man Seventh Day Baptists. During this same period a history of "Seventh Day Baptists in West Virginia" was privately printed as an expansion of the paper on the Southeastern Association running to over 500 pages. "Seventh Day Baptists in Europe and America" was described in The Sabbath Recorder as "the reference book of Seventh Day Baptist history for the next hundred years," and by 1924 copies had been sent to 135 libraries including some forty countries. If its editor had done nothing more he would have left us deeply indebted to him!

(The to be continued)

NEWS FROM THE CHURCHES
BROOKFIELD, N. Y. — The school kindergarten has been using our parish house in Brookfield for the past year but has now moved into the new school addition. We are glad we could offer it for their use during the time of construction. It was necessary to make a few changes and add water and toilet facilities for their use, but now we have them also for our convenience.

The water supply at the parsonage had been insufficient. The new well which was drilled last fall has proved very satisfactory and the pastor and family appreciated being without water during the extremely dry summer. Water from the well supplies the new school bus garage, which was also used last year for classrooms.

Starting off with a dedication last June, the Lord's Acre program has been going on among our members. The "gathering-in" service will be held on Sabbath, November 26. A Thanksgiving service is being planned for November 19 with the Leonardsville congregation invited to worship with us. Special music will be presented by our girls' choirs (from both churches) who have been singing since last spring. Their simple but effective songs add much to the services as they sing each week in their white choir robes.

We entertained the fall meeting of the Central New York Association in October. On Sabbath evening, following the meetings, the four pastors and their families, which number 26, enjoyed supper and fellowship together.

Marriages
Zwiebel—Bee. — Doyle Keith Zwiebel of Jackson Center, Ohio, son of Mrs. Altha Zwiebel and the late George M. Zwiebel, and Marie Isabelle Bee of Reform, Ark., daughter of Mr. and Mrs. Kay Bee, were united in marriage on Sabbath morning of General Conference at Fayetteville, Ark., Aug. 20, 1955, by the brother of the groom, Rev. Rex E. Zwiebel.

Births
Braswell—A son, Frank Merritt, to Dr. and Mrs. Harold M. (Miriam Seager) Braswell, Jr., of Chicago, Ill., on October 31, 1955.


Obituaries
Randolph—Donovan F., son of Charles A. F. and Althea Davis Randolph, was born Sept. 16, 1897, and died Oct. 28, 1955. Those who survive are his mother, his wife, Mrs. Marcella Whitaker Randolph; two sons: Donovan F., Jr., of Pleasant Hills, Pa., and Charles W. F., of West Milton, Pa.; two grandchildren; and one sister, Miss Gretah Randolph, of Salem, W. Va. Mr. Randolph was a graduate of Salem College and a member of the Phi Gamma Delta Fraternity. He was a real estate broker by profession.

Farewell services were conducted at the Lost Creek, Seventh Day Baptist Church by Rev. Rex E. Zwiebel. Interment was in the Brick Church Cemetery.

Relief in Haiti and West Germany
The World Relief Commission of the National Association of Evangelicals is maintaining an active program of relief and evangelization in many parts of the world. The most recent appeal came from Haiti as a result of hurricane damage. It is reported that more than 4,000 were in peril of starvation and tuberculosis and other diseases due to malnutrition.

The World Relief Commission met the emergency by immediately shipping $1,000 worth of food and several bales of clothing to be followed by later shipments as available. Another great area of need is West Germany where food and clothing are being distributed with Gospel material to refugees from behind the Iron Curtain. In both cases, as in all other NAE relief work, the food and clothing are distributed by evangelicals with Gospel material in the language of the recipient.
REFRESHING BIBLE STUDY

The busy life of an editor or the routine duties of business or even of the pastoral office have a way of crowding out the periods of detailed study of the Scriptures, especially of subjects other than those which are connected with prayer meeting, Sabbath School, home Bible study, and sermon preparation. The study of Biblical prophecy relating to the Lord’s return or to the evangelization of the Jews has not been a major point of emphasis in our denominations. But there are interdenominational subjects on which we should be as well posted as others.

It was a privilege for your editor to take a day off on November 10 and sit at the feet of some of America’s most outstanding instructors on the subject of Bible prophecy. The occasion was the 8-day International Congress on Prophecy held at the well-known Calvary Baptist Church on 57th Street in New York City. The ministers, authors, editors, college and seminary professors were gathered from the far corners of the world to follow the return of our Lord. Others were on the program only in name.

Thursday was a typical day with 9-hour-long services scheduled successively from 9 a.m. to 9:30 p.m. It was not convenient for your editor to hear the last message by Dr. J. Palmer Munton on “The Mystery of Iniquity — Its Present Phase,” or all of the first message of the day, “The Blessed Hope and Holiness of Life,” delivered by Dr. J. C. Maxwell, senior professor of Biblical Literature at Houghton College.

All were earnest in their search for the prophetic answers to the world’s problems. Word has since been received of the death of one of our missionaries for whom we have been praying.

At a luncheon meeting of the local Christian Businessmen’s Committee at Plainfield held recently, the visiting speaker told of a railroad man who had personally distributed over a quarter of a million Gospel tracts to non-believers coming to the mission station by air mail.”
Conference for 1956 will be held in Alfred, August 14 to 19 inclusive, with the First and Second Alfred Churches acting as joint hosts, and the other churches of the Western Association participating in regional arrangements. This arrangement has recently been announced after many-sided consultations involving the host churches, Alfred University, and the Commission.

Before final decision was reached, considerable investigation was carried on into the possibility of repeating last year's program of holding Conference in a religious camp site. Several possibilities within the area of the Western Association were looked at, but none of them had facilities sufficient to accommodate our anticipated attendance.

Housing and boarding facilities made available to us by the university, added to local hospitality on the part of the churches within the area of the Western Association, were considered. We look forward to local hospitality on the part of the churches in Alfred very well.

As Baptists we are aware that the battle for religious liberty still goes on. We see at this time a recurrence of persecution, intolerance, and enforced uniformity of conduct and belief. A creeping peril menaces freedom, basic human values, even Christianity itself, and the kind of life rooted in faith in God and regard for man as His child. It meets us from various sides and sometimes from a materialism which denies moral and religious principles.

Intolerant churches and systems of religious organization can be as grave a menace to liberty as governments. We appeal for a larger liberty in thought as well as in action, within all churches, Protestant, Roman Catholic, and Orthodox. We appeal for the avoidance of whatever involves privilege and domination for any religion, sect, or group.

We therefore declare at this Golden Jubilee Congress:

1. That the right to be free is a gift from God to all men of whatever race, creed, or color. It is inherent in the dignity of man. We deplore regimentation and enforced uniformity which hinder the full development of Christian personality in the church, and individual liberty throughout the world. We believe that civilization cannot afford individual suppression or persecution in the progress toward social righteousness and world peace on the basis of fear, want, suspicion, and spiritual bondage. To have freedom we must not only have the right to be free; we must have the inward experience of emancipation by the Spirit of Christ.

2. That our churches must be free from selfish reasons. They believe that it is for any religion, sect, or group.

3. That toleration is not enough; that freedom to worship is not enough. As Baptists we seek not to be tolerated, but to be accepted everywhere as equals in Christ, with all the privileges and responsibilities of loyal citizens. What we desire for ourselves we would secure for others, both for Christian believers and non-believers.

4. That real religious liberty guarantees not only freedom to worship privately and publicly, but the right to teach, preach, publish, and assemble openly and without hindrance, the Gospel of Christ, or other religious convictions.

5. That our churches must be free from the interference of the state; that all our churches should, as far as their principles permit, abide by the laws of the state and loyally co-operate with the civil authorities in helping to create a community in which freedom of the press, speech and assembly and social righteousness, will be assured.

Dedication and Action

We who represent the Baptist churches of the world humbly pray that strength and courage may be given us to fast our heritage of freedom and to carry forward the task committed to us.

We will not rest content until we witness the achievement of religious freedom and individual liberty throughout the world. We believe this is an essential part of our contribution to the thought of the church, as well as to the establishment of Christ's reign on the earth. — Prepared by the Commission on Religious Liberty.

The publishers (Doubleday) of a book on sin, Hardness of Heart, by Edmond Chardon, which was published June 16, announces that the author discusses a contemporary view of sin as being a medieval superstition. The author, who is Professor of Philosophy, Religion, Ethics, and Theology at Barnard College, returns, according to the publishers, to the "specifically Biblical view" of sin as an allegiance to a wrong god — that is, a form of idolatry. It contains a statement that the idea is worked out. Is all sin a matter of serving a wrong god? Perhaps so. We are reminded of the Biblical expression, "covetousness, which is idolatry" (Colossians 3:5).
The Sabbath Recorder

Report on Nigeria Investigation

Dr. Wayne R. Rood

Editor's Note: With the author's permission we have given extracts only of Dr. Rood's more or less official report on his visit to Nigeria, W. Africa, during July, 1955. We have previously (September 19 issue) quoted from his verbal report to General Conference which was at that time without suggestions for action. The present concise and relatively short microcrystalline report is borne by the author to denominational leaders and others desiring it. What we are printing below does not give the full report. Full text sent to friends or write to Dr. Rood at 1798 Scenic Ave., Berkeley, Calif.

The investigation of the Nigeria situation was one of the most difficult tasks I have ever undertaken. The physical strain involved was insignificant compared to the moral and soul called forth by the responsibility to see rightly, report correctly, and interpret clearly.

I. Background

The possibility of the existence of a group of people calling themselves Seventh Day Baptists in the Province of Eastern Nigeria first came to the attention of Seventh Day Baptists in the United States through the correspondence of Ogbogu, a village of Idemili district of Nigeria. His letters represented several groups of independent Christians, numbering about two hundred people, holding beliefs shared by us Seventh Day Baptists of England and America and desiring affiliation with the American body. As the correspondence increased it became clear that Mr. Imegi for the construction of a Seventh Day Baptist of New Zealand home by the Missionary enterprise has become a closely integrated operation among co-operating denominations, of which we have traditionally been one, some clarification seemed important.

Since merely the sending of an investigator by the Missionary Society might be interpreted in Nigeria as an official act of relationship by the denomination, an individual was designated to represent the mission home by the Missionary enterprise has become a closely integrated operation among co-operating denominations, of which we have traditionally been one, some clarification seemed important.

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II. Observations in Nigeria

(Several paragraphs omitted.)

There are people meeting on the Sabbath day, apparently regular in attendance and proximately the claimed numbers. There is considerable verbal adherence to the principles of American Seventh Day Baptist belief and practice as published in tracts and books. Though an intellectual grasp of the principles may not be implied, at least a superficial willingness to read and memorize lengthy passages is indicated.

Work is being carried forward — on both church buildings, the maternally home, and the extension of the Gospel — though at a typical African pace and limited African efficiency. The materials sent out by Seventh Day Baptists from England and America are apparently in use, and not being generally sold for profit. The eagerness of the people and their leaders is childlike, impatient, and their understanding of material limitations of even the United States, but it is genuine and not all for material benefit.

Booth understanding of the Gospel is inadequate, and their practices are in many ways not far removed from the customs of pagan fathers, it is a genuine beginning.

The need of these people is obvious and desperate. The area surrounding the village of Ogbogu, the field-center of the work, is largely unpenetrated by Christian influence. There are mission stations, hospitals, preaching points, at a distance of fifteen miles in several directions, but the contact is not sufficient to isolate these villages from their services. There has never, to my knowledge, been a resident missionary in this immediate area. The economy is agricultural and largely undeveloped. There is at present only one cash crop, palm-oil, and this is not exploited. As a result there is a real money-potency.

III. Conclusions

1. The frontal attack upon the problem is to move into the area with adequate personnel and proper equipment, and with them set up a full-scale mission station. The primary emphasis of the mission would properly be upon a new way of life for the people, a way of realistic salvation from poverty, sickness, early death, ignorance, the fear of the jungle, and sin. This would demand extremely competent and dedicated people, proper provision for their health, and adequate logistic support in an area cut off for several months at a time by high water. An investment of $20,000 in five years would work miracles and would involve real sacrifice on the part of the missionaries, compared to other mission stations. There might even be several thousand names on Seventh Day Baptist rolls at the end of that period.

2. If it is impossible to give this sort of all-out assistance, the plight of the people would seem to be so desperate as to suggest that we should cut them off cleanly from any hope of help from us so that they may honestly turn elsewhere in search of that which they desire as human beings in a Christian world.

3. The action by General Conference in August of 1958, while it did not satisfy all of these alternatives, and represents the only solution to the problem from an administrative point of view. It provided for a three-year period of testing and study. This, of course, is not satisfactory to the Nigerians.

The only course open to us as a denomination is to make these years of probation as effective as possible within the limitations of the Conference action.

The six positive suggestions offered will be found in the full report. They include encouraging more native leadership, active supervision of progress, providing proper channels of help, and facing the necessity of doing something definite in 1958.

Martin Luther and John James

Dora Siems

White Cloud, Mich.

Although we admire Luther and are grateful for his work we cannot accept all he stood for. As a Seventh Day Baptist, I am more thrilled by the life of John James and his faithfulness to his convictions. He calmly and without dis may accepted his sentence to be hanged, drawn, and quartered saying, "Blessed be God; whom man condemneth, God justifieth." He then turned his accusers to the words of Jeremiah in chapter 26, verses 14, 15:

"As for me, behold, I am in your hand: do with me as seemeth you best and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath said unto me to speak all these words in your ears."

"The Bible is full of contradictions" but not in the way the critics mean. It contra dict what you think of yourself, about the way of heaven, and about hell, what you think about God, and what you think about the cross of Christ. Read it and see. — Ashaway, R. I., Church bulletin.
A team composed of faculty members and students of Alfred University School of Theology led in a Preaching Crusade at the Adams Center Seventh Day Baptist Church November 6-12.


Members of the team were: back row, left to right, David L. Beebe, Professor Melvin Nida, and J. Paul Green, Jr.; front row, Dr. Loyal F. Hurley, Dean Albert N. Rogers, and Delmer E. Van Horn.

The team brought special music at each service either as a quartet or as an entire group. Interest in the meetings was very good. The average attendance was 55 with 96 in the Sabbath morning service. Seven members of the townspeople were in attendance during the meetings.

Each morning the team started the day with a Bible study and a season of prayer under the leadership of Professor Melvin Nida. Then plans were made for the day. Many homes in the community were visited by members of the team. A number of shut-ins were sung to during the day on Friday.

On Tuesday there was a dinner at the parsonage followed by a workshop on the local church program. It was felt that much that Ben Utter knew better than they did the deep woods on their own property.

Again on Sabbath day dinner was served at the church for the congregation. In the afternoon Dean Rogers preached on information about the School of Theology, and Delmer Van Horn, information about the Board of Christian Education, especially the Seventh Day Baptist General Conference. Much more undoubtedly could have been said about these lines. It could be noted that he was also a member of the American Sabbath Tract Society for many years.

The editorial is very interesting and informative. We quote portions of it: "With the death of George B. Utter yesterday, The Westerly Sun has lost its editor and publisher of the past 43 years. Prior to 1912 he had served The Sun as a reporter and city editor, and finally upon the death of his father became the editor.

"Father was a third-generation printer, steeped in the responsibility of spreading the news in its true light. He respected all religions and was loyal to his church, community, and family to the very best of his ability.

"Now the time has come for the fourth generation to take up the editorial reins.

"The policies of The Sun will not change, as the management is just as strongly as ever in the support of projects worth while to Westerly and Pawcatuck, to Rhode Island and our sister state of Connecticut, and our nation as a whole.

"The Sun will continue to rebel against poor government, graft, and corruption, whatever the source.

"These were the beliefs of father. They are facts as they were in 1905 when he started work at the bottom of the ladder.

To the readers of The Sun and to the readers of the Sabbath Recorder, it is encouraging to note that the policies of the paper will be continued and that Seventh Day Baptist news and interests will be maintained. It was published in this New England newspaper which remains under Seventh Day Baptist management.

Mission-Minded Churches?

GEORGE B. UTTER, DEAD

The oldest newspaper in the United States, publishing a Sunday edition, The Westerly Sun, announced in its Sunday evening paper, November 13, the death of its editor and publisher, George B. Utter. The first article described in detail how the death of Mr. Utter's death in his paper is more than the space which would be allotted to other editors for a few weeks' serious illness in the Westerly hospital. Obituary notice and tributes will appear in the Sabbath Recorder.

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The policies of The Sun will not change, as the management is just as strongly as ever in the support of projects worth while to Westerly and Pawcatuck, to Rhode Island and our sister state of Connecticut, and our nation as a whole.

The typical Protestant minister in the U. S. is between the ages of 35 and 44, is married, and has two children. He earns a living as a pastor, administrator, counselor, priest, educator, organizer, and social actionist.

This picture of today's average clergyman is one of 90,000 pages of documentation gathered over the past 18 months by Dr. Samuel W. Blizzard, visiting professor at Union Theological Seminary. Dr. Blizzard was commissioned in 1953 by the Russell Sage Foundation to collaborate with the seminary on "A Study of the Functions of the Parish Minister.

The project is believed to be the first major study of the Protestant ministry in the U. S. The findings are encouraging to note that the policies of the paper will be continued and that Seventh Day Baptist news and interests will be maintained. It was published in this New England newspaper which remains under Seventh Day Baptist management.

Mission-Minded Churches?

Total giving in American churches continues to increase according to the latest figures. Although per capita giving is increasing and missionary giving in 49 reporting religious bodies is larger, the local church program appears to be getting the lion's share. Out of total gifts of over $1,600,000,000, local congregational expenses accounted for $1,355,335,358. The total increase for all purposes over 1953 was $145,000,000. If half of that increase could have gone into missions how many more souls would have been won? The figures released by the National Council of Churches show an increase for foreign missions of about $93,000,000. Are our American churches really mission minded?

Typical Protestant Minister

Sketched in New Survey

The typical Protestant minister in the U. S. is between the ages of 35 and 44, is married, and has two children. He serves a church, a town or city, lives in a medium-sized Midwest city, owns a car, and has a rather slim bank account. He is the best-educated preacher in American history, but he faces a far greater multiplicity of problems than did the ministers of previous generations. His job demands that he be pastor, administrator, counselor, priest, educator, organizer, and social actionist.

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THE LIVING WORD
Luther A. Weigle
One of a series of articles by this noted man.

The proposition of "of"
The most versatile and ambiguous of the prepositions in the King James Version of the Bible is "of." It is used where we would now say "by"—Jesus is said to be bapztized by John and led of the Spirit into the wilderness by the Spirit. In Judges 20:1, the "lying in wait," the "lying in wait of the devil," "to be seen of them," and "with glory of men" is "be praised by men" (Matt. 6:1, 2). "Bidden of any man" is "invited by any one" (Luke 14:8).

"Which was spoken of the Lord by the prophet" may be understood to mean the aspect of speaking of the Lord; the clause is cleared of ambiguity by the present translation, "what the Lord had spoken by the prophet." (Matt. 2:14).

Similarly, in John 8:40, "which I have heard of God" means "which I heard from God."

"The zeal of thine house" is "zeal for thy house"; "zealous of the law" is "zealous for the law." (Acts 21:20); and "a zeal of God" is "a zeal for God." (Rom. 10:2). "Of long time" (Acts 8:11) is "long time ago" (John 2:17); and "of the morning" means "of the morning light." (John 11:13).

ORDINATION OF DEACCONS AT MARLBORO CHURCH
The consecration of deacons is always a big event in a local church. When a pastor is ordained in the church he is officiating, it stirs the hearts of both pastor and people. Almost every time a deep heart-stirring when deacons are consecrated to their office for they are members of the body of Christ. The call and the work comes by the people who know them best. The minister's experiences and training have usually been in some other church and locality; they are not ordinarily part and parcel of the life of the church where the ordination takes place.

Two deacons were ordained at the Marlboro, N. J., Church, Sabbath day, November 12. It was an unusually heart-stirring event in the life of this growing country church. The pastor, Rev. Paul Osborn, and others responsible for planning the service made the morning service. It is reported that there were 118 present in the morning and 115 attending the actual consecration service in the afternoon.

Rev. C. Rex Burdick, former pastor, who undoubtedly had much to do with the deepening of the Christian life of the candidates, was called back from Salem, W. Va., to preach the morning sermon. Rev. Robert Lippincott, pastor of the neighboring church at Shiloh, gave this charge to the candidates. Rev. C. Rex Burdick has been a member of the Philadelphia Fellowship, who had been pastor of one of the candidates in the Philadelphia Fellowship, was chosen to give the charge to the church. The aging Luther S. Davis, senior deacon of the church, welcomed the two new deacons after the consecrating prayer.

BELIEFS AND EXPERIENCE
Fred Ayars
I would like to give my beliefs concerning God, Jesus Christ, the Holy Spirit, the Bible, my life, and a message to others.

I believe in one God, the Father of all. I believe Him to be the first Person of the Trinity, the mightiest of all influences. Concerning Jesus: I believe Him to be the Son of God, the second Person of the Trinity, our only effective weapon, and the Holy Ghost, our portion of the Trinity, our only effective weapon.

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Concerning the Holy Spirit: I believe the Holy Spirit to be the third Person of the Trinity, our portion of God at our side. I think this Holy Spirit is a mighty influence which enables men to do and comprehend things far beyond their normal abilities. I also believe that the Holy Spirit is our only effective weapon, constantly at our side as a means for spiritual protection.

And the Sabbath day: I believe it to be the only flawless recording of God's will for us throughout life.

I count it an honor and a privilege to be called to serve God in the Marlboro Church and congregation in this capacity. I was baptized on March 10, 1940, by Rev. Herbert L. Cottrell, over at Tolar's Pond. I joined the church on that same date. I have had the wonderful experience of being brought up in a Christian home, and have had the experience of having God with me since I was a boy even until now. But as a boy I did not realize the whole significance of the Christian life. But as I grew, my fellowship has deepened until now the Christian life is all and personal gain is nothing. I have found, personally, that God will treat me good if I am honest, conscientious, and do my very best to live a Christian life. Just an occasional attitude of honesty is not enough however, it must be constant for me. It is my hope that those who know of my shortcomings in the past (and I'm sure there are plenty of people here that know of my shortcomings) will not hold them against me, but will rather give God credit for taking me away from them. In the future I will welcome all criticism if I am seen to stand amiss.

NOVEMBER 28, 1955
Fred Ayars, a young man whose boyhood home was closer to the church than almost any other house, and whose wife also came from one of the most loyal families of the church, was one of the candidates. Now a resident of Philadelphia, some 45 miles away, he attends church regularly. Not mentioned in his statement of experiences, but his heart was very much moved by his work. Our readers may recall that he devoted all his extra earnings for a considerable period of time to building a church in Jamaica, B. W. I.

Harry Ansink, a man in middle life, the other candidate, has won for himself the greatest respect in the Marlboro and Shiloh communities. He and his wife are known for their evangelical zeal, for the freshness of their Christian testimony, for their love for the Bible, and for their good work.

The statements of these two men were not designed for publication. They were recorded and transcribed by the pastor who furnished them to the editor. It is felt that our readers could be refreshed and stimulated by reading them in their entirety. They follow.

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Luther A. Weigle
One of a series of articles by this noted man.

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STATEMENT OF EXPERIENCE

Harry Ansink

First, I want to give a little history of myself. I am a stranger to a lot of people present. I have lived in Marlboro vicinity for 14 years. Prior to that I had been brought up in a first-day home about twenty years ago, approximately. I was saved from my sins and experienced complete salvation. Then I knew that I loved the Lord and that He loved me. I was brought up in a first-day home. We moved to Marlboro in 1941 and of course most of our associates here were Seventh Day Baptist people. We often remarked that they were a different people from those we had known and that there must be something back of it.

Things went on until about 1952 when we had some experiences that made us think that we should study the Seventh Day Baptist faith. We agreed to spend a year in study. I talked to Pastor Burdick, telling him our plans, and he gave us Bible references. We studied them and attended church regularly and kept the Sabbath. We could often feel, or I could, that Pastor Burdick was preaching a sermon especially for us. In 1953, in October, we decided that we believed, my wife and I, that the Sabbath was the day to keep, and we asked for membership and baptism.

During this time Doctor Randolph wrote the tract "The Sabbath and Seventh Day Baptists." It is impossible to record all the committees on which he served, but there was a committee to study the Tract Society. He took over during World War I with its many problems. But there was prosperity and talk of a World War I with its many problems. But there was prosperity and talk of a First Day home. We moved to Marlboro, and we had for the strength and good name of the church called for a history entitled "A Century of Progress" which he wrote and published. He was a labor of love. The "Manual of Seventh Day Baptist Procedure," which he had done earlier with Rev. William L. Burdick, was his testimony to the importance of having things in the church "done decently and in order.

Seventh Day Baptists have no higher honor to give an individual at the denomination of the church than the presidency of the General Conference, and to this office Doctor Randolph was elected in 1952. During the year he addressed a number of congregations and church leaders, and the annual session was planned to be held at Adams Center, N. Y. His president's address was such an experienced administrator would give, broad in scope and considerate of many aspects of denominational life. The Missionary Board was in debt, and the Tract Society was feeling the depression; yet there were more encouraging signs of the times in the Federal Council of Churches and in the Faith and Order Movement. The New Jersey Corporation of Seventh Day Baptists for the future I will work for the interest of the Lord's work, or the denomination that I will not say. "No."
THE SABBATH RECORDER

November 28, 1955

Two Churches Announce Advance in Christian Education

The Salem, W. Va., Church is publishing the news that Mrs. Venita Zinn has been employed as Christian Education Director. This is, to the best of our knowledge, the first time that a woman has been placed in such an assistant. Mrs. Zinn, who only last June received her bachelor of arts degree from Salem College, has been very active in church work and is expected to be very effective in this position.

Out in southern California, the River­side Church bulletin gives a new address for the pastor, Rev. Alton L. Wheeler. As of November 20, he and his family are residing in a new parsonage at 4221 Central Ave., Riverside. The old parsonage next door to the church is being converted into a parson house, primarily to provide extra classrooms for the Sabbath school which has been taxing the capacity of the church in the children’s division. The first meeting announced for the new parsonage house was a Christian Endeavor meeting on Sabbath eve, November 26.

Medical supplies and blankets are being rushed to West Pakistan in response to a cabled request by Dr. Clyde B. Stunts, executive director of the West Pakistan Christian Council, who described the West Pakistan flood disaster as “the most terri­ble in Pakistan’s history.” Two million people including refugees are involved in the West Pakistan disaster.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — Sabbath day, Oct. 1, was a full day at our church. It began with Sunday school followed by the Communion service. At noon the majority of those present went over to the Home. The monthly fellow­ship luncheon and the film, “Worship in the Home.” The penny-a-meal boxes were then opened. We believe this custom was an important factor in our going over the top in the Denominational Budget quota.

In the evening after the Sabbath, inter­ested members again met for the annual business meeting. Among other items of

Sabbath School and its servants, this was due to the high ideals he held and by which he measured his work.

Miss Evalois St. John, an assistant librarian, Miss Evalois St. John, was recently assigned to the Historical Rooms, Doctor Randolph now said. The sudden death of the executive secre­tary, Miss Evalois St. John, was recently assigned to the Historical Rooms, Doctor Randolph now said.

At this early date definite plans for a partial distribution of his work load cannot be announced. However, several members of the Commission met separately with other key denominational men at Alfred following and discussion in such a way as to prepare the way for the work to be carried forward.

We believe that some of the office work will continue to be handled from his home office temporarily. Budget promo­tion will be continued by the agencies. Correspondence will be answered; other details will be attended to.

The little 4-page Southwestern News­letter printed by the Bible Witness Press, Pomona Park, Fla., and edited by Mrs. Inez Mitchell of McAllen, Tex., was recently received. Those interested in the churches of the Southwest may write for copies of the Newsletter.

Special Meetings at Westerly

A three-day series of meetings climaxing in the last meeting of the service of the church on Sabbath day, November 19, was planned by the Pawcatuck Seventh Day Baptist Church according to an article in the Westerly Sun. The series was called a “Quickening for Youth Mission” and the guest speaker was Rev. Elmo F. Randolph of the Milton, Wis., Church.

Word has come that the new Junior Sabbath School Quarterly published by the Board of Christian Education (de­scribed in the November issue) have gone to the printer and will be available for mailing by December 10.

planning to use the lesson helps for the first quarter of 1956 should send orders immedi­ately to: Committee on Junior Quarters, Box 4, Little Geneseo, N. Y., with checks made payable to the treasurer of the Board of Christian Education. It should be welcome news indeed that this particular group in the teaching profession is now being filled. The quarterly reports are to be well written and well edited.

The Committee on Ministerial Train­ing, now set up as a continuing committee with 1, 2, 3, 4, and 5-year terms, held its first meeting in the Seventh Day Baptist Building at Plainfield, N. J., on Sunday, November 27. Members of the commit­tee are Alfred L. Davis, Rev. Clifford W. P. Hansen, Courtland V. Davis, Rev. C. Rex Burdick, and Dr. Forrest M. Branch. The group is charged with long-range plans for providing the denomination with ade­quately trained ministers.

Mission Notes. The quarterly printed missionary newspaper, “Daylight on the West­ern Coast,” was mailed early in November. If you are interested in Seventh Day Baptist missions your interest will be increased by reading Mission Notes. Your name will be put on the mailing list by request. Write to Rev. Leon R. Lawton, 4976 N. Figueroa St., Los Angeles 42, Calif.

The sudden death of the executive secre­tary, A. Burdet Crofoot, mentioned in the last issue, necessitates a good many temporary readjustments in the period during which a successor is being sought. At this early date definite plans for a partial distribution of his work load cannot be announced. However, several members of the Commission met separately with other key denominational men at Alfred following and discussion in such a way as to prepare the way for the work to be carried forward.

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business a call was extended to our pastor to serve another year. This was accepted. Pastor Babcock is active in civic and community interests. He is taking his turn with other ministers of Newaygo County in presenting a quarter hour of morning devotions over the Fremont radio station. This is a service of the Ministerial Association. This association was also instrumental in securing the film, "Martin Luther," which was shown October 31 in the Fremont High School gymnasium. Benefits went to the World Home Bible League.

Most of us are dreading the coming of winter as our group is bound to grow rather small with some going to Florida and about one third of those who attend living from 15 to 80 miles distant.

Friends of Rose Branch will be glad to know she is somewhat improved and able to be up in a wheel chair a while each day. — Correspondent.

HAMILTON, LA. — The pastor, Rev. Theodore J. Hibbard, reminds the editor in a recent letter that an error was made in reporting the purpose of his current studies. He is not taking courses to prepare himself for the post of State Chaplain of the American Legion (which office he already holds), but to prepare himself for welfare work. Readers will please make that correction in their minds.

Other information from members of the Hammond Church living in the vicinity of New Orleans indicates a desire to start a fellowship in that area to better serve present members and to attract others who may be interested. To that end they announce that they are ready to embark on a program of tract distribution. The pastor and others are also investigating the possibility of rebroadcasting on a New Orleans radio station the programs previously put on the air in the Hammond area.

Today there are more than 30,000,000 boys and girls enrolled in Sunday schools in the U.S.A. and Canada. (This figure probably includes Sabbath schools, also.)

SABBATH SCHOOL LESSON for December 10, 1955

Who Is My Neighbor?