The various committees of the church, called "Service Committees," reported considerable activity at the annual meeting on April 1, and again at the quarterly meeting held May 6. One of the long-range plans of the Evangelistic Committee is to actively promote the Billy Graham Campaign in New York next year. It is expected that the Plainfield Church life will be considerably affected by that campaign.

The pastor, Rev. Lee Holloway, who is a member of the Marysville church, attended the May 6 meeting of the congregation. He will be taking a summer school course at New Brunswick Theological Seminary, by the courtesy of which the Clearfield church is granted permission to have the services of Rev. J. E. Brannon, who will be studying the Sabbath question. It is hoped that Mr. Brannon will take some summer school religious education classes at the Seminary, in order that he may become pastor of the Seventh Day Baptist church, of which he was a member.

EDINBURG, TEXAS — From the Southwest News Letter printed by the Bible Witness Press we note a Spanish work has been issued. The church people have helped to prepare the material for this work and have donated $1000 to the project. The work will be printed in Mexico and distributed among the churches in the area.

The publicity has mentioned panel discussions on Sabbath eve, special messages or guest speakers at the morning services, and in some cases, a program on the evening after the Sabbath. Readers of this column will be looking for news about the success of the rallies in the issues immediately following the celebration.

Accessions

Plainfield, N. J.

By Letter:

Plainfield, N. J.

De Ruyter, N. Y.

By Letter:

De Ruyter, N. Y.

Mrs. Robert Bond

Nortonville, Kan.

By Testament:

Wilma (Mrs. Robert) Bond

Marriages

Jones - Monroe. — William Ray Jones and Bernice Ernestine Monroe were married on April 7, 1956, at the home of the bride's cousins, at Ocala, Fla., by Rev. W. E. Moore. The couple will reside in Ocala, Fla.

Births

Potter. — A daughter, Melissa Sue, to Mr. and Mrs. George E. Potter of Alfred, N. Y., on March 21, 1956.

Richards. — A son, Timothy Reese, to Don and Edna Ruth Richards of Berea, Vt., May 1, 1956.

Obituaries

Cottrell. — Margaret Stone, daughter of Gregory and Martha Stone, was born at Jasper, N. Y., Feb. 5, 1882, and died at Baltimore, Md., April 26, 1956.

Perry. — A widow, Mary Perry, died at the home of her daughter, Mrs. Alfred H. Perry, May 1, 1956.

Bolling. — A daughter, Bertha Bolling, died at the age of 30, at the home of her parents, Mr. and Mrs. Charles Bolling, May 1, 1956.

Babcock. — Carrie Mullet, was born Jan. 4, 1857, and passed away Sept. 30, 1955, at a hospital in Miles City, Mont. She was married to Otto Babcock March 13, 1886, in the Welton Seventh Day Baptist Church, of which she was a long member. Mr. Babcock and a daughter, Grace, preceded her in death some years ago. A son, Merrill, and family, with whom she was living at the time of her death, survive her. — Mrs. Leonard Wilkinson.

Dear Lord and Father of mankind,

Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclote us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love!

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm.

John Greenleaf Whittier, 1872.
HE GAMBLED WITH JUSTICE

A lifetime gambler, Frank Costello, who has been in trouble with the law for a number of years, appears to have lost what may be his final gamble with justice. In 1953 he was released from a federal penitentiary after serving 14 months of an 18-month term for contempt of the U. S. Senate Crime Committee.

In 1954 Costello was convicted of evade $39,000 in income tax. Fined $20,000 and sentenced to 5 years in prison, he carried his appeal to the Supreme Court. On May 8 Judge John F. X. McGohey, who had presided at the 1954 trial, turned down a last-ditch plea for a suspension or reduction of sentence on the ground that Costello is suffering from cancer and getting along in years (he is 65). The judge ordered him to surrender on May 14.

The safety of the whole commonwealth depends on the meeting out of unwavering justice to lawbreakers convicted by due process of law. Sometimes there is a tempering of justice with mercy as is called for in the immortal words of Portia in Shakespeare's Merchant of Venice: "Though justice be thy plea consider this: that in the name of justice none of us should see salvation." In the present case there is no apparent unreasonableness in the sentence. At least the highest court of the land so ruled.

Furthermore, the reports coming to us fail to indicate any repentance, remorse, or change of heart on the part of this man who has lived so long on other people's money. He seems to have shown no signs of mercy himself, even denying the benefits of good government to the people to the extent of $39,000 rightfully owed.

Before the bar of eternal justice all men must ultimately appear. No human legal maneuver will ever change the state of affairs when justice is done. As a Christian we must become the Prince of Peace. We must be lovers of peace.

For those who are saved from the guilt and penalty of sin there is no longer any gambling with justice and losing in the end. We have passed from death unto life. And as the Bible says: "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." (Rom. 8:1). Then we now plead with such men as Frank Costello and lesser criminals: Shall we not tell them of the Saviour who now forgives but who one day will be the Judge of all the earth?

LOVERS OF PEACE

In a syndicated column on the editorial page of the Westerly Sun a little Biossat frequently has some very well-chosen words about world events. The following statement coming some time after the Soviet diplomats had completed their tour of Britain is worthy of note:

"In their tour Bulganin and Khrushchev got the chilly treatment deserved by persons and nations with no signs of mercy themselves. They asked the British to forgive on a grand scale but the attitude of the British as evaluated by Mr. Biossat is not unreasonable. They produced nobly."

Mr. Biossat goes on to draw a proper lesson ending with the words: "They showed they know how to use responsibly the great and noble mission of being free men."

We would like to draw more public spiritual lesson for our column. The political leaders of the Soviet Union are committed to atheism and make little more than a show of tolerating the Christian faith of those of their subjects who cannot be persuaded to repudiate their church connection. The Prince of Peace does not ring true. The above-mentioned diplomats allowed themselves to be pictured with their hands folded as if in prayer in a famous London church. In our opinion, that was a case of studied acting rather than genuine prayer.

What says the Christian Gospel? Christ commanded an universal proclamation of peace at His birth. He told His disciples at His death, "These things I have spoken unto you, that in me ye might have peace." (John 16:33). In the same address He had promised that He was leaving them a heritage of His peace and had added, "Not as the world giveth, give unto you." (John 14:27). This heritage should enable us, as the Apostle Paul says, to be "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15). The Gospel tells us that Jesus is our peace (Eph. 2:14) and that He "came and preached peace to you which were afar off, and to them that were nigh." (Eph. 2:17). On this basis it is not unreasonable to see the difficult exhortation of Romans 12:18: "If it be possible, as much as in thee, live peaceably with all men."

Christians must of necessity, be true lovers of peace. We doubt if many others can be, since they lack the basis for it. As a denomination Seventh Day Baptists have always been in the position of a small minority among other Christian bodies and a smaller minority in the world stream. We have perhaps learned that some lessons of seeking peace when in the midst of tribulation which some other Christians have been slower to learn.

Now, with the world dividing more sharply into two political and religious camps, all denominations are learning what it is to be minority groups even when united in the largest ecumenical fellowship. All Christians must be lovers of peace, but certainly not "peace at any price." We doubtless should be quick to forgive on a grand scale but the attitude of the British as evaluated by Mr. Biossat in the above quotation is not necessarily sub-Christian. They have learned, he says, "how to use responsibly the great privilege of being free men."
THE SABBATH RECORDER

MEMORY TEXT
If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1: 6, 7.

FROM THE PRESIDENT'S DESK
The Eighth Gate to Happiness

"Happy are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5: 10).

Would you think it strange if I should tell you that I used this "Beatitude" as the basis for my Easter message this year? Do you suppose many so-called Christian people will miss out in the kingdom of heaven because they fail to enter the gate of persecution?

When the body of Abraham Lincoln lay in state in Cleveland during the course of the sad funeral journey back to Illinois, an elderly Negro woman stood in the line holding a little child in her arms. After gazing a long time into the face of the emancipator of her people, the woman whispered to the child, "Take a long, long look, honey: d3.t will remind us:

"If we are persecuted for 'righteousness' sake" we are happy because the world has identified us with Christ, and He has assured us a place in the "kingdom of heaven."

Eastern Association Notice
The churches of the Eastern Association, viz., Berlin, Second Hopkinton, Irvington, Marlboro, Pawcatuck, Piscataway, Plainfield, Rockville, Schenectady, Shiloh, and Waterford will convene with the First Hopkinton Church at Ashaway, R. I., June 8-10, 1956.

Will these churches please send at once the names of their delegates to the chairman of the Entertainment Committee, Mrs. Julian T. Crandall, at Ashaway, so that the delegates may be adequately entertained while at this reunion of the said churches?

The general topic is: "Prayer, the Christian's Fuel." The president is R. Merritt Kenyon. Each one who attends the services should bring to the convention many general thoughts pertaining to the above topic.

We hope for a good time for all. May God bless this gathering for greater and more efficient service in the Lord's work.

- Albert B. Crandall.

A true friend knocks before entering— not after leaving.

PREMISES TO PERFECT POLITY
It was not "perfect polity" but "Baptist polity," which was referred to by Dr. Robert Torbet in his first address to the Seventh Day Baptist ministers assembled in conference at Albion, Wis., on May 1. However, in talking on the "Basic Premises to Consider in Baptist Polity" he was emphasizing the underlying principles for a church organization which approaches perfection according to New Testament standards. What he said was applicable to Seventh Day Baptists as to his own American Baptist denomination.

We Must Have the Bible Concept of a Church

"Our church polity must always be consistent with the Bible concept of the church," declared Dr. Torbet. He pointed out that convenience cannot be accepted as the guide: the church idea must be rooted in theological presuppositions. The church, according to Baptist doctrine, is a fellowship of believers possessed of the Holy Spirit. The church is no more a physical structure than is the skeleton a body. The skeleton gives contour only to the body. The church has life only as the Holy Spirit indwells the body of believers.

Again, the New Testament emphasizes that the church is a community of believers through which the Spirit operates. (This is the opposite of the Episcopalian view.) It is true, stated Dr. Torbet, that within two centuries the office of the bishop was crystallized in the church. In the New Testament, however, the bishop had no more authority than an elder. During the time of the apostles the Holy Spirit came upon a congregation more than upon individuals, avails, claimed the speaker. It is not normal to be connected only with the head, Christ. We can scarcely call ourselves Christians if we refuse to identify ourselves with the brethren — the community of believers. What then is the church? It is the people of God on earth who have entered the Kingdom. The popular belief today is that the church is an institution. Not so. Neither does the presence of Christ linger in left-over Communion waters, as some churches teach. The presence of Christ is only through the Holy Spirit. That presence of the Spirit in the group of believers makes the church.

The Baptist leader pointed out that
we are congregational in government and polity, but we must think of our congregationalism on a higher ground than our life is bound to express. As believers we believe in congregationalism in distinction from Episcopalism because it gives the best expression to the Spirit.

The priesthood of all believers is emphasized in the New Testament. It is our responsibility to mediate this glorious Episcopal when we have certain gifts according to the Scripture. We must remember in this connection that God works through people and that certain balancing tensions are as normal to church organization as in the human body.

Again under the leadership of the Spirit there are, according to the New Testament, certain gifts bestowed upon some more than upon others. These gifts of teaching, presbytery, etc. are not special privileges of a ruling class in the church. The minister in Baptist polity is a man of one vote in all matters, and he ought to remember if we should bear in mind that under the guidance of the Holy Spirit the minister cannot become a politician in his church. Even his ideas of Scripture interpretation ought to be checked with the brethren if this basic principle of the priesthood of all believers is to be maintained.

Congregational polity does not rule out interdependence with other bodies, affirmed Dr. Torbet. Some Baptist groups have been in error on this point and have come to be known as 'anti-effort' or 'anti-mission.' There is nothing inconsistent with Baptist polity in creating means and agencies for accomplishing the work of the Spirit-guided church.

WISCONSIN SEMIANNUAL MEETING

The Seminarian Meeting of Minnesota and Northern Wisconsin Churches will be held at New Auburn, June 1, 2, and 3. Theme: "Except the Lord Build."}

SABBATH SCHOOL LESSON

June 2, 1956

Claiming the Cities for Christ


Churches Calling Pastors

Again there is considerable shifting of pastors due to missionary calls and other circumstances. The DeRuyter, N. Y., Church has filled its recently vacated pulpit by calling a layman. Brookfield and Leonardsville are looking for a leader to replace Rev. Marion Van Horn when he goes to the Southwest in June.

The Alfred Station Church is calling a pastor to have a desire to fulfill a minister's life. Albert Bath, the Rev. Albert Bath is new dean of the seminary. Los Angeles recently announced a special meeting to consider the matter of a new pastor. Rev. Leon Linton will soon go from that church to the Jamaica mission field. The Dayton Church pastor leaves soon for further work at the Pacific School of Religion. The Schenectady Church is known to be looking for a suitable ordained leader.

Losc Creek will need a new pastor in August when their present minister is released to become secretary of the Board of Christian Education. A few other churches that have until recently the services of regular or student pastors are no doubt longing for the time when they can again have the help of a paid ministry.

In addition there are new fellowships and churches which could spring into greater life with more adequate leadership. Some of the leadership is presently available. While we pray for new men to lead in the local or parochial office, let us not forget to pray that the Holy Spirit may lead us to use all the trained leaders who are anxious and able to devote their full effort to the cause of Christ as represented by our denomination.

MINISTERIAL RELATIONS FILE

Churches and ministers desiring information from the Ministerial Relations file, formerly kept by A. Burdet Crofoot at Alfred may write to Clarence Rogers, Salem, W. Va. Mr. Rogers is temporarily keeping the file and may be requested to record new men or to give out such information as will possibly be of help to churches faced with the problem of calling another pastor.

PRE-CON RETREAT

The program for the annual Pre-Conference Retreat of the young people organization is now arranged and mimeographed lists have been sent out from Alfred by the Youth Committee of the Board of Christian Education.

Young people will be interested to note that the retreat will be held on the beautiful campus of Alfred University on the long weekend just prior to the Seventh Day Baptist General Conference. Beginning Friday, August 9, it will end at 7 p.m. August 13. A fraternity house and a sorority will be turned over to the youths attending and they will be able to stay in the same rooms at a very nominal cost during the remainder of the week while Conference is in session. Conference President Bond announces that he will expect the young people to be active on the major conference committees.

Meals for Pre-Con will be served the congregate. The entire cost for attending the retreat is expected to be less than usual.

The youth (nine grade age and above) will be divided into five interest groups called "Questshops" with topics and leaders as follows:

HAPPY ARE YOU WHEN YOU:

Understanding Evangelism

Secretary Everett T. Harris

Know Your Bible

Rev. Herbert L. Polan

Establish a Christian Home

Rev. Victor Skaggs

Make Use of Audio-Visuals

Rev. C. Rex Burdick

Make the Best Use of Music

Rev. Delmar Van Horn

Others on the staff are: Rev. Rex E. Zwiebel, director; Paul Green, business manager. Rev. Kenneth Smith, worship leader; Miss Ellen Swinnen, historian and chief counselor; Mrs. Denise Green, "girls" counselor.

Special features will include a message by the students' view from the Youth Commission members, and an opportunity to see the color slides of Europe taken this year by Pastor Kenneth Smith.
Missions

From Missionary Board Minutes

The quarterly meeting of the Missionary Board was held in the vestry of the Pawtucket Church in Westerly, R. I., on Sunday afternoon, April 22. Rev. Harold R. Cran dall as president of the Missionary Society called the meeting to order at 2 o'clock. There were eighteen members and six visitors present.

Secretary E. T. Harris was asked to introduce the visitors present. He presented to the board the shepherding pastor on the Southwest field, Rev. Marion C. Van Horn, the field evangelist. Rev. Loyd F. Hurley, and the vice-president of General Conference, Charles F. Harris. Each one responded with a brief message to the board. Rev. Van Horn, Mrs. Hurley, and Mrs. Courtlandt Davis were also present.

Items of special interest will be reviewed. Further details of actions taken and details of general and committee reports may be obtained by reading the Missionary Reporter, a quarterly publication of the board. It will be in the mail soon, directed to church and denominational leaders.

It was reported that Rev. and Mrs. Loyd F. Hurley plan to move from Alfred, N. Y., to Boulder, Colo., following the completion of the school year at the School. The president of the Hurleys was voted that the board help on their moving expenses to the amount of $120. Doctor and Mrs. Hurley will give assistance to the Shenendoah Seventh-day Baptist Church during several weeks of July and August and then attend Conference at Alfred.

Rev. and Mrs. Marion C. Van Horn plan to move from Brookfield, N. Y., to Fouke, Ark., the last of June where he will begin at once his pastoral services in the Fouke-Texarkana area and as shepherding pastor of the Southwest field. It is hoped that Pastor Van Horn may attend Conference and take part on the Missionary Board program.

From the report of the American Trop­ ics Committee we may note several items of interest related to the Jamaica and British Guiana fields, such as: (1) Supervisor Wardner FitzRandolph's visit to the British Guiana churches, leaving Kings­ town, March 14, and arriving at his home in Castries, St. Lucia, on March 16, (2) progress of efforts to secure a full­ time missionary couple to serve in British Guiana; (3) plans for the return to this country during the summer of Rev. and Mrs. Wardner FitzRandolph and the hope that they may take a part on the Conference program; (4) Rev. Leon R. Lawton's acceptance of the call of the mission field Board to serve as head of our mission in Jamaica (to be on the field by September, 1956); (5) the current shortage of funds which has necessitated a temporary slowing down of building plans at Maiden Hall in Jamaica.

Loren Osborn, chairman of the African Interests Committee, reviewed the work and forward-looking plans of our mission in Nyasaland. He told of the receipt by the board of a gift of $1,300 from the Chicago Church for the purchase of a new church building for Moroka Station to be known as the Armstrong Memorial Church, displacing an older church that was built by the Rev. H. H. Fenn and which is now to be used for school purposes.

The treasurer's report and the report of the Investment Committee showed the Missionary Society's financial standing to be sound. There is a current shortage in the General Fund due to failure to receive the proportionate amount of denominational funds which had been anticipated, combined with the necessity to pay salaries in full and on time.

The monthly payment on such salaries amounts to over $2,000.

The Special Committee appointed to secure a successor to Rev. Wardner Fitz­ Randolph as missionary to Jamaica and headmaster at Cran dall High School reported as follows:

"The services of Rev. Leon R. Lawton, pastor of the Los Angeles Seventh-day Baptist Church, Los Angeles, Calif., have been assured. This call to serve as stated to Pastor Lawton are as follows:

(1) To serve as missionary to Jamaica and headmaster at Cran dall High School presently located at Kingston, Jamaica, employment to begin July 15, 1956; (2) salary to be at the rate of $2,100 a year plus $200 children's allowance per child between the ages of 5 and 18 years; (3) travel expenses; (4) Pastor Lawton and family to be provided from Los Angeles to Alfred, N. Y., to attend General Conference, thence to Westerly, R. I., to meet with board members before sailing to the field of service; (5) expense of shipping goods to be provided within limits of budget appropriation or by special provision of the Budget Committee; (6) the usual appropriations to be provided: for rent allowance ($420 a year), for travel expense on the field ($150 a year), and a mission car to be provided if possible; (7) one-year furlough in this country to follow a five-year term of service on the field; furlough salary to be at usual rate unless missionary does not intend to return to field, in which case it will be at three-fourths salary rate for one year or until worker finds employment which he prefers; (8) a letter from Brother Heinrich Bruhn of Germany was read informing us that the German churches were no longer in need of financial assistance from the board and requesting that we discontinue this help to them which has been so much appreciated in their time of need.

The meeting closed with prayer by Rev. Marion C. Van Horn.

Encouraging Aspects of Work in British Guiana

A letter from Rev. Alexander B. Trotman gives the news that his wife is now discharged from the hospital in London and that plans are being made for her return home.

Pastor Trotman writes: "Doctor Fitz­ Randolph's visit is closed and he departed on the 18th inst. Pastor FitzRandolph's departure was very keenly felt. Our season together was very profitable and enjoyable. There were two baptisms at Pomeroon."

A series of lantern meetings which were especially well attended resulted in several inquiries. "A gospel meeting was held in Akawini Creek too. We had no less than 70 persons in attendance and the meeting seemed very inspiring. There is a regular call in this area for Seventh Day Baptist Gospel activities, as there is also at 'Diamond,' a thickly populated area about four miles from Bona Ventura, down the river.

"We want herein to show our grati­ tude and our appreciation for all done here and elsewhere by our brethren and above all for the supreme sacrifice of Jesus the Christ which gives us an everlasting inheritance with Himself and with the saints."

Rev. Benjamin O. Berry Reports

The quarterly report of Rev. Benjamin O. Berry is of especial interest. It covers the quarter ending March 31 and tells of presenting thirty sermons and addresses and making fifty calls in behalf of the pastoral work which he carries forward in the Vergenoegen and Wakenaan, Brit­ ish Guiana, Seventh Day Baptist churches.

The work of repairing and making of pews at the Wakenaan church has now been begun. Our churches are suffering in their efforts to meet the cost of their efforts to repair and paint this church has been approved by the board to the extent of $93. A check for this amount has been sent to the clerk of the church through Pastor Berry.

It is encouraging to note that two con­versions occurred during the quarter and two new members were added to the Vergenoegen Church (Auckland Seventh Day Baptist Church situated in Vergenoegen Village.).

Parika Church Repairs

Mrs. Martha Tyrrell, clerk of the Parika Seventh-day Baptist Church, Parika, Brit­ ish Guiana, has written to express the appreciation of that church for the assistance received from their brethren of this country, aiding in their efforts to repair and paint their house of worship. She writes:

"We are at work with repairs, painting to follow immediately. The amount re­ ceived ($160 on a $453.88 project) will not carry us to the end. As we go further in our work you will know how we are
The Reformed Church Pastoral Letter

Being a Christian means that we must submit to the Lordship of Christ, not that we should have an opinion on the meaning of life,” says a pastoral letter recently prepared by the General Synod of the Reformed Church on the theme “The Life of a Christian in Dutch Society.” Continuing the chapter on “Church and Society” the letter says: “Christianity is not a philosophy of life. They were sincere expression of faith, which affects life as a whole.” The letter holds that being a Christian is a task which does not come naturally. We are different from the world, it maintains. But this does not exclude our communion with the world, for the world, like ourselves, is an object of God's mercy.

In the chapter on “Church and Society” the pastoral letter continues: “What once was a necessary decision of faith, has now become a general criterion of faith for many Christians. This is a view which is strongly favored by Roman Catholics, but also by some Reformed Christians. The danger of such a view is, that closed groups are formed and the unity within our people is lost. It is the task of the Reformed Church to sound a warning.” — E. P. S., Geneva.

JUNE WORSHIP SERVICE
Our Partnership
The Urgency of the Hour
Demands Stewardship of Our Time.

By Miss Joyce McWilliam

Call to Worship:

“The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth.” Seek ye me while he may be found, call ye upon him while he is near.

Hymn:

"O Master, Let Me Walk with Thee"

Poem: “I Met God” by Cushman

I met God in the morning
When my day was about to start.
And His Presence came like sunshine.
Like a glory in my breast.
All day along the Presence lingered,
All day long He stayed with me.
And we sailed in perfect calmness
On a very stormy sea.


Meditation:

What is our part in the work of the Kingdom today? The choice of action is ours. We can run away from reality as Jonah tried to do. Often it seems easier to avoid visiting the home where we know unhappiness exists.

A young mother and two children recently had chicken pox. The neighborhood women took turns caring for them until the mother developed pneumonia and spent two weeks in critical condition at the hospital. Her next-door neighbor made it a point to call or see her friend every day, even though it meant securing a baby sitter for her own children. These women could have easily made an excuse for not involving themselves in the critical situation. Where would the Master think they were most needed?

We can change our mode of action or conversation to suit the trend of the group in which we are participating. Perhaps it may seem that we are making wider friendships this way, but are they lasting friendships? May be you have heard some one say, "I would have never have guessed she was a good Christian." If Christ is the center of a life, do actions and opinions of that person vacillate like a weather vane in a windstorm?

Sometimes we may find ourselves worrying about the future and how our plans will work out. We become so intent on arranging everything ourselves that we forget God's concern for us and others. At times a change in our situation is all that is needed to help us realize that our wishes are not always the best. It is then that we begin understanding that God stands by to lend a helping hand in this partnership of living. Even Jesus spoke of His reliance on the Father when He said, "The words I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works."

When my day was about a stranger who was questioning a farmer about the desirability of a rural community as a prospective home. In reply to the questions about the citizens, the farmer asked, "Stranger, what kind of people live in the community you came from?" "They are bad people," he said. "They are gossips, slanderers, and cheap skates." The old man shook his head. "You might as well move on," he said, "because that's the kind of people that live here, too."

Later, the same farmer was asked by another newcomer if he knew of a good place to live in this neighborhood. The farmer inquired what kind of people lived in the community from which the man had moved. "They were wonderful," replied the newcomer. "I surely hated to leave such thoughtful, loving, kind people."

The neighborhood women should be the answer to the question of a convert. They will be able to do more for the young church than the simple "get tough policy."

The Church and Juvenile Delinquency

Cases of juvenile delinquency are being reported almost daily. Magazine articles, public officials, and speakers are discussing the subject and proposing various cures. But very few people are actually doing very much about it directly. Many of the proposals show no more vision or understanding than the simple "get tough policy."

Many public schools evidence a sense of responsibility and are trying through citizenship courses, and by other means, to teach the duties of citizens. Boy Scouts and other youth organizations contribute much, especially in certain communities, to the solution of the delinquency problem. But moral conduct is very largely a matter of religious motivation, and schools and other community agencies have, with some good reason, avoided religious considerations.

It being a religious matter then, the church bears a great responsibility for leading in the effort to end juvenile delinquency. It is not an easy problem; it requires much study, prayer, and effort. The church program for youth and for adults should aim at achieving Christian conduct, and should be a persistent effort to reach the entire community.

Church Camp Is One Answer

There are many ways in which the church can influence young people for the better. One is through church camps. A church camp is not just a place to have a good time; it is to its purpose it maintains an atmosphere conducive to personal Christian growth and deep religious experience. Camp affords special opportunities because it is an experience away from home and close to nature. It should nourish a deepening Christian fellowship, and lives together in a small democratic group and face together some of the problems of their own lives and of the world. Under trained and consecrated leadership they make a lasting impression upon the campers. Unfortunatly many young people, and particularly
THE SABBATH RECORDER

May 21, 1956

332

For Jr. High

The Flutter of Wings

The other day the writer was hurrying to the post office on his bicycle with some mail that needed to be rushed to another state. He was feeling the power and speed of his light-weight, English wheel, as so many other cyclists do when they are not tired. Up from the street sprang a pretty, clean-feathered dove which flew right in front of his face and disappeared. It was so close that he could feel the fluttering and whirring wings as the bird went by.

To feel and hear the flutter of the wings of a wild bird along a busy street gives one a different sensation than feeding the friendly pigeons in a city park or in the monastery gardens of San Capistrano, that spot in southern California famous for its swallows and its pigeons.

You have no doubt read about one of the gods of ancient Rome named Mercury, who is usually pictured with wings on his feet in about the size of the wings of a pigeon. He is thought to be the messenger of the gods. The Romans borrowed the worship of this god from the worship of a Greek god Hermes about 500 years before Christ. They continued to think of Mercury as a messenger and as the god of eloquence even after Christ had come. You probably remember reading in Acts 14:14 that when Paul healed a cripple and preached at Lystra the igno-
rant pagans thought he was a god. They called him Mercury because he was more eloquent than Barnabas, whom they called Jupiter.

Paul was indeed a messenger — a mes-
er with a message. He did not have wings on his feet but he traveled throughout the world to tell people about Jesus. He didn't even have a bicycle to speed him on his way. But Paul lived close to God and close to heaven. He often spoke about angels as being very real to him. Chris-
tians did not worship Paul like the hea-
than at Lystra did, but we can well believe that after he had been an angel, they could think back over the experience and could say that they had almost felt the flutter of angels' wings, for he brought heaven very close to them.

As you ride your bicycle, or hasten on foot to the post office with letters or tracts that will tell others about Jesus, perhaps you, too, can feel the flutter of wings. At least you can remember the verse from the Old Testament quoted by Paul, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Sometimes we call tracts the white-winged messengers of God. Your feet may not have wings like Mercury, but God can use them and make them a blessing.

LIFE OF REV. HARLEY SUTTON

By Albert N. Rogers

Rev. Harley Sutton, beloved pastor and Christian worker, died at his home in Alfred Station, N. Y., May 2, 1956. He was 53 years old and had been ill for eight years.

Born in Blandville, V. W., the son of Mr. and Mrs. Harley Sutton, he grew up in the Middle Island Seventh Day Baptist Church. He attended Salem College and was graduated in 1927 in the class with 11 other members. Mrs. Sutton died at this time and he was left to care for his mother. He graduated from the New England Bible College in 1930 and was ordained to the ministry. In 1932 he was called by the First Seventh Day Baptist Church at Genesee, N. Y., to serve in the work of his brother-in-law, Rev. E. E. Wilson of Penrose, W. Va., whom he married June 19, 1929. He studied for the ministry at the Alfred University School of Theology and re-
ceived the B.D. degree in 1935.

Harley Sutton served three parishes at Little Genesee, N. Y., from 1932 to 1942, and at Lost Creek, W. Va., for two years be-
fore his appointment in 1944 as executive secretary of the Seventh Day Baptist Board of Christian Education. He had a true pastor's heart and was intensely interested in Christian fellowship, in Christian education and youth work in the church. While at Little Genesee he was secretary of the Allegany County Bible School Association. He helped or-
ganize the first Regional Conference Retreat at Battle Creek, Mich., in 1940. His hobbies were camping, hunting, and base-
ball, and he was active in community organizations.

From June, 1944, to October, 1949, Harley, as we called him, was a com-
petent leader in Christian education. His correspondence grew immense as he was asked to advise local workers and as he identified himself with young people and their interests and problems across the denomination. He traveled widely and shared in youth camps and conferences. The monthly paper for boys and girls now published as "The Sabbath Visitor" was begun under his adminis-
tration. He was planning to undertake graduate study in his field when illness forced his retirement.

Mr. and Mrs. Sutton's family includes a daughter, Mrs. Lola Webster of Rochester, N. Y., a son Lyle who is a student at Alfred University, and a daughter Luan at home. During the long illness their family has been a source of inspiration to many. The Western Association youth camp was named Camp Harley, and a new organ at the Little Genesee Church was dedicated in his honor. The music is Harley shared by radio in the services of the Second Alfred Church where he was a valued member.

Harley directed that his eyes be given to the Buffalo Eye Bank and within twenty-four hours after his death both corneas had been transplanted to blind persons who will thus be enabled to see. Cash gifts in his memory are being used to establish a library of worship materials at Camp Harley.

Funeral services were held in the Little Genesee Seventh Day Baptist Church on Sabbath afternoon, May 5, with Rev. Albert N. Rogers and Rev. Delmer E. Van Horn officiating. Burial was in the Little Genesee Cemetery.

Survivors include his immediate family; his parents; two sisters, Mrs. Lucy Fleming of Blandville and Mrs. Wakeman Bartlett of Bridgeport, W. Va.; three brothers, Walter, J. E., of Albuquerque, N. M., and J. L. Brady, Jr., of Blandville, and George of Mich-; and two grandchildren.
THE LIVING WORD

Author: A. Weigle

Some notable changes

In 1 Timothy 2: 9 the King James translators wrote "that women adorn themselves in modest apparel, with shamefacedness and sobriety." This text thus appeared in 1611, and for sixty years thereafter. Then, as one of various printer's changes, the word "shamefacedness" appeared. Its spelling was changed to "shamefaced" in 1743, and this has been kept to the present day. The change is unfair to the King James translators, for the word which they used, "shamefacedness," referred to character, while "shamefaced" refers to appearance. Paul may be accused of failing to awe women to their full place in the life of the Church, but at least he did not require them to go shamefacedly.

As published in 1611, 1 Corinthians 4: 10 reads: "I think that God hath set forth us to the Apostle's last, as it were approved to death." In 1616, the word "approved" was replaced by "appointed," and this has remained. The Cambridge Paragraph Bible of 1873 restored "approved," in the Revised Standard Version has, "like men sentenced to death."

In 1 Corinthians 12: 28 the 1611 King James Version had "helps in government," but the Greek text does not support the "in." and it was deleted in 1629 and thereafter.

In the King James Version of 1611 the second half of Mark 10: 18 read: "There is no man good, but one, that is God." Beginning with 1638, this was changed to read: "there is none good but one, that is God."

A literal translation of the Greek (John 14: 6) is "I am the way, and the truth, and the life." The 1611 King James Version has "I am the way, the truth, and the life." In 1638 the missing "and" was inserted, and it was retained in further printings until 1817, after which it was dropped again. The revised versions, from 1688 on, restored it.

For a careful study of the changes in the successive printings of the King James Version, see the book by F. H. A. Scrivener, entitled The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives. This was published by the Cambridge University Press in 1884, and is still in print and on sale.

NEWS FROM THE CHURCHES

INDEPENDENCE, N. Y. — Our church will entertain the Western Association made up of Wisconsin with the first seven and by the time, letting she was less than a year old at the time. The Easter service was marked by the usual custom of sending a case of eggs to the Children’s Home in Omaha. The Sabbath morning service was musical and meditative. It was followed by the communion service.

When Pastor Saunders was at Nortonville, Kan., with the quartet, the pulpit was accepted by Rev. Mr. Buchler of the Methodist Church, who also taught the pastor’s Sabbath school class.

The Warren Brannon family en route from Wisconsin to Oregon on the Palmito, during their stay at church Palm Sabbath, and gave an uplift to the musical part of the service. He played “The Palms” on his trombone as a voluntary and she sang “Calvary” as an offertory.

The 57th wedding anniversary of Mr. and Mrs. Henry Williams was observed in March by having all their children and grandchildren with them.

Ronald Goodrich, one of our young men who served in the Armed Forces, has finished his training at a barber school in Wisconsin, and is now a full-time barber in the Bates Copeland shop.

Kenneth Clement and his wife, who were returning from overseas army duty, stopped here recently to visit their parents. Their engagement remained at Ord, Neb., with her parents and Kenneth went on to Ft. Ord, Calif., where he is stationed.

One of our young people, Phyllis Christiansen, in training at Bryan Mem­orial Hospital in Lincoln, was “capped” May 4, 1956. — Correspondent.

BIBLICAL STUDIES

In the teaching of the second Sunday of Mark 10: 18, which was dropped again.

Meeting at Bryan Memorial Hospital in Lincoln, was “capped” May 4, 1956. — Correspondent.

Obituaries

Rogers, Albert L., son of Dr. Albert G. and Elsie Langworth, was born Feb. 17, 1887, in Brookfield, N. Y., and died at his home in Water­ville, N. Y., April 6, 1956, after an illness of six years.

He was married to Reba Nash who died in 1927. Later he married Marian Vunk. He was a member of the Second Brookfield Seventh Day Baptist Church and took an active part in many community activities.

Besides his five sons; Rev. Albert N., Alfred Station, N. Y., Kenneth, Jean, Gerald, and Douglas, all of Brookfield; a sister, Mrs. Murrel R. Babcock, Great Neck, L. I., and 17 grandchildren.

The funeral was from the Brookfield Seventh Day Baptist Church, with Rev. Marion C. Van Horn, pastor, officiating. Burial was in Brook­field Rural Cemetery.

Stevens, Maude S. May, daughter of John W. and Mary W. Gallentine was born in White Cloud, Mich., Oct. 26, 1884, and died in Butte­worth Hospital in Grand Rapids, March 17, 1956.

She was married to Charles E. Russell in 1904 and to them were born five children. Mr. Russell died in 1914. Her second marriage was to John J. Stevens on April 19, 1916, and to them were born three sons and two daughters.

Mr. Stevens died in 1927. All of her children survive her, six sons and four daughters. Mrs. Lula Palmer, Mrs. Adelia Pratt, Mrs. Leonard Duly, and Miss Helen Stevens. Helen is the only one connected with the Seventy Seventh Baptist Church.

Funeral services were conducted from the White Cloud Seventh Day Baptist Church, of which she was a member, by Rev. Elmer Chris­tensen of the Minnow Covenant Church (the pastor being ill at the time). Burial was at Prospect Hill Cemetery.

Sutton, Rev. Harley H. Sutton, was born in Blad­sville, W. Va., in 1903, and died at his home in Alfred Station, N. Y., May 2, 1956. A full-page obituary is found on page 335 of this issue.

New Executive Secretary?

At the recent Ministers Conference in Wisconsin it was announced that there is a strong possibility that the Commission may be able to have a new executive secretary on the job by the time Conference meets in August at Alfred. The sudden death of A. Burdet Crofoot last November left that important office vacant.
DENOMINATIONAL BUDGET
Statement of the Treasurer, April 30, 1956

Receipts

<table>
<thead>
<tr>
<th>Location</th>
<th>Budget</th>
<th>Non-Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>April</td>
<td>7 mos.</td>
<td>7 mos.</td>
</tr>
<tr>
<td>Balance, Apr. 1</td>
<td>$36.60</td>
<td></td>
</tr>
<tr>
<td>Adams Center</td>
<td>$59.75</td>
<td>$52.25</td>
</tr>
<tr>
<td>Albert</td>
<td>$44.05</td>
<td>$18.65</td>
</tr>
<tr>
<td>Alfred, 1st</td>
<td>$215.66</td>
<td>1,008.98</td>
</tr>
<tr>
<td>Alfred, 2nd</td>
<td></td>
<td>429.40</td>
</tr>
<tr>
<td>Arvada, etc</td>
<td></td>
<td>538.00</td>
</tr>
<tr>
<td>Battle Creek</td>
<td></td>
<td>1,531.93</td>
</tr>
<tr>
<td>Berlin</td>
<td>20.42</td>
<td>324.93</td>
</tr>
<tr>
<td>Boiler</td>
<td>49.22</td>
<td>336.31</td>
</tr>
<tr>
<td>Brookfield, 1st</td>
<td>30.00</td>
<td>150.00</td>
</tr>
<tr>
<td>Brookfield, 2nd</td>
<td></td>
<td>219.93</td>
</tr>
<tr>
<td>Buffalo</td>
<td></td>
<td>45.00</td>
</tr>
<tr>
<td>Chicago</td>
<td>$90.00</td>
<td>867.00</td>
</tr>
<tr>
<td>Daytona Beach</td>
<td>$92.05</td>
<td>348.80</td>
</tr>
<tr>
<td>Denver</td>
<td>$59.70</td>
<td>330.25</td>
</tr>
<tr>
<td>El Dorado</td>
<td>47.00</td>
<td>566.50</td>
</tr>
<tr>
<td>Dodge Center</td>
<td>10.58</td>
<td>656.78</td>
</tr>
<tr>
<td>Edinboro</td>
<td>45.00</td>
<td>330.25</td>
</tr>
<tr>
<td>Enfield</td>
<td>150.00</td>
<td></td>
</tr>
<tr>
<td>Erie</td>
<td>1,025.00</td>
<td></td>
</tr>
<tr>
<td>Essex</td>
<td>41.65</td>
<td></td>
</tr>
<tr>
<td>Friendship</td>
<td>100.25</td>
<td></td>
</tr>
<tr>
<td>Hammond</td>
<td>28.00</td>
<td></td>
</tr>
<tr>
<td>Houston, 1st</td>
<td>75.00</td>
<td></td>
</tr>
<tr>
<td>Huron, 1st</td>
<td>98.52</td>
<td>1,193.65</td>
</tr>
<tr>
<td>Huron, 2nd</td>
<td>100.25</td>
<td></td>
</tr>
<tr>
<td>Independence</td>
<td>44.00</td>
<td>346.00</td>
</tr>
<tr>
<td>Individual</td>
<td>1,306.40</td>
<td>1,076</td>
</tr>
<tr>
<td>Irvington</td>
<td>1,076</td>
<td></td>
</tr>
<tr>
<td>Jackson Center</td>
<td>50.00</td>
<td></td>
</tr>
<tr>
<td>Kansas City</td>
<td>$50.00</td>
<td></td>
</tr>
<tr>
<td>Little Greene</td>
<td>295.00</td>
<td></td>
</tr>
<tr>
<td>Los Angeles</td>
<td>25.00</td>
<td>502.93</td>
</tr>
<tr>
<td>Los Angeles, 1st</td>
<td>$50.00</td>
<td></td>
</tr>
<tr>
<td>Love Creek</td>
<td></td>
<td>375.00</td>
</tr>
<tr>
<td>Marlboro</td>
<td>2,115.56</td>
<td>1,994.91</td>
</tr>
<tr>
<td>Middle Island</td>
<td>16.60</td>
<td>172.50</td>
</tr>
<tr>
<td>Milton</td>
<td>420.70</td>
<td>2,723.01</td>
</tr>
<tr>
<td>Milton Junction</td>
<td>97.55</td>
<td>802.08</td>
</tr>
<tr>
<td>New Auburn</td>
<td>70.87</td>
<td>47.62</td>
</tr>
<tr>
<td>North Loop</td>
<td>175.56</td>
<td></td>
</tr>
<tr>
<td>Northville</td>
<td>137.00</td>
<td>191.11</td>
</tr>
<tr>
<td>Panama City</td>
<td>346.11</td>
<td>2,279.00</td>
</tr>
<tr>
<td>Oconomowoc</td>
<td>65.00</td>
<td>148.00</td>
</tr>
<tr>
<td>Otsawaw</td>
<td>3,096.24</td>
<td>3,096.24*</td>
</tr>
<tr>
<td>Outlaw</td>
<td>157.62</td>
<td></td>
</tr>
<tr>
<td>Palmerton</td>
<td>3,096.24</td>
<td>3,096.24*</td>
</tr>
<tr>
<td>Pecking</td>
<td>89.00</td>
<td>157.60</td>
</tr>
<tr>
<td>Rochelle</td>
<td>10.00</td>
<td>105.00</td>
</tr>
<tr>
<td>Round Lake</td>
<td>1,275.90</td>
<td>1,134.40</td>
</tr>
<tr>
<td>Riverdale</td>
<td>10.00</td>
<td>75.00</td>
</tr>
</tbody>
</table>

Disbursements

<table>
<thead>
<tr>
<th>Location</th>
<th>Budget</th>
<th>Non-Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rockville</td>
<td>10.00</td>
<td>34.75</td>
</tr>
<tr>
<td>Salem</td>
<td>595.00</td>
<td>472.00</td>
</tr>
<tr>
<td>Salemville</td>
<td>1,362.10</td>
<td>1,356.30</td>
</tr>
<tr>
<td>Schenectady</td>
<td>282.50</td>
<td>3,260.30</td>
</tr>
<tr>
<td>Shiloah</td>
<td>13.00</td>
<td>55.16</td>
</tr>
<tr>
<td>Stonefort</td>
<td>50.00</td>
<td></td>
</tr>
<tr>
<td>Syracuse</td>
<td>12.81</td>
<td></td>
</tr>
<tr>
<td>Twin Cities</td>
<td>22.11</td>
<td></td>
</tr>
<tr>
<td>Verona</td>
<td>146.10</td>
<td>649.41</td>
</tr>
<tr>
<td>Walworth</td>
<td>20.00</td>
<td>80.00</td>
</tr>
<tr>
<td>Washington</td>
<td>46.00</td>
<td></td>
</tr>
<tr>
<td>Waterford</td>
<td>205.50</td>
<td>215.50</td>
</tr>
<tr>
<td>White Cloud</td>
<td>68.99</td>
<td>443.85</td>
</tr>
</tbody>
</table>

$3,507.14 | $30,254.81 | $5,051 |

Comparative Figures

<table>
<thead>
<tr>
<th>Year</th>
<th>Budget</th>
<th>Non-budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>1956</td>
<td>$2,227.41</td>
<td>4,141.03</td>
</tr>
<tr>
<td>1955</td>
<td>$2,227.41</td>
<td>4,141.03</td>
</tr>
</tbody>
</table>

The Pennsylvania courts have decided that alcoholism is a self-inflicted injury. Judge Reno said, "the act of drinking consumes the intention to experience the effects of drink." The court decided that insurance companies are not obligated to pay for disabilities arising from self-inflicted injury.

"Divorce, desertion, and marital unhappiness seem to be increasing among couples married 20 years or more. Middle-aged and older women attend bingo games, race tracks, and movies. What is the church doing to give meaning to the last third of a woman's life?"
—Dr. Richard E. Lentz.

"O for a thousand tongues to sing My great Redeemer's praise,"

a volunteer choir like this one at Alfred, N. Y., helps a congregation to reach that goal of singing

"The glories of my God and King, The triumphs of His grace."