DENOMINATIONAL BUDGET
Statement of Treasurer, March 31, 1952
Receipts
March 6 months
Balance on hand Mar. 1 $ 84.40
Adam Center 84.00
Albion 50.00
Alfred, First 764.48
Alfred, Second 341.25
Associations and groups 187.65
Battle Creek 1,616.26
Berlin 16.00
Boulder 153.45
Brookfield, First 40.00
Brookfield, Second 13.49
Chicago 94.50
Daytona Beach 103.25
Denver 118.02
De Ruiter 219.00
Dinuba 10.00
Dodge Center 274.69
Edinburgh 31.05
Erin 31.00
Friendship 26.00
Grafton 10.00
Hammond 48.25
Hebron, First 31.15
Hopkins, First 212.15
Hopkinton, Second 26.00
Independence 108.00
Indianapolis 30.79
Individuals 50.00
Irvington 230.00
Jackson Center 15.00
Little Genese 149.63
Little Prairie 1.40
Los Angeles 79.00
Lox Creek 181.70
Marlboro 75.00
Middle Island 16.81
Milton 891.16
Milton Junction 152.65
New Auburn 212.67
New York City, First 87.63
North Umpqua 266.18
Nortonville 106.50
Pawcatuck 982.35
Philadelphia 13.00
Piscataway 11.00
Plainfield 702.73
Putnam County (Fla.) 702.73
Richburg 88.00
Richie 35.00
Riverside 916.73
Roanoke 2.00
Rochester 27.00
Rockville 68.61
Salem 48.60
Salisbury 58.00
Shiloh 150.00
Stone Fort 7.00
Verona 21.00
Willington 10.00
Washington 140.00
Watertown 47.55
Welton 10.00
White Cloud 24.89
Wilkes-Barre 25.00
Total $ 8,204.28
$26,825.32

Disbursements
Missionary Society $2,593.41 $ 328.81
Tract Society 1,000.98 22.00
Board of Christian Education 1,352.73 27.00
Women's Society 30.82 42.00
Historical Society 183.38 9.50
Ministerial Retirement 504.31 784.67
B. D. B. Building 210.38 4.50
World Fellowship and Service 42.21
General Conference 1,081.38 21.00
Relief Appeals 191.16
Balance on hand 76.64
Total $6,776.64 $1,427.64

COMING EVENTS
Quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, Pawcatuck Church, Westerly, R. I., April 27, 1952, at 2:00 p.m. H. R. C.
May Fellowship Day — May 2, 1952.
Annual Seventh Day Baptist Ministers' Conference — Brookfield and Leonardville, N. Y., May 5-8, 1952. The conference probably will open Monday evening and close Thursday noon.
New England Seventh Day Baptist Youth Fellowship — Sabbath night, May 10, 1952, at Westerly, R. I. — Bill Barber, Secretary-Treasurer.
Northern Association — The spring session of the Northern Association will meet May 23-25 at Jackson Center, Ohio. The first service will be on Friday at 8 p.m., EST, and the session will close with business at the Sunday morning fellowship breakfast. M. B., Sec'y.

SABBATH RALLY DAY
MAY 17, 1952
Program plans will appear in the Sabbath Recorder of April 28.
IN THIS ISSUE

Editorials: Inaugural Ceremonies at Salem

Features: College Presidents to Address Ministers’ Conference

The regular Sabbath morning worship of the Salem Seventh Day Baptist Church was planned by Dr. Loyal F. Hurley, pastor of the Church, as an “Inaugural Church Service” program. President Kenneth Duane Hurley inaugurated as president of Salem College on April 4, 1952.” At 10 o’clock the sanctuary of the Salem Church was filled to capacity with interested officials of Salem College, members of the board of directors, the faculty, and student body, as well as visiting guest and townspeople. The worship was conducted by Pastor Hurley assisted by Dr. Wayne R. Young, R. Rood of the School of Theology, and Dr. Alvin R. Keppel, president emeritus of Salem College, who offered the spoken prayer, and the editor

College Presidents to Address Ministers’ Conference

Tuesday afternoon, May 6, the Ministers’ Conference meeting in Brookfield, N. Y., will be host to two distinguished guests from the denominational scene in what promises to be one of the highlight sessions of the conference. At this meeting President Carroll L. Hill of Milton College and President K. Duane Hurley of Salem College will discuss the problems and goals of the Church-related college. Ministers who are nearly all alumni of one of these two liberal arts institutions will hear an analysis of the role of Christian higher education as related both to contemporary society and the program of the Christian Church.

President Hill has been known to many Milton students first as pastor of the Seventh Day Baptist Church at Milton, as member of the college board of trustees, and as president of the College. Only recently installed in his present office, President Hurley is better known to Seventh Day Baptists at large through his work for two years as editor of the Sabbath Recorder. Both are graduates of the institutions which they now serve.

Rev. Everett T. Harris will preside at this session. — Contributed.
A Few Impressions

It was the privilege of a lifetime to attend the inauguration of K. Duane Hurley, the seventh president of Salem College, Salem, W. Va. Particularly is this true since the last inauguration was held forty-three years ago and Dr. S. O. Bond, the sixth president, served for thirty-two years. We hope for the seventh president the longevity of the sixth. Consequently, it was the privilege of a lifetime since it would be quite unusual for some of us to be present for another inauguration.

One feature of the inaugural preparations which was in evidence on every hand was the many thoughtful courtesies extended to the representatives and guests in attendance. The inaugural committee, consisting of Henry L. Ash, Harley D. Bond, Edwin J. Bond, Miss Elizabeth Whipple, Cecil H. Underwood, and Mrs. T. Edward Davis, is to be commended for its well-laid plans for the inaugural ceremonies. We were informed by one of the Salem College professors that Mrs. T. Edward Davis, for many years secretary to the college president, was responsible for the working out of many of the details and for the smooth operation of much of the planning.

The outstanding impression from the inaugural ceremonies which remains with us is that Salem College is recognized as a Christian institution, that the officials of the college, the faculty, and especially the new president, all have a vision of the mission of a Christian college. It seemed to us that the program of the inauguration was but an enlargement of Christ's vision of the spirit of resolution to aggressively promote the interest of the Founder and Great Head of the Christian Church, Jesus Christ, which Jesus Christ's words and actions were made to our dependence upon God and the inspiration of His Holy Spirit in the carrying forward of plans for a larger growth and a more effective service in the building of Christ's kingdom upon earth. The spirit of a fresh dedication to this the greatest cause on earth, was evident on every hand.

Dr. Alvin R. Keppel in his address on "The College as Interpreter and Prophet" spoke with insight and clarity concerning present-day conditions which confront every Christian institution in our land and with keen discernment as he unfolded the role of the Christian college "as Interpreter and Prophet," to each of which letters he ascribed a duet of qualifications, which the new president possesses.

In his charge to the new president Dr. Jennings Randolph, representing the Board of Directors of Salem College, led all of us in a well-laid acrostic, which should further awaken us to the necessity of "Keeping a Christian College Christian."

We hope to have some of these addresses for publication in the Sabbath Recorder.

THE SABBATH RECORDER

"OPERATION 'SABBATHKEEPING'"

Friday night: Emphasis on individual Sabbathkeeping
Sermon or discussion of filmstrip
Sabbath school: Family Sabbathkeeping as a part of the lesson
Church: Sabbath as a day of universal rest
"The Sabbath was made for man" (10-11-52) (3) Witness Suggested Scripture (See letter)
Suggested hymns (See letter)
Young people's meetings: Adventuring Rally
In business and profession
In school and social life
In helping others
The above suggested outline for Sabbath Day emphasis is presented by the Committee on Sabbath Promotion of the Tract Board of which Corresponding Secretary Frank R. Kellogg is chairman.

A letter giving fuller details of plans and suggestions will be sent by Mr. Kellogg to pastors and wardens of pastorless churches at an early date. It is hoped that these may be found useful and the observance of Sabbath Day Rally may prove to be a great blessing.

HARGIS RESIGNS TO DO GRADUATE WORK
Rev. Ronald I. Hargis, executive and correspondence secretary of the Seventh Day Baptist Board of Christian Education, has resigned, effective September 15, 1952, in order to work toward a doctorate in Religious Education, according to recent word from Rev. Albert N. Rogers, president of the board.

"The Board of Christian Education at its quarterly meeting on Sunday afternoon, April 20, accepted very reluctantly Secretary Hargis's resignation," stated President Rogers. Rev. Mr. and Mrs. Hargis will continue their Church visitation for the board until Pre-Conference Retreat time. He will serve as director of the retreat and carry forward the special interests of the board during Conference, according to Rogers.

Mr. Hargis will enter upon further graduate study at the Pacific School of Religion at Berkeley, Calif. He and Mrs. Hargis will reside in Fresno, Calif., where he has accepted a call to serve a Church on a part-time basis.

"The Board of Christian Education appointed a special committee to study the matter of secretarial arrangement," concluded President Rogers.

THE SABBATH RECORDER

"A BIT OF HISTORY"

In 1745, or before, a company of Christians was organized into the Shrewsbury Seventh Day Baptist Church at a village named Squan, in Monmouth County, N. J. It was only a few miles from the present-day resort town of Asbury Park. In 1789, for various reasons (which included the use of a hotel by Indians and some deprivations of Indians and renegade whites in their vicinity), they left their New Jersey home and started west. They stopped first in Woodbridge, Pa., then went on to White Day Creek in northern West Virginia, and finally located in Salem. Here they laid out the village, built a fort, and dug the first well on what is now the parsonage lawn. Thus Salem is the outgrowth of the migration of the Shrewsbury Seventh Day Baptist Church.

As the community grew, people of various faiths settled here. Life was often hard, opportunities for advancement were few; and educational advantages were very meager. But these pioneers were hungry for the privileges of education both for themselves and for their children.

People of the community first asked and the Methodist denomination to establish a college in Salem. But the Methodists decided to place their school in Buckhannon, West Virginia. So the Salem Seventh Day Baptists were encouraged to establish such a school. They did so in 1888, the first president being the pastor of the Salem Seventh Day Baptist Church. Therefore this Church is not only the founder of the town of Salem, but the mother of Salem College as well. It seems to be altogether fitting that the inauguration of a new president of Salem College should be made an occasion of thanksgiving and dedication by this Church. Let every worshiper join in earnest prayer for God's blessing in this sacred hour. — Church Bulletin.

197
AN ORIGINAL TRANSLATION
By Rev. Melvin G. Nida
Editor, The Helping Hand

Daniel 13

(This chapter number is used only as a convenient way of denoting this portion translated from an Ur-Behrang manuscript. This translation is taken directly from The Geist, which is the property of the translator and will not be loaned under any circumstances. Please do not ask. It is only fair to state that the material is taken is considered by many to be aporyphical or pseudo-pigraphical. This is a personal translation freely rendered so as to be made more obtuse at several points. The implications cut very sharply and might cause concern in the peaceful minds of some.)

And I, Daniel, saw in my visions by night several apparitions that made me shiver and quake. Of all the visions I have seen, these were more terrible.

Behold, there arose out of a little crystal clear pool, a huge beast, which had entered the crystal clear pool. And this formless beast from the great sea said, "We are brothers. I am the great beast that declares when a man has lived out his useful life and when he is suffering too much. I am the great beast that uses painlessly take life from the one who is suffering or useless in the world." And the beast from the great sea spoke on, "You, my brother, are the beast that takes away the right of men to determine what they shall think. You kill men's minds while I kill their bodies." And the beast from the great sea spoke yet once more to the beast in the little pool, "We are brothers."

And I, Daniel, saw another formless shape arise from the great sea. And this terrible shape spoke with the voice of thunder and said, "What I have spoken is true and can never be annulled." And this terrible shape from the great sea yet once more and said, "Thou art my son, Shape-from-the-little-pool. Come to me. I say what is truth. I determine what is good and what is evil and what is human. I destroy all crystal clear waters where I am supreme. Come home to me, my son."

And yet a third shape arose from the great sea more terrible, and huge, and awful. The formless shape of this beast was so terrible that all has gone from me and I am without life. And I know not what is true. And the head of this shape the other shapes did quake and a red shadow was cast over the sky. But once it spoke in a voice of many, many waters to the shape in the little pool and to the other formless shapes. It said, "I am the god whom thou all must serve. There are no more crystal clear pools to cause me alarm."

And I, Daniel, heard instructions in the night from Him who sits upon the Throne and rules over all. The voice was tender and pleasing, yet firm and determined, "O son of man, do thou the formless shapes with all the strength that I shall give thee. Fight thou the formless shapes to the last bitter drop of blood that flows in thy veins. Fight thou until thy life is gone. To fall prey to these formless shapes is more terrible than death itself."

And I, Daniel, awoke and behold it was a formless beast from a crystal clear pool, methinks I can almost see a formless shape therein and my spirit cries out to the Eternal God to give me strength to fight it.

THE SABBATH RECORDER

KEEPS CHRISTIAN LEADERSHIP CHRISTIAN
By Dr. Loyd F. Hurley
Pastor, Seventh Day Baptist Church, Salem, W. Va.

(Sermon preached at the Inaugural Church Service in the Salem Church, April 4, 1952.)

To found a college is a difficult undertaking; to maintain it, keeping up year by year with equipment and finances, is still more difficult; but to keep a Christian college Christian is the supreme problem facing the institution. Let us begin far from our theme in hope that we may find it again, somewhere, sometime.

The American College

It is a commonplace of our knowledge of education to recognize that the American college is a child of the Church. Nearly all of our oldest scholastic institutions were founded by the Church expressly to provide an educated ministry. Many besides prospective ministers attended these schools, of course, thus laying the foundation of an educated and intelligent citizenry. Education has been defined as the process for prolonging the period of infancy, the method of extending life and learning for life. A college is an institution to prevent one's intellectual clay from hardening too quickly, to train in men a certain pliability of mind until greater grasp and accuracy in knowledge is acquired. But the early American college was a Christian institution where the search for truth was carried on in a Christian atmosphere.

In process of time our state universities were established, schools that were naturally divorced from Church and religion. They are invaluable in the field of technical education, both scientific and cultural, but from their very nature they are lacking in that religious training that is supposed to carry on the moral aims.

In the December, 1951, issue of the magazine, "Christian Education," there is given something of a definition of a Christian college from which I quote: "A college, or an individual, becomes progressively and distinctively Christian when its formless shapes are more terrible than death itself."

And I, Daniel, awoke and behold it was a formless beast from a crystal clear pool, methinks I can almost see a formless shape therein and my spirit cries out to the Eternal God to give me strength to fight it.
Science Is Not Enough

The educational discipline of science is tremendous. There is an accuracy about it, mathematical and technical, that is tremendous. There is an accuracy about natural law. Its methods of demonstration are convincing. It is a world of nuclear giants and ethical infants.

How clearly this was impressed upon me by my experience with the best high school professor I ever had! In school and out of school he was my friend. He taught me to play the guitar; gave me a violin if I would learn to play it; started me in the study of German; and gave me the first Bible I ever owned. Later on after I had been the principal of the school where he had taught me, I came back from the West urging me to go to Pasadena with him and enter a principal-ship there. He was then high up in the Pasadena school system. I declined his offer and went to follow God in New York State. Some years later I attended our General Conference in California and made a special trip to Pasadena to visit my friend. Imagine my consternation to learn that he was a convict in San Quentin Prison! Whether or not he was "tramped," as he said, I shall probably never know. He did go out of prison some years later, while he was still a prisoner, and learned of his activities while in San Quentin. He had organized the school system of the prison, so that they had given over 6,000 different courses of study in that institution. In that conversation with him I could have staffed any college and university in our country from the inmates of San Quentin.

No, science and secular education are not enough. We need morality above all else. Look at our beloved nation, shocked apart from conscience, disorganized, its voice is imperative. It must be done than in any other time.

Yes, We Need Morality

Conscience, however imperfectly developed, does have its word about right and wrong. It lies in a realm entirely apart from science. It cannot be seen with out eyes, nor heard with our ears, but its voice is imperative. It speaks as the authority of our total personal self and says, "I will do so." It does not declare the fact of our duty, but it always adds an additional recognition about our life in the future. It seems to say: If I do my duty, and obey this 'Stern Daughter of the Voice of God,' I shall be a stronger, better, finer person tomorrow. If I am not strong enough some pangs I shall be a weaker personality and the days to come will find my soul in jeopardy." By some process this inner monitor must be clarified and strengthened in the leaders of men, or civilization is lost. And where can it better be done than in a Christian college?

But morality is not enough!

Idealism Needed

Someone has said, "What this country needs is not New Deals, Fair Deals, Square Deals, but Ideals!" This is more than the mere "oughtness" of God's voice. It is a recognition of "the world that ought to be," rather than "the world that is!" And here again we are dealing with a world which is entirely above and apart from sense perception. With which eye does one see the light of truth and aspiration? With which ear did Dr. Schweitzer hear the call of the black natives of the Lambereu? That voice sounded so clearly in his ear, or in his soul, that he left his concerts of Bach music, his philosophy and theology, to give himself in sacrifice to the black man's need, and to make the world that ought to be in that music? Over it to ought to be noticed that no scientific experiment or analysis can either create or discover these visions of "the world that ought to be"; no one can learn guarantees that one will follow the vision of the soul.

Caught, Not Taught

The deepest experiences of men, religion, moral courage, and the vision splendid, are caught rather than taught. No one can explain how it is done, but somehow power passes from one life to another. Some day, the soul of man is suddenly illumined by the mystical experience of God Himself. Isaiah in the temple, and Saul on the Damascus road, are cases in point. They are living demonstrations of the statement in Proverbs: "The spirit of man is the candle of the Lord." Something within men, touched by the divine fire, suddenly bursts into flame. They are henceforth not only illumined in the future, but become a veritable light of God for others.

Usually, however, such illumination of the soul of man is not direct from God, but through the words of other men. If I am not strong enough some pangs I shall be a weaker personality and the days to come will find my soul in jeopardy." By some process this inner monitor must be clarified and strengthened in the leaders of men, or civilization is lost. And where can it better be done than in a Christian college?

But morality is not enough!

Idealism Needed

Someone has said, "What this country needs is not New Deals, Fair Deals, Square Deals, but Ideals!" This is more than the mere "oughtness" of God's voice. It is a recognition of "the world that ought to be," rather than "the world that is!" And here again we are dealing with a world which is entirely above and apart from sense perception. With which eye does one see the light of truth and aspiration? With which ear did Dr. Schweitzer hear the call of the black natives of the Lambereu? That voice sounded so clearly in his ear, or in his soul, that he left his concerts of Bach music, his philosophy and theology, to give himself in sacrifice to the black man's need, and to make the world that ought to be in that music? Over it to ought to be noticed that no scientific experiment or analysis can either create or discover these visions of "the world that ought to be"; no one can learn guarantees that one will follow the vision of the soul.

Caught, Not Taught

The deepest experiences of men, religion, moral courage, and the vision splendid, are caught rather than taught. No one can explain how it is done, but somehow power passes from one life to another. Some day, the soul of man is suddenly illumined by the mystical experience of God Himself. Isaiah in the temple, and Saul on the Damascus road, are cases in point. They are living demonstrations of the statement in Proverbs: "The spirit of man is the candle of the Lord." Something within men, touched by the divine fire, suddenly bursts into flame. They are henceforth not only illumined in the future, but become a veritable light of God for others.

Usually, however, such illumination of the soul of man is not direct from God, but through the words of other men. If I am not strong enough some pangs I shall be a weaker personality and the days to come will find my soul in jeopardy." By some process this inner monitor must be clarified and strengthened in the leaders of men, or civilization is lost. And where can it better be done than in a Christian college?

But morality is not enough!

Idealism Needed

Someone has said, "What this country needs is not New Deals, Fair Deals, Square Deals, but Ideals!" This is more than the mere "oughtness" of God's voice. It is a recognition of "the world that ought to be," rather than "the world that is!" And here again we are dealing with a world which is entirely above and apart from sense perception. With which eye does one see the light of truth and aspiration? With which ear did Dr. Schweitzer hear the call of the black natives of the Lambereu? That voice sounded so clearly in his ear, or in his soul, that he left his concerts of Bach music, his philosophy and theology, to give himself in sacrifice to the black man's need, and to make the world that ought to be in that music? Over it to ought to be noticed that no scientific experiment or analysis can either create or discover these visions of "the world that ought to be"; no one can learn guarantees that one will follow the vision of the soul.

Caught, Not Taught

The deepest experiences of men, religion, moral courage, and the vision splendid, are caught rather than taught. No one can explain how it is done, but somehow power passes from one life to another. Some day, the soul of man is suddenly illumined by the mystical experience of God Himself. Isaiah in the temple, and Saul on the Damascus road, are cases in point. They are living demonstrations of the statement in Proverbs: "The spirit of man is the candle of the Lord." Something within men, touched by the divine fire, suddenly bursts into flame. They are henceforth not only illumined in the future, but become a veritable light of God for others.

Usually, however, such illumination of the soul of man is not direct from God, but through the words of other men. If I am not strong enough some pangs I shall be a weaker personality and the days to come will find my soul in jeopardy." By some process this inner monitor must be clarified and strengthened in the leaders of men, or civilization is lost. And where can it better be done than in a Christian college?

But morality is not enough!

Idealism Needed

Someone has said, "What this country needs is not New Deals, Fair Deals, Square Deals, but Ideals!" This is more than the mere "oughtness" of God's voice. It is a recognition of "the world that ought to be," rather than "the world that is!" And here again we are dealing with a world which is entirely above and apart from sense perception. With which eye does one see the light of truth and aspiration? With which ear did Dr. Schweitzer hear the call of the black natives of the Lambereu? That voice sounded so clearly in his ear, or in his soul, that he left his concerts of Bach music, his philosophy and theology, to give himself in sacrifice to the black man's need, and to make the world that ought to be in that music? Over it to ought to be noticed that no scientific experiment or analysis can either create or discover these visions of "the world that ought to be"; no one can learn guarantees that one will follow the vision of the soul.

Caught, Not Taught

The deepest experiences of men, religion, moral courage, and the vision splendid, are caught rather than taught. No one can explain how it is done, but somehow power passes from one life to another. Some day, the soul of man is suddenly illumined by the mystical experience of God Himself. Isaiah in the temple, and Saul on the Damascus road, are cases in point. They are living demonstrations of the statement in Proverbs: "The spirit of man is the candle of the Lord." Something within men, touched by the divine fire, suddenly bursts into flame. They are henceforth not only illumined in the future, but become a veritable light of God for others.

Usually, however, such illumination of the soul of man is not direct from God, but through the words of other men. If I am not strong enough some pangs I shall be a weaker personality and the days to come will find my soul in jeopardy." By some process this inner monitor must be clarified and strengthened in the leaders of men, or civilization is lost. And where can it better be done than in a Christian college?
body. He does not necessarily need to be the greatest scholar on the faculty, or have the most brilliant brain, but he does need quality and character showing beyond question that his own spirit is in communion with the Unseen and that, as the candle of the Lord, his inner life is aflame with the divine fire. Only so will he be able to light the candle in other lives.

Keeping the Christian College Christian

The quality of a Christian college, therefore, depends upon the Christian character and spirit of its faculty. Someone has expressed this truth in these simple lines:

“No written word nor spoken plea
May teach young hearts what men should be;
Not all the books on all the shelves;
But what the teachers are themselves.

But if every Christian has the continuous problem and duty of keeping his contact with the Eternal unbroken, and his soul warm with the love of Christ, surely a Christian teacher has such a duty, first for himself and then for his students. A part of the report of the forty-six colleges which met last year at Berea, Ky., is in these words:

“One of the general needs of all college students is that of a constantly deeper understanding of religious truths and a constantly higher concept of values vitalized to the point at which they become the basis for all decisions of life. In a Christian college, these truths and values are found in the Christian religion. The committee agreed upon five items as the attainment of this goal, tools which the students have not acquired to an adequate degree: (1) An understanding of the Bible; (2) an understanding of the institution of the Church, its purpose and role in society, and its history; (3) an understanding of the religious implications of truths in all fields of study and its essential interrelatedness; (4) a keen awareness of and desire to see the implications of the truths of the Christian religion in all areas of life; (5) a desire to meet the issues of life on the basis of these truths or principles.”

But if students need such training the entire faculty needs such a spirit as will make such training seem to be the natural and proper pursuit for all, faculty and students alike. That is, the faculty should be truly Christian both by profession and possession. It will not be enough for the faculty just to attend chapel. Every teacher needs a quiet period daily for his own private devotions, a time when his own candle may be lighted afresh at the divine flame. He needs the stimulus of worship in some Church with other reverent souls, as together they bow in the presence of our common Father and Lord. If every member of the faculty will keep his own past in mind and fire of Christ, then of each one some student will sometime say, “He lighted my candle.”

**The Sabbath Recorder**

**CORRESPONDENCE BETWEEN LONDON AND NEWPORT 1669 - 1689**

By Dr. Corliss F. Randolph
President and Librarian, Seventh Day Baptist Historical Society (Continued)

Mr. William Seller wrote from London to Mr. Hubbard, May 29, 1669, and said:

“There has been a dreadful fire in Southwark last week; it hath burnt the middle part of the town; none knows how it came. — When I have seen your poor earring brother walk in the fear of the Lord honestly, I have thought this well of myself. I, if this brother or brethren be so gracious and holy with those bad principles, how much better would they be than myself if they had my good principles?”

The church in Bell-lane wrote to the church in Newport, May 31, 1676; but on March 1, 1677 they wrote from Fenchurch Street. Mr. Hubbard wrote to Mr. Stennett, June 29, 1678, when he said, “Dear brother, there is a practice started up, out of conscience, that because the world, yes, most professors pray in their families mornings and nights, before meats and after, in a customary manner, and less prayer in their families or at meals publicly, except some are led forth upon some special occasion: saying they find no command in the word of God for it: but for private prayer they are I judge very frequent. I desire your information.”

*On Feb. 12, 1679, Mr. Francis Bamfield wrote to his brethren in Newport, a proposal of a general meeting of brethren from all their churches in England, Holland & America; and Mr. Edward Stennett wrote a postscript in which he proposed the meeting to be on May 14, 1679. But the brethren did not soon agree, and Mr. Bamfield died in prison. Indeed Daniel Varnum, a brother in Newport Church, went over to Lon- don, by word wrote to Mr. Bam- field, Oct. 16, 1680, and informed him that they had 22 members in their church; in another let- ter to Isaac Wells in Jamesc, he informed him of 22 members here in Newport from Virginia, April 2, 1680, in which came 26 souls, 5 of whom were baptized & joined to their church. On December 7, 1681, he wrote to Mr. Stennett, and said, “This brother and I have come two In- dians, an old man and his son, both baptized at Nantucket: the old man was sent forth to preach unto the Indians where he should come, and was to preach at Soconet, over against this island the last first day, where the Indians had warn- ed all the Indians to come. These two Indians came to brother Hiscox’s house, and showed him a letter of recommendation from one Peter Jol- yer, a member of the old church. — The Indians were baptized here this summer by brother His- cox, and the church brake breed with them; they live on Martha’s Vineyard.”

*Mr. Peter Joger had been a schoolmaster to the Indians for many years on the Vineyard; and after he became a Baptist, and joined to the first church in Newport, he removed to Nantucket, where his posterity are respectable to this day. On January 28, 1681, 2. Mr. Hubbard wrote to his brother Thornton at Providence & said, “There is this day a brother here of Martha’s Vineyard, the Isaac Tackkamme, an Indian, who brings word that all there is well. Brother West and his wife, and sister Rogers, and our brother David oakes, an Indian, they stand fast in the faith; and brother Isaac saith his brother and his wife will be next for baptism and the Sabbath.”

*Mr. Joseph Davis wrote from London, Aug. 30, 1685, and said, “Having this opportunity of sending you one of these letters, I am filled with more encouragement to maintain our former Christian acquaintance by writing, being in great doubt that these may be the last. The shad- ows of the evil spirit have been cast out upon Great Britain, and the th' through grace, I am carried above the fear of what man can unto me: yet it is a question to me, who, as to particular persons, shall be called. The devil being come down in a great rage, full of wrath, show- ing that his time is but short to scatter the holy people. I cannot but hope you have so attained the Christian Spirit that you will sympathize with our lamentable condition, which is beyond what my pen can express. You will understand by the bearer, that the glory is departed from England; the zeal for reformation, and who are faithful in their testimony are, in great anti- faithful & reproach. A flood of ungodliness is come in upon us, & I fear Popery, that hateful idolatry, is following after it.” This letter was brought by Mr. William Newland, a brother of Newport Church.

*Doubleust John Thornton who appears to have been Mr. Hubbard’s familiar friend.
From China

Miss Mabel West, who is now visiting in Alfred, has shared with us a letter from one of her former students in Grace School, Shanghai. Miss West says, "This girl was the second of a family to finish our senior high school. That she wishes to keep in touch with her old teachers shows that her life in our school was a happy one.

Dear Miss West:

I am happy that I got your address and can write to you. Many a time I have tried to know something about you but it has been in vain. How do you do?

I have lived in Formosa three years since I left Shanghai. My family has settled here. I have entered National University of Taiwan, majoring in economics.

You need to learn more about the modern and finest economic life. . . .

I need to escape the constant attacks on America that fill the newspapers and radio broadcasts. Formosa is a lovely island, the weather is warm; we may enjoy many favorite fruits, such as pineapple, watermelon, oranges, and sugar cane. Bong-lai rice is a well-known agricultural product in the Far East. The export of sugar cane gives us the foreign exchange we need.

I ride my bicycle to school every day.

I have lived in Tai-pei where streets are well paved. Many people ride bicycles. I ride bicycle to school every day. Our house is of Japanese fashion, small and low. Taiwanese sleep and sit on the tatami that is made of dried straw and used as floor, bed, and seat. Their spoken language is different from ours. They like to imitate the way we live our daily life, so gradually they are assimilated by us.

I'll never forget my middle school life for it is so dear to my heart. The beautiful campus of Grace School, its solemn student Church, the high, overhung bridge, sports teams, dramatic society, strict teachers, are always in my mind.

Now "Grace School" is changed to "Five Love School."

I think another name may be in use now. M. L. W.)

H. R. C.

The SABBATH RECORDER

New Zealand — Australia — Africa

At the time of the issue of this Sabbath Recorder, according to plans, Brother and Sister Church ordained Ronald Barrar, mission worker in the southwestern part of Australia. Their itinerary follows: Sailing from Auckland, New Zealand, Friday afternoon, April 4, and arriving in Sydney, Australia, Tuesday morning, the 8th. Remaining in the vicinity of Sydney until April 15, they then would go to Melbourne, arriving the next day. Leaving Melbourne on Sunday, April 20, by train (they were selling their car in New Zealand, they would arrive in Perth on the 24th. They will remain in Perth until May 10 when they sail, scheduled to arrive in Capetown approximately fifteen days later. From Capetown Mr. and Mrs. Bottoms will go to Nyasaland to visit Rev. Ronald Barrar, missionary in that land, from New Zealand. The time to be spent in Nyasaland is undetermined, depending upon the time of departure of ships from Capetown to New York. It is now expected that they will arrive in New York by the latter part of July.

On the return north to Auckland, Mr. and Mrs. Bottoms revisited some of the people that had been previously contacted, among them the Mauve Sabbathkeepers. They were enheartened, but disappointed in that they were unable, because of illness, to have personal visits. Many calls were made in Paeroa and on Sabbath, March 22, a service was held in the Hare home. Some of the Hare family are members of the Auckland Church. Ten days were spent in Paeroa and Hamilton. It was then necessary to go on to Auckland to make necessary arrangements for their departure from New Zealand.

On their final Sabbath in Auckland the Church ordained Brother Randall Mason to the gospel ministry. He will be a home missionary or field worker for New Zealand Seventh Day Baptists.

Pray for the work of Brother and Sister Bottoms as they continue their labors across Australia and in Nyasaland.

H. R. C.

The SABBATH RECORDER

Statement on Publicity

Regarding Protestant Missionaries Held in Communist China

A number of American Protestant missionaries are presently held in Communist China because it has been impossible for them to get official permission to leave the country. Increasingly unfavorable conditions have made it impossible for most of those remaining to continue any Christian work. With very few exceptions they have sought exit permits in order that they might leave the country, but though such requests have been pending for many months — in some cases more than a year — it is increasingly difficult to secure such permits. They have suffered under the constant attacks on America that fill the newspapers and radio broadcasts and that are poisoning the minds of the people of China against all Americans. They have been forced to bear in silence charges that missions have been the agencies of what is called American imperialism and cultural aggression, that every good work performed in China for more than 100 years has been done to poison the hearts of the Chinese people, and that missionaries have been tools and spies of their own governments.

It is only fair to say that most Protestant missionaries have not been ill-treated, thought they have suffered increasing official hostility and severe nervous strain. In fact, they have managed to get personal contact and specifically been accused of various crimes, ranging in nature from the most ridiculous to the most hideous. The starvation of helpless children, the surrender of refugees to Japanese torturers, the mutilation and murder of hospital patients are but some of such charges. Some missionaries have been brought to trial in so-called People's Courts that appear to be travesties of justice and are cleverly stage-managed, where Chinese associates and friends have often been forced to make accusations in which they have been thoroughly drilled beforehand. They have been forced in most cases to break off all relationships with Chinese Christians; in many cases where they are still permitted even to worship in the Churches. Many have been restricted in their movements; some are under house arrest. A number have been arrested on false or unspecified charges and imprisoned, usually in solitary confinement, for long periods without proper trial or opportunity to defend themselves, and for the most part under unknown but certainly not favorable conditions.

Some missionaries have been deported after these prison experiences, but at least eleven Protestant missionaries are still incarcerated without any opportunity to communicate with their families, who have no certainty that they are still alive. One has died of cancer complicated by extreme malnutrition shortly after the release that had been denied for many months. At least one has died in prison under uncertain conditions. None of these missionaries are prisoners of war in any sense of the word. They are being held contrary to all the practices of civilized nations. Every effort to aid them or even to get definite information as to their whereabouts or condition has met a wall of stone — or a curtain of iron. Such efforts have had little success.

It is only after careful consideration that we have finally decided that we should break the silence we have maintained so long in order that the general public may know this unhappy and unjustifying situation and with the hope that something may be done to release these missionaries who are held against their will in Communist China. — (Issued by the Far Eastern Joint Office, DFM, NCC/USA, as approved by the China Committee, April 3, 1952.)

H. R. C.

Statement on Publicity

Regarding Protestant Missionaries Held in Communist China

A number of American Protestant missionaries are presently held in Communist China because it has been impossible for them to get official permission to leave the country. Increasingly unfavorable conditions have made it impossible for most of those remaining to continue any Christian work. With very few exceptions they have sought exit permits in order that they might leave the country, but though such requests have been pending for many months — in some cases more than a year — it is increasingly difficult to secure such permits. They have suffered under the constant attacks on America that fill the newspapers and radio broadcasts and that are poisoning the minds of the people of China against all Americans. They have been forced to bear in silence charges that missions have been the agencies of what is called American imperialism and cultural aggression, that every good work performed in China for more than 100 years has been done to poison the hearts of the Chinese people, and that missionaries have been tools and spies of their own governments.

It is only fair to say that most Protestant missionaries have not been ill-treated, thought they have suffered increasing official hostility and severe nervous strain. In fact, they have managed to get personal contact and specifically been accused of various crimes, ranging in nature from the most ridiculous to the most hideous. The starvation of helpless children, the surrender of refugees to Japanese torturers, the mutilation and murder of hospital patients are but some of such charges. Some missionaries have been brought to trial in so-called People's Courts that appear to be travesties of justice and are cleverly stage-managed, where Chinese associates and friends have often been forced to make accusations in which they have been thoroughly drilled beforehand. They have been forced in most cases to break off all relationships with Chinese Christians; in many cases where they are still permitted even to worship in the Churches. Many have been restricted in their movements; some are under house arrest. A number have been arrested on false or unspecified charges and imprisoned, usually in solitary confinement, for long periods without proper trial or opportunity to defend themselves, and for the most part under unknown but certainly not favorable conditions.

Some missionaries have been deported after these prison experiences, but at least eleven Protestant missionaries are still incarcerated without any opportunity to communicate with their families, who have no certainty that they are still alive. One has died of cancer complicated by extreme malnutrition shortly after the release that had been denied for many months. At least one has died in prison under uncertain conditions. None of these missionaries are prisoners of war in any sense of the word. They are being held contrary to all the practices of civilized nations. Every effort to aid them or even to get definite information as to their whereabouts or condition has met a wall of stone — or a curtain of iron. Such efforts have had little success.

It is only after careful consideration that we have finally decided that we should break the silence we have maintained so long in order that the general public may know this unhappy and unjustifying situation and with the hope that something may be done to release these missionaries who are held against their will in Communist China. — (Issued by the Far Eastern Joint Office, DFM, NCC/USA, as approved by the China Committee, April 3, 1952.)

H. R. C.

Our Servicemen Where They Are

Stonefort, Ill.
Pt. Claude H. Lewis, NG26573020
Co. L, 130th Inf., 44th Inf. Div.
Camp Cook, Calif.

Cpl. Hubert O. Lewis, US16163788
Station Complement 8031st
APM 317
San Francisco, Calif.
OPEN LETTER FROM THE WOMEN'S BOARD

Dear Christian Women:

Would you care to know what the Women's Board is doing or planning to do with the money which you have been sending?

When the new board took over in October, 1951, we had no obligations thrust upon us by the former board. We have been progressing slowly in order to determine how best to use your money for the advancement of our Christian work. We deeply appreciate your generosity and faith in giving without any commitments. We have now decided on some projects which we feel are worthwhile and we hope you will also.

Let us explain how funds in our treasury are classified.

First, we have a general fund to take care of the running expenses of the board, such as publishing the bimonthly newsletter, sending delegates to conventions, expenses of house trailer, now in use on the Florida field; tuition for students of Christian education courses in Salem College; Conference expense, which includes that of a speaker for the women's program, books, and literature for your inspection and use; and printing of our annual report, both for distribution and publication in the Year Book.

Just recently, as requested by the denominational Planning Conference, we have spent quite a sum from this fund in securing names for a complete list of Seventh Day Baptist Church members and in buying filing cabinets and cards so that the list may be kept up to date and in good order. This list is for the use of any of our denominational boards or agencies.

Second, there is an evangelistic fund, which is, as the name implies, for the promotion of the Word wherever possible. This fund we hope to build up right now, in order to carry out the new projects which we are undertaking.

Third, believing that religious education for our young people in college is a good investment we paid $59 toward tuition for the present semester for such training at Salem College. This amount did not take care of all the requests for this semester; we hope to do this much, and preferably more, twice yearly, if funds permit.

Now that you have before you our plans, do you feel that you could possibly increase the amount you have been sending? If you have not been contributing, could you help in some way to support the Lord's work through the Women's Board? If you have a preference as to how the money is to be spent, please designate it; if not, the board will place it where it is most needed.

Yours in the Master's work,

(Mrs. Lloyd) Leo Lukens,
Chairman, Ways and Means Committee.
April 2, 1952.

Inaugural Photos

The Bell Studio, Bridgeport, W. Va.

THE SABBATH RECORDER

Children's Page

Dear Wendy:

I have just returned from Easter service at the Methodist Church. Before the service, the church had a prayer for the children. Today there were more than twice as many children to listen. The pastor said he wished he could have that many children every week. He told about a caterpillar which slowly crept up the trunk of a tall tree and then nearly to the end of a branch and there spun a cocoon fully a pretty leaf. Then the pastor held up the empty cocoon in one hand. In the other hand he held up a framed glass under which was the butterfly which had come out of the cocoon. "Who taught the caterpillar to make the cocoon?" the pastor asked. Several children answered, "God." Then the pastor talked with them about how God is the Creator of all people and all things.

I am hoping to receive another letter from you soon.

Lovingly yours,

Mizpah S. Greene.

Dear Mrs. Greene:

We have been looking for signs of spring. I saw four robins yesterday. The flowers in our front yard are coming up. We saw some sap buckets on the trees.

We made a Palestine house in release time class. We are going to make a synagogue, too. We played synagogue school.

Your friend,

Chris Van Horn

Brookfield, N. Y.

Dear Chris:

Spring is rather slow in coming here in Andover. The weather keeps rather cold, and we are still warned that we may have more snow. My crocuses are budding but I'm afraid it will be several days before they are in blossom. I returned Thursday from Bridgeton, N. J., where crocus and primrose are full bloom in my son's garden. I have seen quite a number of robins around here but it seems to me they act as if they were rather cold. Perhaps I read too much into that because I shiver every time I go outdoors, especially today.

My eight-year-old grandson in Bridgeton has a name pronounced like yours but it is spelled with a K, "Kris." His two sisters are Karen and Kathy and their dog is named Kelly. How is that for K's? Please write often.

Yours with love,

Mizpah S. Greene.

Dear Mrs. Greene:

I hope your wish was granted and that your narcissus is in bloom on this Easter Day. I hope that the sun is shining instead of the cold rain we are having here.

Our school was also closed for a week because of the rain. Most of them had measles, some had mumps, and others the flu.

Yes, I am looking forward to spring weather and the flowers. The grass shows that it is not far off. One of my little neighbor boys is hoping it will soon be high enough to mow. He has mowed my lawn and the church lawn two summers already and does a fine job.

Hoping to hear from you again and often, I remain

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I read the letters from Diane Avery and Barbara Cruzan in the Sabbath Recorder. I know Diane and I am looking forward to meeting Barbara this summer.

In Christian Comrades we have been studying about Seventh Day Baptist Churches, pastors, and missions all over the world. We made a big map of the United States and put the associations and Churches on it. We are going to make a scrapbook with pictures of pastors and Churches in it.

Your Recorder friend,

Janet Van Horn

Brookfield, N. Y.
Dear Janet:

It has made me very happy to receive so many children's letters lately and how I wish I had room to get them all in the Recorder this week! I still have four more letters and haven't even room to answer yours. By making my answers short I hope to get them all in next time.

Your loving friend,

Mizpah S. Greene.

**COMING EVENTS**

May Fellowship Day — May 2, 1952.

Annual Seventh Day Baptist Ministers' Conference — Brookfield and Leondardsville, N. Y., May 5-8, 1952. The conference probably will open Monday evening and close Thursday noon.

New England Seventh Day Baptist Youth Fellowship — Sabbath night, May 10, 1952, at Westbury R. I. — Bill Barber, Secretary-Treasurer.


Sabbath Rally Day — May 17, 1952.

Northern Association — The spring session of the Northern Association will meet May 23-25 at Jackson Center, Ohio. The first service will be on Friday at 8 p.m., EST, and the session will close with business at the Sunday morning fellowship breakfast. M. B., Sec'y.

---

**BIRTHS**

Cadin. — A daughter, Nora Lee, to Mr. and Mrs. Herbert Cadin of Oneida, N. Y., April 5, 1952.

**Obituaries**

Sutton. — Mary (Mida) Ellen Jett, daughter of Jacob and Mary L. Rowe Jett, was born in Roane Co., W. Va., October 13, 1866, and died at the home of her daughter, Leona May Whitehair, in Berea, W. Va., March 11, 1952. She had been a long-time invalid, being cared for in the home of her daughter. She was married November 5, 1896, to Martin L. Sutton, who preceded her in death on August 28, 1919. To them were born five children: Bernice Iline, Veva Anna, Leona May, Hubert, and Dora Ruth. She is survived by three children: Veva Anna Outright Weston, W. Va.; Leona May Whitehair, Berea, W. Va.; and Dora Ruth Garner, Froeburg, Md.; also by twenty-one grandchildren and twenty-four great-grandchildren. She has been a long-time member of the Ritchie Seventh Day Baptist Church at Berea, W. Va.

Funeral services were conducted in her home church by the pastor, Rev. John Flis Randolph on March 15, 1952. Interment was in Pine Grove Cemetery.

J. F. R.

**Seventh Day Baptist General Conference**

DENVER, COLO., AUGUST 19-24, 1952

**VOCATIONAL OPPORTUNITIES**

Oren E. Davis, Vocational Committee Chairman
Winter address: 2959 Orsen E. Davis, Vocational 1.

Possible Employment Listings
1. Bellamy Lace Works (Mfrs.) (Year-round employment)
2. Nottingham Lace Works (Mfrs.) (Year-round employment)
3. Warners Bros. Company (Manufacturers of ladies' foundation garments) (Year-round employment, mostly women and girls)
4. Hope Valley Mills, Inc. (Manufacturers of narrow fabrics, tape, elastic, webbing, etc.) (Year-round employment, mostly women and girls)
5. Morroene Mfg. Co. (Machine shop — basic products, shotguns and shop products) (Year-round employment, male machinists with machine shop experience) Small plants, normally operating 40-hr. week.
6. Prospective buyer for wagon shop, also blacksmith shop.

Anyone interested in these listings please consult D. Alva Crandall, Hope Valley, R. I., Box 248, Key Worker for Rockville Seventh Day Baptist Church.