the Rev. Leon M. Maltby, who continues to lead, teach, encourage, inspire, perhaps even to cajole his readers in thought-filled weekly messages. One strength of the *Sabbath Recorder* is its historic policy of encouraging more than one side of a question to be presented honestly, without rancor or unchristian personal attack. Editor Maltby has successfully maintained that tradition, if criticisms from "both sides" are any criterion.

My salute goes out also to those who work behind the scenes — to the co-workers in the publishing house and the Tract Society office, to the often anonymous contributors from local churches, to persons who prepare signed articles for publication (sometimes on request, but always without remuneration), and to those who faithfully renew their subscriptions even when they may take issue with one or another opinion they read in the *Recorder's* columns. Congratulations to all of you, but don't forget that our work is never finished, there will be more tomorrow!

While the *Recorder* has been more or less a "Plainfield project" only for the last 75 years, it is one of the prime responsibilities of a Society whose trustees

have long been Plainfield area or "South Jersey" residents. To others of the 30 trustees, may I say that your dedication of time and talents is indeed appreciated, even when seemingly unnoticed!

This gives me an opportunity to speak a word to you, the Seventh Day Baptist reader, who may be entering into a new career on wishing to change to another one promising greater rewards—whether or not financial, at least in the satisfaction of doing an important job as well as you can with God's help!

The Plainfield area abounds with opportunity! Perhaps your field is inertial guidance (so important to the recent lunar landing), or electronics, or communications, or engineering, or chemical, medical or drug research, or production, or business, or mechanical assembly, or any of the building or service trades, or education, or city planning, or whatever — the metropolitan North Jersey-New York area has openings crying to be filled by the right person!

Perhaps you may have forgotten that this Society's publishing house even now is soliciting applications from a qualified printer who can double in creative layout or in office procedures, and from a secretary-typist for the editor-secretary's office.

Not only this Society, but the General Conference, the Historical Society, the Center for Ministerial Education, the Memorial Fund, and even the Plainfield church earnestly solicit your interest and help by sharing actively in their work! Much is indeed going on now, but your help could make it go even better.

Only a word need be said here about other important Tract Society work in preparing, printing or distributing literature for, by and to Seventh Day Baptists and to the world. The *Helping Hand*, the annual *Yearbook*, books, tracts, filmstrips and tape recordings all share a mission with the *Sabbath Recorder* to lead in "Christian enlightenment and inspiration," and to ". . . promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality . . ."

Charles H. North, President  
American Sabbath Tract Society

## Reviewing and Renewing the Sabbath Faith

By Rev. Herbert E. Saunders

"Which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?" (Luke 14:28).

"A Crisis is at hand. The Sabbath question has reached a point . . . in this country . . . where a reconsideration is imperative. . . . God has blessed our efforts . . . until we cannot go backward, if we would. The question is not of one day against another. We stand for loyalty to God; for obedience as against disobedience; for reverence and Sabbathism against irreverence and Sabbathlessness. Seventh-day Baptists have waited for centuries 'in dumb endurance,' with little hope, knowing that God bade them stand, as the Roman soldier stood at the gate of Pompeii while the ashes from Vesuvius covered him. Our fathers have laid the foundation well. To us the call comes, 'Count the cost, and build the tower.' We must heed this call and rise with the occasion, or be overwhelmed by the coming tide."<sup>1</sup>

These eloquent words, written at the close of the nineteenth century, bear repeating today as we think about 125 years of Sabbath witness and consider a new and dynamic understanding of the Sabbath and its role in modern society. The dynamic changes that have characterized modern man have developed an impersonalization of our cultural life and activity. All one has to do to realize the lack of individual quality is to examine the moral, social and spiritual depravity inherent in twentieth century culture. We live in a day and age that is searching for something that has the spiritual quality that will restore God's human creation to his rightful place as the highest order. The majesty of God's promises that one day, through Jesus Christ, man will achieve the spiritual restoration he so desperately needs, demands that we search out and find the tool through which such spiritual reconciliation is possible. The demand is upon us to bring to the world of twentieth century man the means through which, once again, he can find fellowship and communion with his Creator and realize the potential that is inherent in his character. It is in the search for such a tool that the Sabbath and all it represents comes into focus and brings to man the relationship with the Creator that makes personal his life. There has to be in each man's life the opportunity to find expression for his most inward thoughts and desires.

The Sabbath is God's provision for that relationship which is the crying need of this restless age.

Dr. Ernest R. Palen, a minister of the Reformed Church of America, in March of 1966 advocated a return to the Sabbath of the Bible. He said:

"Our madly rushing, neurotic society needs the therapy of the silence and quietness that flows from a day kept holy, really holy. A day when our thoughts are of God, our actions are tempered by a desire to serve God and our families, a day that is so different from other days that it could make us different in our relationships to God and to our fellow men."<sup>2</sup>

The time has come for the world to realize its need for a Sabbath dedicated to the restoration of relationship with God and designed to build the individual character of man. Something is necessary in the life of man today if the impersonalization of his life is not to relegate him to the role of mechanical robot for an industrial complex that denies any need for relationship to the Creator. New movements in theology and biblical scholarship have not been able to achieve this goal of restoring man to his spiritual fellowship with God. In fact, often, as in the case of the recent "God Is Dead" craze, the impersonal relationship of a man to his God has added to the confusion which dominates our twentieth century world. The need, therefore,



is for something real and genuine which will allow man to give expression to his inward desire to meet God and share with Him the fellowship of life. This is the purpose of God's Sabbath, given to man as a trust and as a symbol of that constant personal relationship that he so desperately desires. "The day of God leads to the house of God, to the Book of God, and to the Son of God."<sup>3</sup>

We have come to the point in time when we must begin to "build the Sabbath tower" keeping ever in mind that what happens to the world because of our efforts is the result of our dedication and the response to our sincerity. A. H. Lewis once said that "there is nothing in the Sabbath unless there is much more in it than either its friends or its enemies seem to apprehend."<sup>4</sup> The demands of the hour are that we who bear the responsibility of maintaining a Sabbath spirituality must come to a new realization of the significance of our "day of rest" and give it the place in our hearts and lives that will produce "character and Christian life so exalted so as to compel faith in its importance."<sup>5</sup>

There is a need for us who insist on the importance of the Sabbath to begin to keep it and proclaim it, "from a basis that relates it in meaningful and reverent ways to man's life today, and our lives must become living demonstrations of the values of sabbathkeeping before we shall be able to share these values with others in a convincing way."<sup>6</sup>

The Sabbath does have significance for the twentieth century, possibly more than it has ever had before, primarily because the demands of the age require that man find himself and reestablish the communication lines between himself and his Creator. There is a great longing in the world — a longing for something real and vital and creative. There is a search for identity and recognition. There is a demand for new purpose and new direction, new trust and new faith, but above all, new spirituality and personal quality of life. The realization of these demands is to be found in a restoration of the Sabbath and the sabbatic idea. The fulfillment of all the desires of man as a spiritual and moral being is to be found in a restoration of the claims that the Sabbath has on a man's life. The frustrations of the present age would quickly be dispelled should man find unique fellowship with the God of the Sabbath who made the Sabbath for his spiritual renewal.

Seventh Day Baptists ought to stand in unique contrast to the present world's preoccupation with busyness and its overemphasis on the material. We ought to stand for spiritual life and a personal encounter with God in contrast to concern for wealth, prestige and social recognition. Because of the Sabbath we find ourselves in the unique position of being the instruments through which a new spiritual life can be born in twentieth century man. We have the one, perfect and God-ordained symbol of true spirituality, and our keeping of it and our expression of its values must be sincere and inspired. "The Sabbath question forms the only just reason for our denominational existence, separate from other Baptists . . . . Either the Sabbath is not of sufficient importance to justify our continuance, or the present and prospective issues are such as demand far more of us than we have ever yet done."<sup>7</sup>

We stand today on the threshold of either a new concern for spiritual life or the spiritual suicide of contemporary Christianity. The pressures of the secular world are being forced to envelope the mass of society and are bringing pressure to bear on the very individuality of man. Even contemporary Christianity is being caught up in the overwhelming pressures of secular life. What is needed today is a new emphasis on personal identity and worth, and such contemplation requires a time set apart for renewal and spiritual exercise, such the Sabbath affords. Seventh Day Baptists have the oppor-

tunity to share their faith with the world. "No man can prove his faith in the Sabbath by a quiet observance of it alone . . . . (for a) non-propagating faith in the Sabbath is dying or dead faith."<sup>8</sup>

We who call ourselves Seventh Day Baptists can relinquish the rights we have to the Sabbath merely by letting our faith in it die. For years we have done almost that, and the time has come for us to begin the process of Sabbath renewal. What we do about the Sabbath from now on will determine not only the place of the Sabbath in a society that needs it, but our own denominational existence. "It is therefore of the greatest moment, that Seventh Day Baptists consider how they can successfully push themselves, and the truth of the Sabbath into the thickest of the fight. If their position will not stand this new change, better know it at once. A truth that cannot go to the front when God calls it there is not a truth to be continued."<sup>9</sup>

There is a quality of Sabbath experience that cannot be found on any other day than God's own day. There is in the Sabbath the realization that something dramatic has taken place, that one is no longer subject to the world but is once again in command of his own destiny as God has ordained it. There is in the Sabbath the quality of change and release that cannot be found unless one realizes the potential which God gave the Sabbath Day. Worship, social service, fellowship, and rest are all possible on any day of the week, but sabbathism is only possible on the Sabbath — the seventh day of the week.

The holiness of the Sabbath springs out upon us as we set it aside in anticipation of fellowship with God. When the Sabbath comes it restores in us the sense of belonging and once again we are freed from the tyranny of the world. We realize and accept its quality and meet God on a plane not possible on any other day of the week. Keeping the Sabbath as Sabbath, with God, restores in us the spiritual character that has been ours since creation. A. H. Lewis, in his book *Spiritual Sabbathism*, writes: "People will never understand Sabbathism until they try it, and try it on a high spiritual plane."<sup>10</sup> The fruitless efforts toward sabbathism give eloquent evidence of the futility of trying to instill sabbath qualities on any day but the Sabbath.

But let us not presume to suggest that one automatically realizes sabbath quality by merely "keeping the Sabbath Day." Even we who hold to the biblical foundations of the Sabbath are all too often indifferent, negligent and careless as to its sabbatic qualities. True sabbathism must be a conscious expression of Sabbath understanding. Belief in the Sabbath must coincide with Sabbath-keeping. A search for Sabbath life must go hand in hand with Sabbath observance. One must find God on the Sabbath or the significance of *His* rest is meaningless. "To enjoy the Sabbath and the Lord of the Sabbath, one must first have entered into rest through faith in Him . . . . When fellowship is restored, then the Sabbath has a meaning for man."<sup>11</sup> Sabbathism, then, is the conscious observance of the Sabbath Day in communion with God, keeping ever in mind that "it is God's Sabbath; He made it" and "it is man's Sabbath; he needs it. It should make us more conscious of God, and more like Jesus Christ. Its highest value for us will depend upon how we use it; whether we hold it sacred and keep it holy."<sup>12</sup>

There is no set human standard for Sabbath observance. Conscience becomes the guide for Sabbath observance. "The keeping of the Sabbath ourselves in order that others may keep it, is keeping it for God, and therefore keeping it holy. Any conduct, or word, on our part that will hinder any one else directly or indirectly from keeping the Sabbath can hardly be said to be keeping the Sabbath holy."<sup>13</sup> Anything, therefore, "which does not



hinder our Christian growth or harm our spiritual well-being — these things are in keeping with the sacredness of the day.”<sup>14</sup> Sabbath-keeping must enter a higher plane than that imagined by contemporary man. If it is to be meaningful at all there must be a conscious effort to do that on the Sabbath which leads toward an understanding of God’s will. Anything that detracts from such contemplation or that allows one to forget that it is the Sabbath is detrimental to the joy and peace and quietness that the Sabbath can bring. There is something in the Sabbath that only a conscious keeping of it — in obedience to the will of God — can bring into the life of man. Values are inherent in it, but can only be found by one who keeps it without fail.

There is, therefore, a distinguishing mark on one who regularly keeps the Sabbath. The Sabbath, kept faithfully and consciously, gives distinctive qualities to one’s life. What we are in our Sabbath keeping, then, determines the recognition of others that the Sabbath has qualities for them. “The best testimony that we can possibly give to our belief in the Sabbath is a people unitedly and consecratedly *keeping the Sabbath holy*. Our influence in this respect is greatly hampered by individuals who, by their practice, make light of the Sabbath day.”<sup>15</sup> Sabbath keeping, then, evidences spiritual life, and influences, one way or the other, others who may be searching for such life.

We who observe the Sabbath and experience its spiritual qualities know that there is a positive effect on the life of man. Accomplishing those tasks which are in line with Sabbath sacredness gives meaning to one’s life and restores spiritual expression. There is so much that the Sabbath offers modern man. Rest, renewal, spiritual devotion and a quality of life that has no parallel. The keeping of the Sabbath with these thoughts in mind will do much to build a sabbath faith that will stand the test of time.

<sup>1</sup> Lewis, Abram Herbert. “Great Demands.” *The Sabbath Recorder*, (June 26, 1890), Vol. XLVI, No. 26, p. 407

<sup>2</sup> Palen, Ernest R., in a sermon delivered on March 13, 1966, in New York City.

<sup>3</sup> Lewis, Abram Herbert. “The Sabbath and Spiritual Christianity.” *Tracts on the Sabbath Question*. Tract No. 1, American Sabbath Tract Society, no date, p. 3

<sup>4</sup> Gardiner, Theodore L., *A. H. Lewis, D.D., A Biographical Sketch*. (Plainfield, N. J.: American Sabbath Tract Society, 1909, p. 31)

<sup>5</sup> Lewis, A. H. “Latent Denominationalism.” *The Sabbath Recorder* (July 17, 1890), Vol. XLVI, No. 29, p. 454

<sup>6</sup> Hansen, Clifford, W. P. *Baptist Sabbathkeepers*. (Salem, W. Va.: Committee on Publications, Salem Seventh Day Baptist Church, no date), pp. 22, 23

<sup>7</sup> Lewis, A. H. *The Sabbath Recorder* (July 3, 1890), Vol. XLVI, No. 27, p. 423

<sup>8</sup> Lewis, A. H. “Sabbath Reform.” *The Sabbath Recorder* (February 14, 1889), Vol. XLV, No. 7, p. 103

<sup>9</sup> Lewis, A. H. “Changing to Meet Changes.” *The Sabbath Recorder* (July 31, 1890), Vol. XLVI, No. 31, p. 487

<sup>10</sup> Lewis, A. H. *Spiritual Sabbathism*. Plainfield, N. J. American Sabbath Tract Society, 1910), p. 90

<sup>11</sup> Osborn, Lester G. “The Christian Use of the Sabbath.” *The Sabbath Recorder*, Vol. 162, No. 3, (January 21, 1957), pp. 40-42

<sup>12</sup> Bond Ahva J. C. “The Sabbath: God’s and Man’s.” *The Sabbath Recorder*, Vol. 142, No. 1, (January 6, 1947), p. 6

<sup>13</sup> Shaw, Edwin. “Lest We Forget.” *The Sabbath Recorder*, Vol. 70, No. 5, (January 30, 1911), pp. 133-134

<sup>14</sup> Osborn, Lester G., *op. cit.*, pp. 40-42

<sup>15</sup> Saunders, Francis D. “The Sabbath in the Modern World.” *The Sabbath Recorder*, Vol. 166, No. 17, (April 17, 1959), p. 7

## Westerly's First Settlers

It is appropriate to include in this issue an article on the early settlers of Westerly, R. I. The Rev. George B. Utter, first editor of the SABBATH RECORDER, later moved to Westerly and established the WESTERLY SUN, the only daily in the U. S. which omits publication on the Sabbath and has a regular edition on Sunday. The present head of the Utter Publishing Co. is Wilfred Utter, grandson of our first editor.

By Karl G. Stillman

“You are now approaching Westerly, Rhode Island, which was settled in 1669 by Seventh Day Baptists, a number of whom still reside in the vicinity.”

So read a large sign located at the top of the hill on what today is South Broad Street but then known as the Stonington Road some fifty years ago. It had been erected by the United States Tire Company as a part of the latter’s national advertising program and depicted an open history book with the quoted legend thereon. It was in fact a true statement, but those early Seventh Day Baptists, as hardy a lot as they were, hardly could have lived that long as some facetious people construed the sign to say.

Actually the idea of a settlement in Misquamicut or Ascomicut, as this southwestern part of Rhode Island was then called, was conceived as early as June 29, 1661, when a group of Newport, R. I., people purchased a tract of land from Soso, an Indian captain who claimed ownership of the desired acreage by reason of his conquest of the Pequots. It was about fifteen miles in length and seven in breadth bounded on the west by the Pawcatuck River and on the south by the Atlantic Ocean.

Articles of Agreement were entered into by the original purchasers and some seventy-six others prior to the actual purchase date granting the same privileges to the added group according to their proportion of land in the total purchased area. This group was composed preponderantly of individuals who were then Seventh Day Baptists with those who were not of that faith at the onset

Address given at the morning service of the Pawcatuck Seventh Day Baptist Church in Westerly, May 31, 1969, in connection with the observance of the 300th anniversary of the founding of Westerly, R. I.

becoming members later. Among them are ancestors of a great many Westerly residents of today including Babcocks, Burdicks, Clarkes, Cottrells, Crandalls, Greenes, Greenmans, Langworthys, Larkins, Lewises, Maxsons, Potters, Rogers, Saunders, Stillmans, Utters, Vars and others.

Only Robert Burdick, Joseph Clarke, Jr., and Tobias Saunders, all Seventh Day Baptists, of all the purchasers who planned to establish new homes in the western part of the colony, actually made the move in 1660 but five years later in 1665 more of them removed from Newport to the new settlement in the wilderness with Rev. John Crandall as their minister as well as leader in the handling of the business and political affairs of the group. He, a Seventh Day Baptist, was the only minister within a radius of twenty miles for a generation.

Although in general the Indians were friendly and willing to trade with the whites, warring among the various tribes threatened the safety of the new settlers at times. Added to the trials of those pioneers were the conflicting claims of the Massachusetts and Connecticut colonies to the Misquamicut area. They each claimed jurisdiction over the occupied land and accused settlers of being trespassers. Robert Burdick and Tobias Saunders soon after their arrival were forcibly abducted to Boston, charged with trespass, fined £40 and imprisoned until the fines and a security payment of £100 against any future trespass had been paid.

In 1669 the territory of Misquamicut was incorporated by the Colony of Rhode Island as the Town of Westerly, the 300th anniversary of which we are now celebrating. At the time, the entire white population in the area consisted of about thirty families. The incorporation



was the first under the new Colonial Charter of 1663 and the fifth in the history of the colony.

Boundary disputes continued and in 1671, Connecticut authorities arrested Rev. John Crandall and others imprisoning them in Hartford. Rev. John Crandall immediately following incorporation together with Tobias Saunders, had been appointed by the colony as "conservators of his Majesty's peace" with power to summon juries and hold courts.

These Seventh Day Baptists all held membership in the Newport church and loved the religious freedom secured in Rhode Island by Roger Williams and his associates and had no intention of standing idly by while both Massachusetts and Connecticut attempted to gain control over their lands, incidentally forcing them to accept the state dominated Congregational religion. Not only would they have been prohibited from observing the Sabbath but from baptism by immersion. At the time both states were imprisoning Baptists and Seventh Day Baptists alike for following that practice.

In 1676, King Philip's War was developing and relatives in Newport, notably Samuel Hubbard, sent over boats to bring back the threatened families. There they remained until hostilities were over then returning to Westerly to resume their life in the wilderness.

By 1680 there were so many Seventh Day Baptists in the area that it was decided to erect a church building on the knoll in what is now the First Hopkinton Cemetery at Meetinghouse or Seventh Day Bridge. Here services were held in this first church in Westerly as a branch of the Newport Seventh Day Baptist Church, the third Baptist church in Rhode Island, preceded only by the First Baptist Church in Providence which was founded by Roger Williams, and the First Baptist Church in Newport otherwise known as the John Clarke Baptist Church. Also the Newport Seventh Day Baptist Church and the new church in Westerly as a branch of that church was the seventh Baptist church to be established in the entire country.

This first church at Meetinghouse Bridge gained its own identity in 1708 when it separated from the Newport church and for nearly fifty years was variously known as the "Sabbatarian Church in Westerly" or "in and about Westerly" or "Westerly and vicinity" recognizing the fact that its members resided in both Rhode Island and Connecticut. Eventually it was subdivided into the First, Second and Third Hopkinton (Rockville), the First (Dunn's Corners) and Second (Niantic) Westerly, the Pawcatuck Seventh Day Baptist, South Kingstown (Green Hill) and Greensmanville Churches because of its greatly increased membership. In colonial days this Sabbatarian Church of Westerly having some 900 members was believed to be the largest church in the country, according to some historians.

The first church building resembled a typical fairly large colonial house two stories in height. The Puritan simplicity of this structure without steeple or decoration gave it a distinctive charm. As one entered the building there was a narrow vestibule at either end of which stairs went up to a narrow balcony of the same width extending along the full length of the building. Directly opposite the front door at the end of a wide aisle running from the opening into the sanctuary from the vestibule was the pulpit. Extending from the pulpit on both sides around the inside perimeter of the church were twenty-two box pews each providing seats for six persons. In the center of the building and of the aisle from the front door to the pulpit was a stove. On either side of this aisle in the hollow center of the sanctuary apparently there were benches for those who were not pew-holders. It is believed that the interior woodwork of the building was left in its natural condition, unpainted and undecorated, as also probably was the exterior. The pew next to the pulpit was reserved for the minister. The others were rented at one time by members with the familiar names of today's descendants including Babcocks, Burdicks, Clarkes, Gavitts, Langworthy's, Larkins, Maxsons, Potters, Saunders, Stillmans and others.

Three governors of the Colony of Rhode Island, all Seventh Day Baptists with Westerly connections headed the Government viz. Benedict Arnold who as second governor succeeded Roger Williams, Richard Ward and his son Samuel Ward. The home of the latter stood at the corner of Langworthy and Shore Roads.

Seventh Day Baptists from Westerly and vicinity joined in the formation of Brown University in 1764 which was called at the time Rhode Island College. Samuel Ward served on its Board of Trustees from its founding and was one of the first to sign its petition for a charter. Rev. Joshua Clarke and Deacon John Tanner also were trustees and Dr. Joshua Babcock, Westerly's first postmaster, host to Benjamin Franklin on a visit of the latter to Westerly, was a fellow of Brown University from its founding to his death in 1783. His home still stands on Granite Street and is now occupied by Mrs. Orlando R. Smith Jr.

From the beginning the original settlers were members of the Colonial Assembly: Tobias Saunders serving from 1669 at sessions during the years ended in 1690; Rev. John Crandall beginning in 1670 through 1671; Nickolas Cottrell in 1670; Suball Paynter every year from 1670 through 1677 except 1671; Rev. John Maxson in 1670 and for several consecutive terms beginning in 1687; Rev. Joseph Clarke from 1678 through 1708 for intermittent terms; Robert Burdick in 1680 and 1685 and of course many others throughout the Colonial period until 1790.

Seventh Day Baptists in Westerly and vicinity throughout the entire three hundred years of its history have been prominent in all fields of endeavor and leaders in local, state and national affairs. I do not minimize their accomplishments as I have directed your thoughts to earlier days.

These then were the settlers of Westerly who braved the hardships of pioneer life in the wilderness of Western Rhode Island and who by their courage and imagination carved out a community within whose bounds a progressive civili-

zation was developed. Their strong characters and reliance upon God at all times have provided us today with a heritage both inspiring and well worth emulating.

### A Review of Articles

(Continued from page 10)

sions, and the persecutions to which its observers have been exposed, to show that the change of the day has withdrawn from the institution the sanction of God's authority, has given occasion for men to deny the soundness of Protestant principles, has strengthened the hands of papacy by allowing the authority of tradition, has laid a heavy burden upon the Jew and prejudiced his mind against the reception of Christianity, and has done injustice to all those who adhere strictly and conscientiously to the fourth commandment. . . . At the same time that we shall endeavor to state our views with distinctness, and defend them with becoming zeal, we are determined that those who differ from us shall have no occasion to complain of unkindness or unfairness."

The paper as planned would have frequent biographical sketches of influential Sabbath keepers in this and other countries.

The following are also quotations from the editorial: "The benevolent and reformatory movements of the day will receive a full share of attention. We shall not fail to look with deep interest upon any efforts which seem likely to improve the condition of the masses of society, to diffuse knowledge, to reclaim the inebriate, to enfranchise the enslaved, and to make known those gospel truths which are the foundation of everything valuable to individuals or communities. . . . A reform is needed — and an entire and radical one it would be — which shall bring us to the Word of God as the sufficient directory in all matters, and exalt that above any of the inventions of men. Such a reform would strike at the root of our difficulties. It would remove all those evils, in the church, in society, in the world at large, over which good men now mourn."

"A portion of our paper will be de-



voted to religious, literary, and scientific subjects."

"In the Intelligence Department we design to present the most important items of foreign and domestic intelligence."

The plan so clearly presented in the "Introductory" was immediately entered into in the first issue of the paper.

The subjects of some of the religious articles are: Sanctification of the Sabbath, Methodist General Conference on the Sabbath, The Second Advent and the Sabbath, The Bible, Anecdote of Luther, and Walking with God.

There are several items and articles from our churches and fields. A letter from Rev. J. L. Scott told of a second visit that he made to Fulton County, Ill., as our missionary. Resolutions appear from the Hayfield, Crawford County, Pennsylvania, Church when their pastor, Rev. Thomas B. Brown, was about to leave them at the conclusion of four years of service. Rev. N. V. Hull wrote of additional and valuable accessions to the ranks of Sabbath keepers at Clarence, N. Y. He wrote, "I am still laboring in the cause of Sabbath reform, with the best prospects to cheer me that I have ever enjoyed. I feel my whole soul engaged in the work." Elder S. S. Griswold wrote from Independence, N. Y., March 12, 1844, of a revival in that church conducted by himself and Elder James H. Cochran. "Not aiming to excite the passions," he wrote, "we enforced the plain truth of the Bible, until it produced its effect. Backsliders cried for mercy, prodigals returned, and those at ease in Zion trembled. The anxious seat was crowded with sinners inquiring what they must do to be saved." Elder Griswold baptized twenty persons.

On the fourth page is a long article taken from the Baltimore American about Morse's Magnetic Telegraph that had just been perfected and used. The writer of the article was thrilled as he wrote of the conveying of news from the Democratic Convention in Baltimore to Washington, as soon as it was announced in Baltimore. He wrote, "All this is calculated to put

us upon the inquiry into the future agency of the wonderful contrivance which thus, without metaphor, annihilates both time and space."

Under "Congressional Doings" is the statement that in the Senate "a bill was introduced to purchase and construct Morse's Electro-Magnetic Telegraph between Baltimore and New York." Also that memorials were presented in the Senate "for and against the annexation of Texas to the Union." In four other paragraphs information was given about the bill presented for the annexation of Texas, and discussions of the subject.

Nearly a column of the paper is given to "New York Prices Current." Here are quoted prices of ashes, bark, bottles, bristles, coal, coffee, cotton, cloth, drugs and dyes, feathers, fish, fruit, grain, hemp, hops, iron, lumber, naval stores, provisions, rags, seeds, tin, wool, etc.

There was begun in this first Recorder the Obituary Department, that has continued through the century. Three obituaries were given: Mrs. Susan Burdick of Milton, W. T.; Mr. Hiram Fenner of "White Water, Walworth Co., Wisk."; and Mr. Christopher Brown of Hopkinton, R. I.

In the last column of the paper is a list of the local agents of the Recorder, in fifty-seven localities in eleven states and territories.

Knowing of the great value the Sabbath Recorder has been to us through the century, we appreciate the wisdom of the course marked out by the first editor in the first issue of the paper and so faithfully carried out during the many years of his service as editor.

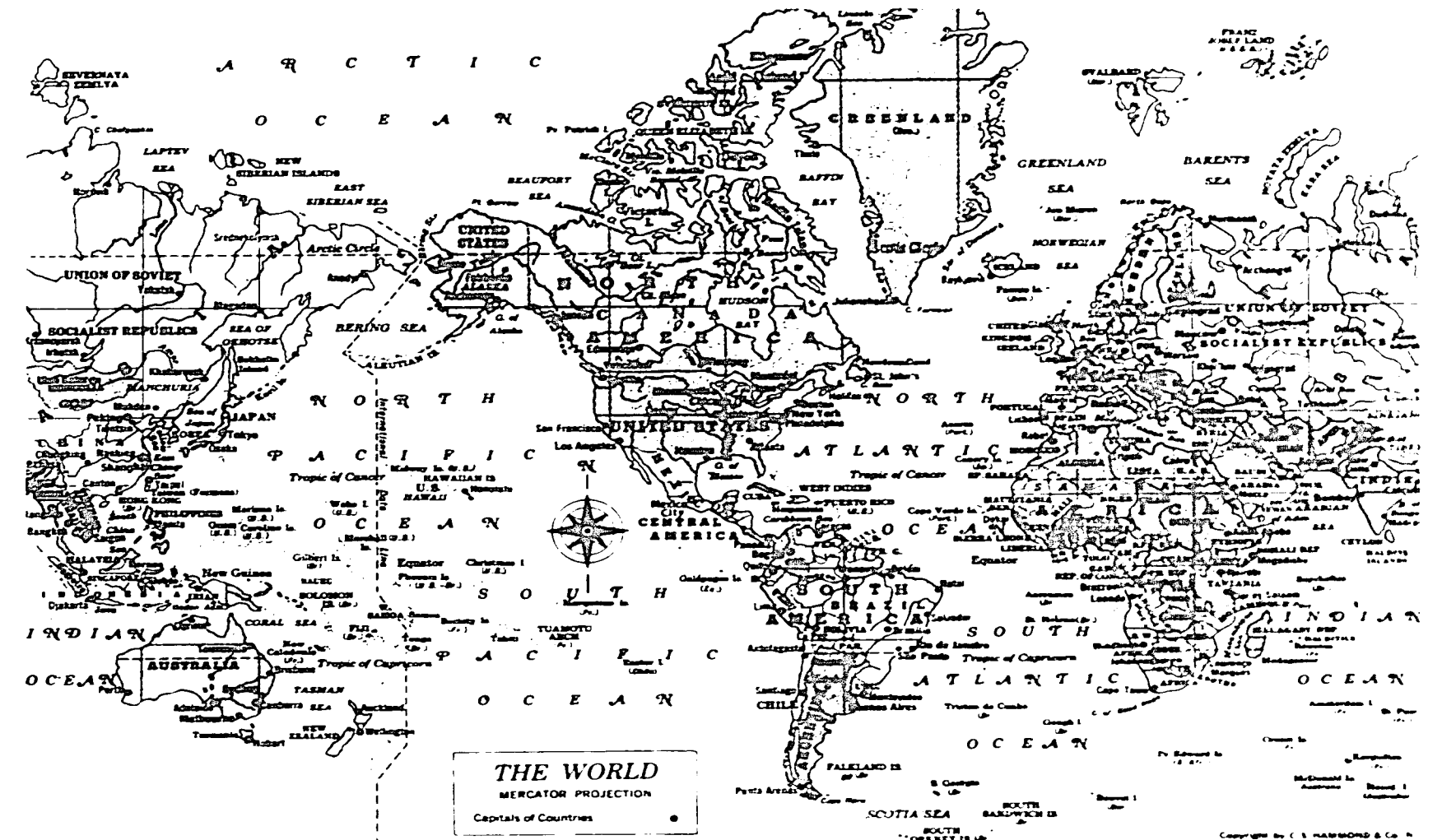
**From a Lone-Sabbathkeeper**

Inclosed you will have my check for four dollars to cover a year's subscription to the *Sabbath Recorder*. I have taken it for many years and would not want to be without this contact with our denomination.

Susie M. Ford  
Greenwood, Ind.

**Worldwide Work of Seventh Day Baptists**

The *Sabbath Recorder* has always been a missionary magazine. There is a close connection between foreign mission growth and the constant emphasis on and promotion of foreign missions. When this journal was started 125 years ago, Seventh Day Baptist foreign mission work had not yet begun although the Missionary Board had been organized. Three years later (1847) a mission was established in Shanghai, China, which prospered until forced underground by the Communists. During the history of the *Sabbath Recorder* (and partly because of the support fostered by its news columns) churches and conferences have sprung up and grown around the world, and a World Federation of eleven conferences has come into being.



**Members of the Seventh Day Baptist World Federation**

- Conference of Brazil, S. A.
- Conference of Burma, Asia
- Conference of Central Africa
- Conference of England
- Conference of Germany
- Conference of Guyana, S. A.
- Conference of Holland
- Conference of Jamaica, W. I.
- Churches of Mexico
- Churches of New Zealand
- Conference of the United States

**Church Membership by Countries**  
(Figures from 1968 Yearbook)

Africa .....	3,338
Brazil .....	1,107
Burma .....	520
England .....	64
Germany .....	76
Guyana .....	149
Jamaica .....	1,055
Mexico .....	478
Netherlands .....	97
New Zealand .....	58
United States of America .....	5,623

Total ..... 12,564



# The Sabbath Recorder

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On the opening day of the 1969 Conference session (Aug. 11) President Leland Bond in his address showed how, with Purpose, Program, Procedure, Priority, and Enthusiasm, the S.D.B. rocket can ignite and climb as this picture shows.