DENOMINATIONAL BUDGET
Statement of the Treasurer, May 31, 1955

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Disbursements

| Missionary Society | $1,040.10 | $54.33 |
| Tract Society | 208.10 | |
| Board of Christian Education | 185.68 | |
| School of Theology | 203.50 | |
| Women's Society | 35.42 | |
| Historical Society | 100.36 | |
| Ministerial Retirement | 38.00 | |
| S. D. B. Building | 96.49 | |
| General Conference | 308.66 | |
| World Fellowship | 7.14 | |
| Bank of Milton, service charge | 1.05 | |
| Balance, May 31 | 48.14 | |
| Totals | $2,487.09 | $160.82 |

Comparative Figures

| Receipts in May: | 1955 | 1954 |
| Budget | $2,482.33 | $2,935.21 |
| Specials | 160.82 | 1,002.63 |
| Receipts in 8 months: | | |
| Budget | 33,516.65 | 25,603.47 |
| Specials | 5,712.77 | 6,978.69 |
| Current Budget | 70,750.00 | 63,121.22 |
| Percentage of budget raised to date | 47.4% | 40.6% |

Milton, Wis.
L. M. Van Horn, Treasurer.

The asterisks are for those churches which are currently ahead of their suggested targets.

**Births**

Stephan—A daughter, Joan Marie, to Mr. and Mrs. Roland Stephan, now living at Cheltenham, England, on March 28, 1955.

**Obituaries**

Turner—W. Vernon, was born Feb. 19, 1896, at Pittsfield, Me., and died in the Western, R. I. hospital, on June 4, 1955, after a short illness.

Mr. Turner was a weaver by trade, in the employment of the Swift River Mill. He was a member of the First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I. He is survived by his wife, Frances, three daughters: Mrs. Elizabeth Davis, Louise, and Veronica, all of Ashaway; two sons: Franklin, of Ashaway, and William N. of California; a brother, Harvey, of Hope Valley, and eight grandchildren.

Funeral services were conducted on June 6 by his pastor, Rev. Lester G. Osborn, assisted by Rev. Joseph N. Peacock of the Potter Hill Chapel, where Mr. Turner was choir director. Interment was in the First Hopkinton Cemetery.

L. G. O.
THE HANDS OF ESAU

We must confess to a little feeling of letdown, almost betrayal, upon reading the details of the Queen’s address at the opening of the British Parliament on June 9. The newspaper heading stated, “Queen Elizabeth Pledges Resources to Cause of Peace.” The report used these words, “She led the fife, ‘She led the drum’ Speaking from the throne in the House of Lords she spoke of ‘my government.’”

Then comes the letdown. The dispatch tells us: “Her address was prepared as usual by Eden and not by his Conservative government, and changing his general policies.” Are we lacking in imagination when we find it difficult to flit so easily between fact and fancy? All the world knows the sound of the voice of Queen Elizabeth. We heard it by radio on her coronation day. Many of us heard it again recently when the events of that day were brought back to us on a TV program. To whom does the credit go for the promise of peace in the Queen’s message? Is it the voice from the church-dedicated throne or is it something less than the endowment of the Prime Minister and his diplomatic advisors?

We would not make harsh comparisons but we cannot put out of memory the Biblical story of Jacob and Esau. When Jacob knew that Esau, the hairy-handed hunter, was going to receive the blessing of Isaac, he was easily persuaded to substitute the readily available goat’s meat for the venison his father longed for and to cover his hands with goat skin to palm himself off as his brother Esau. The dim­mer of Isaac had to depend on feeling, for he couldn’t quite trust his hearing. You remember what he said, “The voice is Jacob’s voice, but the hands are the hands of Esau.” Jacob thus got the blessing intended for Esau.

Perhaps there is no relation between these things and no great lesson to be drawn. We can’t remake the British Government from the side of the Atlantic. Perhaps, however, we can resolve that when we speak out for peace, when we pledge our support to Christian causes, when we try for Christ in a public place, when we dedicate our lives to the problems of state where careful wording seems often as important as the actions which follow the pledges. It is my life that is at stake. It is not in the words of another that I render my service to Him.

TRIP TO WESTERN ASSOCIATION

It was a taxing day at the office—a day, as usual, when things had to be taken care of, a day of reading the first-class mail carefully, of glancing at the weekly papers and quickly glean­ing from them a few bits of information about pastors and churches, a day when some time had to be taken to edit material con­tributed for the next Recorder, for the linotype men were already working on it —then the main business of the day, preparing reports for the Tract Board meeting and General Conference. Seldom had a day dawned when I could set aside the week with such a feeling of work still undone.

A quick supper and a hasty departure left us wondering how much had been forgotten as we took the train for New York City. We were sure that we are missing much by not being able to assemble with the good folk of western New York in the Sabbath eve service. We have a feeling of kinship with all the lone Sabbathkeepers who must “light the Sabbath lamp” alone. The words of our Saviour come to mind with a new and temporary application: “The hour has come when the Son shall be glorified in this mountain, nor yet at Jerusalem worship the Father... God is a spirit and they that worship him must worship him in spirit and in truth” (John 4: 21, 24).

The Sabbath dawned bright and clear over the wooded hills and grassy valleys of western New York just as our train came to a stop. We found pleasant early morning hospitality in the home of Pastor Delmer Van Horn and learned to appre­ciate the well порядке home with its three small children and two of high school age. It made us happy to see the cheerful­ness with which they joined in the morning tasks of the mother’s busy day.

Morning worship at the Little Genesee Church saw the auditorium crowded with a near 250 worshipers from the various churches of the association, none of which are much over 50 miles distant. A seminary student, David Beebe, gave the well­ studied message in brief time on the topic: “The Kingdom.” It has been promised for our pages.

The afternoon program featured a talk by your editor entitled, “The Tract So-
ciety and Our Mission as a People," which is the caption of a tract written by Rev. George B. Shaw of Alfred, which is no longer in circulation. Western Association, which is perhaps unique among the nine associations in providing leadership in that the visitors all return home following the afternoon meeting and do not assemble again until the business meeting Sunday afternoon. Your editor had the privilege of doing the same, enjoying the climate of nature as viewed from the windows of Secretary A. Burdett Crofoot's car. The Sunday afternoon meeting of the Tract Board in Plainfield called for our presence.

Western Association is the home of the Board of Christian Education and it has been making significant contributions to other associations in providing leadership for workshops along the line of its main interests.

How Seminary Students Support Themselves

Hundreds of students for the Protestant ministry, enrolled in the theological seminaries through the country in part-time jobs to support themselves — and often to support families. "Much valuable experience in human relations and contacts is gained," says a seminary president. For example, at San Francisco Seminary, one student drives a school bus morning and evening; another is an orderly in a hospital; several each year teach evening classes; others counsel and act as guards in nearby San Quentin Penitentiary. Many students work odd hours and weekends in gasoline stations and post offices, as janitors in local schools, as clerks in chain grocery and clothing stores. Others do various gardening chores. Practical work done by students includes a long list of various types of in-service training: seminary choir, gospel teams, Westminster and Wesley Foundation leadership, college deputation, youth work leadership, teaching, social work, hospital interne, student pastor, assistant pastor, assistant to prison chaplains, director of Christian education, etc. In the Presidency of Chicago in the past school year, five new churches were developed by students. — W. W. Reid.

**Presidents's Column**

**Conference Costs**
A number of inquiries concerning the cost of General Conference have come to me in recent weeks. Let us itemize those costs as best we can so that all may know better how to plan for the trip.

**Lodging while at Conference:**
- a. Most cottages and rooms: $1.00 per night per person (two in a double bed).
- b. A few cottages and rooms: $1.25 per night per person.
- c. Men's Lodge and Women's Lodge: $7.75 per night per adult, $5.50 per night per child (under 15).

**Registration fee:**
- a. Adults: $2.00
- b. Children under 12: $3.50
- c. Sabbath day only, no fee.

**Meals:**
Served cafeteria style on the Conference grounds; estimated costs from $1.25 per day for very light eaters to $2.50 per day for heavy eaters.

**Travel:**
You will be familiar with your own travel costs. By public conveyance, 3 to 6c per mile per person. By car about 7c per mile per car. Make your vacation include your Conference trip; not that Conference is a vacation, but it can and will be a far more rewarding experience for you if you will make it so.

**Plan Now to Attend! Register Now!**

Registrar:
Mrs. A. G. Fisher
Route 4, Box 202
Conway, Ark.

**SABBATH SCHOOL LESSON**

**for July 9, 1955**

Habakkuk's Faith Tested

Lesson Scripture:

**SECRETARY'S COLUMN**

This year's Conference is offering "workshops" in six different areas. Any person possessing an interest in any particular area of our denominational life and activity should come away from Conference with a far clearer understanding of, and appreciation for, the various aspects of that interest than he has when he arrives.

At the recent meeting of the Central Association, your executive secretary was asked for a definition of a workshop. While this might not satisfy Webster, the secret of a workshop is a formalized opportunity for persons interested in a common problem or project to work out together a program for solving that problem or accomplishing that project. While some of the participants may be more specifically trained or expert in dealing with the situation, the actual participation by all those involved is an essential element in developing the program which is sought.

The areas in which workshops are offered during this coming Conference are: Home Missions; Christian Education; Ecumenical Relations; Church Stewardship and Finance; Public Relations; and Church Music, Art, and Drama. While this list is by no means exhaustive, it should offer to every person interested in denominational life some opportunity to learn how he can better contribute to that life and growth. Each of us going to Conference this year should come away a great deal wiser and more effective in promoting the work of our Lord.

The workshop idea is applicable not only at the Conference level but, as has been demonstrated this past year, at the association level and even at the church or smaller group level. Those attending Conference should be able to carry back to their associations and churches many valuable ideas for strengthening the work at the grass roots.

Let's all who can plan to attend and urge others who are undecided to make up their minds to attend also.

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**EN ROUTE TO NIGERIA**

Dr. Wayne R. Rood, Associate Professor of Religious Education at the Pacific School of Religion, Berkeley, Calif., and former professor at the Alfred University School of Theology, left the board for a visit to the Nigeria, Africa, mission field June 24. This trip is being cosponsored by the South Seas Leprosy Mission, Auckland, New Zealand, and other interested individuals in the United States.

Reports of a seemingly well-organized Seventh Day Baptist work in Nigeria have been given at our last two General Conferences. This work sprang up, we are told, from the discovery of a tract in a secondhand book. The first contact was made with Rev. Clifford W. P. Hansen, who was then pastor of the church, the native leaders were encouraged. The Southeastern Association and the Salem Church has continued to send Sabbath school materials and considerable quantities of other denominational study materials to Rev. O. N. Imegi, the leader of the group. The Tract Board also has contributed materials of the same kind.

Repeated requests have come from Mr. Imegi for a representative of our denomination to come over the work. More recently there has been an earnest appeal for someone with medical training to take charge of the maternity work for which they have erected a building, largely with funds from New Zealand. It is stated that government approval of the work is conditional upon such leadership.

The Missionary Board has not felt that under present circumstances it could encourage the sending of a denominational representative. However, when Dr. Wayne Rood was asked by the Southeastern Association Co-ordinating Committee a year ago if he would be willing to go, he tentatively agreed to do so. The funds for the brief investigation of this field are believed to be entirely apart from any money that would normally find its way into the Denominational Budget. Those who are sponsoring the trip have expressed...
SABBATH RECORDER

THE SABBATH RECORDER

the view that our people would not be satisfied until they had the facts of the work in Nigeria from an unbiased observer.

Dr. Rood is expected to be back in time for the General Conference at Fayetteville, Ark., August 13. His report at that time will be an added reason for attendance at Conference. — Editor.

EVANGELICAL DEFINED

Harold J. Ockenga, Ph.D.
Pastor of the Park Street Church, Boston, Mass.

(Opening paragraphs of an address at the recent Chicago Convention of the National Association of Evangelicals.)

Evangelical is a word needing definition. One dictionary declares it to be "holding or conforming to what the majority of Protestants regard as the fundamental doctrines of the gospel, such as personal union with Christ, the Trinity, the fallen condition of man, Christ's atonement for sin, salvation by faith, not by works, and regeneration by the Holy Ghost." A. A. Lodge declares, "Evangelical holds that every individual must be spiritually united to Christ, and through union with Christ united to the church." (Popular Theological Themes, Lecture XVI, p. 537).

A subsidiary definition of evangelical is, "In a special sense, spiritually minded and zealous of practical Christian living, distinguished from merely orthodox. Another is, "Seeking the conversion of sinners, as evangelical labors or preaching." An evangelical is one who adopts these evangelical principles.

The doctrinal position of an evangelical is clear. He embraces orthodox or creedal Christianity. Evangelical Christianity is stated in the incorporation papers of the church, namely, the New Testament, and in the great creeds and confessions of Christendom. Christianity is a historical phenomenon capable of historical investigation. It is how historical evidence declares it to be. Origins, incorporations, and two thousand years of existence.

An evangelical accepts the objective truth embraced in the Apostles' Creed, namely, the Trinity; and the Nicene Creed, namely, the deity of Christ; and the Calce- donian Creed, namely, the dual nature of Christ; and that later expressed in the Heidelberg or Augsburg or Westminster Confessions.

Only those who embrace these truths have a right to the name, "evangelical." Christianity is a message resulting in a life. Christ crucified and risen is the heart of that message. From the beginning the message of those facts was set forth as the Christian doctrine. The content of the primitive teaching of the church is declared by St. Paul to be this (1 Corinthians 15: 3): That Christ died is a fact; that Christ died for our sins is a doctrine which interprets that fact. The records of early church belief and teaching corroborate that this was the heart of New Testament teaching.

An evangelical should be differentiated from those who now appropriate the name merely because they are non-Roman but do not embrace these doctrines of evangelical Christianity, thus causing confusion. It is a misnomer for a person to use the word evangelical. It even borders on the unethical. However, this word evangelical has been treated like the word liberal. Liberal comes from Liberal, that word descriptive of a free man. Originally it meant an individual who cast off the restraint of political control. By a peculiar process of history, a liberal in politics now means an individual who works for governmental control, whereas a conservative is one who does not desire such controls. A liberal has been treated like the word evangelical, but not properly so. An evangelical should be evangelistic, but not evangelical.

An evangelical should be evangelistic, but not evangelical.

An evangelical should be evangelistic, but not evangelical.

JUNE 27, 1935

MEMORY TEXT

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3: 36.

Share Our Surplus Program

American Protestant and Eastern Orthodox churches, together through Church World Service expect to distribute a total of 141,774,425 lbs. of U. S. Government surplus foods free to needy people abroad. The program had its origin in the "Share Our Surplus" program being carried out by Church World Service.

This vast amount of foodstuffs — loaded in service, and in 40 to 50 trains moving more than 40 miles long — is scheduled to go to hungry, homeless, and destitute people in 29 countries in Europe, Asia, Africa, and South America.

Total value of the scheduled shipments for 1955, a large portion of which already have gone forward, is $49,535,028.

Cost of the year's S-O-S operation is estimated at approximately $1,000,000, said Mr. R. Norris Wilson, executive director of CWS. These funds are to be provided by denominational and individual church and community contributions in response to the "Share Our Surplus" Appeal of the Surplus Commodity Distribution program, as well as the contributions through CROP, the Christian Rural Overseas program of Church World Service, and the direct contribution of individual church men, women, and children.

Commenting on the development of the "Share Our Surplus" program, Mr. Wilson said:

"The first nine months of the S-O-S operation — beginning in July of 1954, when national legislation greatly increased surpluses available for free distribution by religious and other voluntary overseas relief agencies, and extending to March 31, 1955 — have indeed proved this world-wide program the 'greatest relief food opportunity in the history of our churches' as it was hailed at its inception.

Despite the many weeks necessary for careful preliminary investigation and setting up of basic overseas distribution facilities, a total of 38,929,795 lbs. of surplus foods valued at $10,533,169 were shipped through CWS and distributed abroad during this period, the most of them during the latter four months.

"These commodities, with the amounts, have been: milk, 12,061,734 lbs.; butter, 6,688,620 lbs.; cottonseed oil, 1,410,353 lbs.; cheese, 9,576,662 lbs.; shortening, 1,821,932 lbs.; butter oil, 679,641 lbs.; and holiday food packages (U. S. Poinsettia program), 10,508,854 lbs."

"The great bargain in sharing our abundance with our needy brethren abroad lies in the rebuilding of faith within despairing souls, in the building of stronger bodies among the undernourished, in this most tangible and appreciable of witnesses of brotherhood and friendship among men, and in the God-given opportunity it affords to us to exercise our Christian responsibility and privilege to honorably and generously discharge the stewardship inherent in the existence of the tremendous American stockpile of surpluses."

Areas to which shipments are scheduled to be sent this year are Hong Kong, India, Japan, Korea, Okinawa, West Pakistan, East Pakistan, Egypt, Jordan, Formosa, Indonesia, Philippines, Burma, Liberia, Nigeria, Haiti, Jamaica, Germany, Austria, Yugoslavia, Greece, France, Italy, Belgium, Turkey, United Kingdom, Brazil, Chile, and Paraguay. — CWS.

Only those who are accepted in Christ have full access to God. — Stephen E. Slocum.
Seventh Day Baptists in The Vanguard of the Bible School Movement

By MISS EVALOIS ST. JOHN

A paper prepared at the request of the editor to show the origins of Sabbath schools in relation to Sunday schools.

The schools were attacked, however. One Scottish preacher feared such schools would destroy all family religion. "It is sacrilegious to desecrate the Sabbath Day by having these Sunday schools, said others.

Robert Raikes lived to see the Sunday school established in England, Wales, Scotland, Ireland, and America. He was honored by the Queen, who gave his work the stamp of royal favor.

A Seventh Day Baptist Sabbath School — 1740

It is of particular interest to Seventh Day Baptists to be reminded that 40 years before Robert Raikes' Sunday school, the German Seventh Day Baptists had established a Sabbath school at Ephrata, Pa. The movement was under the leadership of Ludwig Hocker (Bro. Obed). He was assisted by his daughter Maria (Sister Petronella). The purpose was to give instruction to the indigent children of the vicinity, who were kept from regular school by employment, as well as to give religious instruction to those of better circumstances. Instruction in learning was given to the youth on the first and on the seventh days; upon the Sabbath to the children of the Sabbatharians, and upon the first day to such children of the German settlers "that adhered to Sunday, and who could be induced to come." The work was started in 1740 and ceased at the time of the Revolutionary War. The Seventh Day Baptist Historical Society has in its collection several Scripture cards and Sabbath-school reward cards that were used in the work.

We learn that by 1817 there were 100 Sunday schools in America. One wonders if some Seventh Day Baptist Sabbath schools were counted in that number. It is difficult to prove by exact records that such was the case. However, we do have positive evidence that Seventh Day Baptists believed in religious education for the young and did something about it.

A Seventh Day Baptist Catechism — 1814

The Historical Society has in its possession an interesting 24-page booklet recommended by the Sabbatarian Baptist Church at Shiloh, Cumberland County, West New-Jersey, for the instruction of youth. It was published in 1814. It is a well-arranged survey of Christian doctrines. There are 109 questions and answers, 39 of which are on the Ten Commandments. It is stated in the preface that the mode of instruction was suggested and begun by a leading member of the church. Rev. John Davis, the pastor, was the gentleman to whom this refers. Since the work was begun by him we can assume that religious instruction for the youth was carried on in some Seventh Day Baptist churches and societies as early as 1814. It is understood that the copies of this booklet were printed, the Piscataway Church taking a fourth of these. Dr. Theodore L. Gardiner, in his history of the Shiloh Church, writes of the Bible School Record Book dated April 18, 1829. He adds that "some of the very old men of the church tell of a still earlier day, when all the school stood up in one long class around the old meetinghouse and recited from the old catechism."

The preface to the work is most interesting and well worth reading. The whole of youth is generally much engaged in something, if not good it will be evil. It is to be feared that those who object to this (or a similar) mode of instructing youth, have not sufficiently considered how much superior the mind is, to that of the body, which latter is only the servant of the former. Shall we be more anxious to clothe and adorn the body, while the more noble part is neglected.

"Train up a child in the way he should go, and when he is old he will not depart from it." And where shall he be led to find this way in which he should go, but to the scriptures of truth. But as they contain a fund of instruction for all ages and capacities, and as the mind of youth must be led on by small beginnings, to more mature understandings ... this work is brought into as narrow a compass as possible, to contain only what is really the first rudiments of religious knowledge.

It seems strange to us today that this movement to instruct the youth in the knowledge of the Bible had such a hard struggle to get under way in America. As late as 1820, we read, "A young girl in Connecticut who gathered a little Sunday school in a church gallery, was forbidden by the church to continue her work on the ground that she was desecrating God's day in God's house." She and her class were called "Imps of Satan, doing the devil's work."

The name of Maria L. Potter is a familiar one to many of our readers. Among the causes that have interested the Historical Society, are her diaries. They begin Feb. 11, 1827, just before her 12th birthday. Early in this first diary she refers to a school and then a Sabbath school in the First Hopkinton Church. July 14, 1827, I went to Sabbath school this morning. Last Sabbath I recited the first chapter of Matthew and the first chapter of 1st John. This Sabbath I recited the 25th chapter of Matthew and one hymn, 5 verses thereon.

Later on she records that she recited 20 answers in the catechism. Perhaps this catechism is the one compiled by Elder John Davis. Since Maria Potter does not indicate that the Sabbath school was an unusual or new arrangement in the church, we can assume that it had been in operation before the start of her diary, February, 1827.

(Continued on page 364)
1955 YOUTH CAMP STORY

It was not too many years ago that there were not more than two summer camps for Seventh Day Baptist youth. Now there are 13 according to the report in the 1954 Year Book, page 228. For this summer they have been well attended, and the churches nearest to the various camps have been faithfully at preparing for and publicizing the camping periods. Here is the story briefly told as taken from church bulletins and correspondence.

The most complete program seems to be presented at Pacific Pines, the church-owned camp near Riverside, Calif. There, young people above 15 will meet from July 1-4. Primary camp, ages 6-8, follows on the next 4 days. The juniors, ages 9-11, spend the week of July 10-17 in camp. Intermediates fill out the period in the mountains from July 17-24. Pacific Pines, perhaps the only one of our 13 camps, reaches large numbers outside our church circle with an evangelistic emphasis.

Camp Joy, the name of the Southeastern Association camp, uses the Marion County 4-H Camp facilities near Farmington, Wis. It opens on July 10 for older juniors and teenagers and continues one week.

Camp Harley, the newly developed Western Association camp near Alfred Station, has two age divisions again this year with Senior Camp beginning July 24 and Junior Camp running from July 31 to August 7. There will also be an overnight camp for children of primary age August 7-8.

The South Jersey camp will be held again this summer probably using the facilities of the Shiloh Deer Hunters Club. The main camping period is July 24-31, with a Young People's Retreat on August 6 and 7.

1955 YOUTH CAMP STORY

The Central Association takes its youth to Camp Wabasso in northern New York State from July 13-19. Rev. Victor Skaggs, who directed the Pre-Conference Camp last summer, is the director.

Camp M-I-L-E-S, the Southwestern As­socia­tion camp, will be held at a site near Texarkana just prior to the association meeting and the General Conference. The dates are August 12-14.

Camp Holston at Battle Creek announces a C.E. retreat July 1-4, a primary camp experience July 7, a week for juniors July 10-17, an intermediate period July 17-24, and the possibility of 2 adult retreats August 5-7, and September 2-4.

Camp Wakonda, near Milton, Wis., continues to expand its facilities and program but we are not yet able to outline in full its use this summer.

Rocky Mountain Camp, high in the mountains above Boulder, is also being readied for occupancy by an expectant youth of that association. Rev. Duane Davis of Nortonville will direct Young People's Camp July 5-14. Pastor C. Harmon Dickinson will direct the Junior Camp July 14-17.

The Pre-Conference Camp for the whole denomination climaxes the camping periods. It has previously been announced in some detail. Starting on Sunday, Aug. 14, just before the General Conference at Camp Sequoyah, Fayetteville, Ark., it will merge with the larger meeting.

Such are the camping experiences open to our youth and their families. There is a place not too far away for everyone of camping age. It is hoped that most of our churches will have some of their young folks in camp this summer.

This summer, as they have for the past three years, vacationing Americans will gather to worship God in the shade of California's giant sequoia trees - older than Christian worship itself. The groups under the redwoods will represent just a fraction of the 200,000 visitors to U. S. National Parks who will be served by one of the nation's most influential ministries - the National Parks program of the National Council of Churches.

JUNE 27, 1955

Young People's Activities at Eastern Association

By Carol Harris

The meetings of the Eastern Association held at Marlboro, N. J., the weekend of June 10-11, were pleasing experiences. Of these, the spirit of the young people from the various churches seems to be most outstanding.

On the night after the Sabbath at the Marlboro and Shiloh young people presented the opening worship service. Jere Davis led in the singing of several hymns. Duane Cruzan and Grace Buckley led in the responsive reading and Scripture les­son, respectively. Dale Cruzan offered prayer. The special music was beautifully rendered by Pastor Darrell Barber on the baritone. John and George Cruzan played a trumpet duet, accompanied by Ruth Ann Dickinson. Nathalie Davis was the pianist.

This inspiring service built around the theme of "Missions" led very well into the message Rev. Everett Harris brought from our mission fields at home, in Jamaica, and British Guiana. He not only told us of the work being done, but showed slides with a very real feel for his work and for his recent visit to these fields. This was a most inspiring message to our hearts.

Following the service the young people had a time of recreation and fellowship in the basement of the church, with Rev. Paul Osborn directing the games. Bec­freshments were served and everyone had a very nice time.

On Sunday morning the young people gathered in the basement of the Marlboro Church for the fellowship breakfast. The ladies of the church prepared a hearty breakfast of scrambled eggs and toast with all the trimmings.

Following the meal the young folks adjourned to the church auditorium for a worship service planned by the older young people's C. M. C. class of the Shiloh Church.

Following the opening singspiration, the Scripture was read by John Harris. John Cruzan, Nathalie Davis, and Ruth Ann Dickinson offered sentence prayers. A girls' quartet composed of Christine, Jean, and Nathalie Davis, and Carol Harris sang "Open My Eyes that I May See." Rev. Lee Holloway spoke to us on "Meeting Temptation," which was a challenging message to young people of today.

BITS OF NEWS

The detailed account of the wedding of James Paul Green, Jr., and Denise Kagarse in the Milton and Milton Junction Courier carries the information that the groom will be enrolled in the School of Theology at Alfred next fall. Previous announce­ment had left his choice of seminary uncertain.

It was announced at Eastern Association that Eugene Fatato, a plumber of Sche­nectady, N. Y., who was recently ordained a deacon in the new church, has decided to go into the ministry. We understand that his prime interest is home mission work and that he has not yet decided where he will begin his specialized training.

Mr. and Mrs. Donald Richards moved their possessions to the Bera, W. Va., parsonage shortly after the close of school at Battle Creek this summer, and then drove to Riverside, Calif., to spend most of the summer with his folks before taking up the full duties of his West Virginia pastorate.

It is reported that Rev. David S. Clarke, for several years pastor of the New Auburn, Wis., Church, has recently ac­cepted a call to the Boulder, Colo., Church where he will begin his pastoral work about the first of September.

The Battle Creek Vacation Bible School reports a record attendance this year with 159 being the highest attendance up to June 16. Miss Ellen Swiney of Waterford, Conn., has 16 weeks' employment with the Battle Creek Church this summer.

Mrs. Nellie Parker Barbur of the Adams Center, N. Y., Church is scheduled to as­sist in the Alfred Station summer Bible School beginning July 11.

Miss Camile Crofoot of Alfred, N. Y., daughter of Executive Secretary A. Burdet
THE SABBATH RECORDER

CROFOOT, joins Miss Marcia Madsen of Westerly, R. I., in vacation Bible School teaching at the Waterford, Conn., Church beginning the last week of June.

The president of Conference, Clarence Rogers, and Missionary Secretary E. T. Harris were both present for the ground-breaking ceremonies at the site of the new Schenectady Church. Sunday morning, June 19. Mr. Rogers was on a weekend church-visiting trip which took him to Dr. Rusley, Sabbath morning; Verona, Sabbath afternoon; Brookfield, Leonard's village, Saturday evening; Schenectady, Sunday morning; and Plainfield, N. J., Sunday evening and Monday morning.

Rev. Orville Babcock was supervisor of the White Cloud, Mich., Community Vacation Bible School this year. There were 12 other Seventh Day Baptists on the faculty. The peak attendance was 87.

We believe we are correct in reporting that of the 100 young Americans who are spending the summer in 27 church-sponsored work camps from Denmark to Korea, at least two are Seventh Day Baptists. The National Council of Churches news release says the volunteers come from "nine of the major Protestant communions."

HARRY W. PRENTICE, D.D.S.
Rev. Harold R. Crandall

Dr. Prentice was graduated from Alfred University with the B.A. degree in 1898. He was a student in New York College of Dentistry, now New York University College of Dentistry, receiving the D.D.S. degree in 1901. Dr. Prentice immediately began the practice of dentistry in New York City and continued there until his retirement in 1948. He was a member of Psi Omega Dental Fraternity.

For fifty-six years Dr. Prentice was a member of the first Seventh Day Baptist Church of New York City. He was ordained to the diaconate in 1913, served as a trustee for thirty-six years. He was Sabbath school superintendent for thirty-six years. An ardent advocate of temperance he was very active in the New York State Anti-

Saloon League and was a member of its board of directors for many years.

On September 4, 1901, Dr. Prentice and Miss Alice J. Hoop, head of the Music Department of Alfred University, were united in marriage. The Bible was established in Yonkers, N. Y. Mrs. Prentice died September 1, 1930. Their two children were Eleanor, now Mrs. J. Rambo, and Alice, who died at age 17. Prentice, who died about two years ago. After his retirement in 1948 Dr. Prentice's home was with his daughter in Cranford, N. J., until the time of his death, after a 19 years of failing health.

Harry Prentice was a man of strong convictions and high ideals, fearless in his stand for what he believed to be right. He was a great lover of music and his fine tenor voice was heard many times in solos and choruses. He had several worthwhile hobbies, among them the cultivation of exceptional dahlias, some of which he originated. He was an artist of no mean ability. Devoted to his family, his church, and the Seventh Day Baptist denomination, he also held a loyal faith to a host of people. — H. R. C.

(Continued from page 361)

Conference Recommends
Sabbath Schools in 1828

Our General Conference in 1828, passed a resolution recommending the institution of Sabbath schools in all of our churches.

The Protestant Sentinel of August 25, 1830, refers to the above resolution, and urges all churches that have not already done so to follow the recommendation:

The diffusion of Bible knowledge is a consideration of great importance to the church, and to the world, and the true and unerring guide to rational civil and religious liberty, and to the highest possible state of moral and intellectual refinement. No method seems better calculated to promote such an end than the Sabbath School, which is the unalloyed produce of a pure church, and the only adequate instrument for the propagation of the Gospel, and the diffusion of knowledge and happiness among the masses of the people. The same organization and the same aim of the school in its infancy, as at present, are recommended to all churches.

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JUNE 27, 1955

School Convention was held in New York City in 1832. This convention recommended that the whole congregation, young and old, take part in Bible study.

Sabbath School Helps

Apparently then as now repeated complaints were made of the want of suitable material for use in Seventh Day Baptist Sabbath schools and Bible classes, for in 1837 the General Conference, through a special committee, brought out a "suitable book of questions on the Scriptures." The heart of the teacher should be in the work," says the preface. "It will then be a pleasant work to him . . .

A monthly, designed to instruct as well as entertain the youth, made its first appearance January, 1851, and continued through 1860 at least. In the first issue we read: "Need for such a paper had long been felt by some of our ministers, by other go-between people of our denomination, for though there are a great many papers published in this country, some of them very good papers, too, there's not one of them that a school paper among them all." Words and music of songs appear quite frequently. About 15 years ago a particularly catchy tune was sung to me by an 80-year-old friend. "Never Late to Sabbath School" was the title. This was the first stanza:

I'll awake at dawn on the Sabbath Day,
For 'tis wrong to doze holy time away,
With my lessons learned, this shall be my rule
Never to be late at the Sabbath School.

The first tentative international course of Sunday School Lessons came into being in 1872. The General Conference of the General Conference was set up. Such a plan had been suggested at least six years before. The Sabbath School Board was incorporated in 1889, and the curriculum for different ages was adopted.

We read that use of secular aids as blackboard, whiteboard, and object lessons came into use in the later part of the 19th century. Seventh Day Baptists were among the first to adopt some of these secular aids, and also to attempt a simple gradation of the Uniform Lessons. The Sabbath School Journal for Teachers, and Bible classes made its appearance with January, 1874. It, too, was undertaken to meet the demand made by our Sabbath schools and churches for such a paper. It was a monthly and under the supervision of the Executive Committee of the General Conference. With many of the lessons there were Sabbath school outlines, and a revision of the lesson for teachers of primary classes. The Sabbath School Journal was the forerunner of the Helping Hand.

Quoting again from the release:

"The 20th century moved in the direction of stronger organization and greater co-operation. The International Sunday School Association was organized in 1905, with a professional charter granted in 1907..."

"The conviction grew that it was the responsibility of the churches to provide an adequate program of religious education with the intensification of the sense of church responsibility, the Sunday School Council of Evangelical Denominations was organized in 1919.

Our denomination co-operated in both of these organizations. In 1922, these two organizations merged to form the International Sunday School Council of Religious Education, later known as the International Council of Religious Education. With the formation of the National Council of Churches, we understand that the International Council of Religious Education became the Commission on General Christian Education. This commission, together with the Commission on Missionary Education, and the Commission on Higher Education, now form the Division of Christian Education of the National Council of Churches of Christ in the United States."

"Through the years there has also developed the World Council of Christian Education (or World Sunday School Association, if you know it to be unknown), comprised of Sunday school organizations throughout the world..."
AMBASSADORS FOR CHRIST  

By Rev. C. Harmon Dickinson  
Seventh Day Baptist Church  

[Each Monday the Rocky Mountain News (Denver, Colo.) prints a summary of a sermon by a member pastor from the Denver Council of Churches. Pastor Dickinson's sermon recently appeared as follows.]  

We think of an ambassador as one sent by his country to a foreign land in the capacity of a representative. Thoroughly by his country to a foreign land in the attempts to present his nation's point of view, smooth away friction, and create a spirit of harmony.  

The Bible says that Christians are ambassadors for Christ. This privilege of ambassadorship is not limited to a few but includes all who belong to the Kingdom of Christ. Paul says, "So we are ambassadors for Christ, God making his appeal through us."  

What we have received from God we are asked to represent to others. God has given to us "the ministry of reconciliation."  

Through Christ, God has made it possible to have the guilt and penalty of sin removed so that we are brought back into a restored fellowship with our God. As ambassadors we share with others what God has done for us.  

Being ambassadors for Christ, we represent God's Kingdom appealing for people to leave the "far country" of sin and immorality and enter into a spiritual commonwealth where there is love, joy, peace, and the security of everlasting fellowship with God.  

If we have a new life in Christ then we should be anxious to share it with others.  

A soldier in the Civil War became de­ tached from his company. He rushed up to a soldier and asked what he should do about it. "Fall in anywhere, there is good fighting all along the line."  

Likewise, there are many opportunities for us to be ambassadors for Christ.  

Remember, God makes His appeal through us. If new converts are won they must be reached by the witness of Christians.
Galilean service. The worship service was led by the Alfred young people. Mrs. Huldah Bredenburg, the wife of the chaplain of Alfred University, was the speaker. She spoke vividly of Jesus’ associations by the Galilean Sea. Following this service, a baptismal service was held at the Alfred Station Church. Pastor Hurley baptized two young people from the Buffalo Fellowship: Sara Jayne Bottoms and Judy Wellman. Rev. A. N. Rogers baptized a boy from his congregation.

While Dr. Hurley is away this summer, we expect to have Rev. Neal Mills and Rev. Emmett Bottoms preach for us.

There are 14 children in the group, and the need of a Sabbath school was felt. In May, 1954, two classes were formed with Shirley Bottoms as teacher of the beginners and Henry Pieters of the juniors. Sabbath school follows church while the women are preparing the meal and the men are setting up the tables and chairs. — Leta De Groff, Secretary.

BAY AREA (CALIF.) FELLOWSHIP. — On Sabbath, May 7, regular biweekly meetings for people of Seventh Day Baptist faith were launched in the Central YMCA at 2101 Telegraph Ave., Oakland, Calif., according to an attractive information bulletin received at the Sabbath Recorder office. Meetings in this very accessible location are now being held at 1:30 p.m. with Sabbath school the following hour.

The first worship service was conducted by Stanley W. Rasmussen, of 551 Adelle St., Livermore, Calif. At the second meeting, May 21, Rev. Alton Wheeler of Riverside, who was on a 2,000-mile visitation trip, met with the group, also Professor Wayne Rood of Berkeley.

The bulletin states: “The Pacific Coast Association of Seventh Day Baptists is seeking to help those of like faith, living in or near the Bay Area, to gather together for worship and study on the Sabbath. Many do not know that there are others in the area, and, though scattered, it is hoped that such a meeting can become a regular fellowship group.

Copies of this folder and other information can be secured from Mr. Rasmussen. Visitors from the East as well as Bay Area residents are encouraged to attend the services.

Join the Tract-a-Month Club

Many people who do not ordinarily engage in a wide distribution of tracts have found that belonging to a club provides an incentive for regular distribution. June is the time for renewal of membership and accepting new members in such a club sponsored by the American Sabbath Tract Society of Plainfield, N. J. This is the way the club works. You send $1 per year to the Tract Society. The secretary selects the particular tract of the month and mails it direct to you. You agree to hand it personally to some one within the month. This gives you a feeling of being a partner in a good work. You are urged to join now.

Real happiness is not costly — but men pay fearful prices for its imitations. — Selected.

Accessions

Irvington, N. J.

By Baptism:
Mrs. Margaret Wichert
Ernest Fassbender
Mrs. Ernest Fassbender

Marriages

Brauer - Hemminger.—Roger E. Brauer, son of Mr. and Mrs. John Brauer of Struthers, Ohio, and Alice E. Hemminger, daughter of Mrs. Gladys Hemminger of Battle Creek, Mich., were united in marriage on June 7, 1955, at the Seventh Day Baptist Church, Battle Creek, Mich., by Rev. Leland E. Davis, pastor.

Obituary

Fogg.—Mrs. Louie Rinear, daughter of James R. and Lucy Davis West Rinear, was born June 14, 1868, and passed away June 1, 1955.

She was a faithful member of the Shiloh, N. J., Seventh Day Baptist Church. She is survived by four children, Del, Harold, Mrs. Lucy Davis and Mrs. Carrie Campbell, all living in the vicinity of Shiloh; and many grandchildren.

Farewell services were conducted at the Garrison Funeral Home, Bridgeton, N. J., June 4, 1955, by Rev. Paul Osborn. Burial was in the Shiloh Cemetery.

P. B. O.

WANTED — Partner or partners for a corporation to put a radically improved school desk on the market. D. Alva Crandall, Rockville, R. I.