Mrs. Claston Bond, Corresponding Secretary, emphasized that if those who build a larger one because of the need.

The children's message, "Cracked Dish," was given by Rev. Don Sanford.

A fellowship dinner was enjoyed by all at noon. Following the fellowship dinner there was a Forum which consisted of four talks given by Claston Bond, Rev. Kenneth Loyal Peterson, Mrs. Nelson, and Rev. Kenneth Van Horn. The talks were on the spiritual values of a building program, labors and plans of the past, and hopes for the future.

A trio consisting of Jane Pederson, Ruth Ann Loofboro, and Carole Porter was enjoyed by all. Ardith, Clare, Milli cent, and Wallace Greene sang "Softly and Tenderly Jesus Is Calling." Following this the business meeting was held. There was no meeting in the evening.

Then on Sunday there was a "work bee" at the site of the new church. The old barn was torn down and all the lumber cleaned ready for use. Forms were begun for the foundation of the new church. A picnic dinner was served on the parsonage lawn.

The work bee concluded the meetings. — Mrs. Claston Bond, Corresponding Secretary.

More News About Ministers

Since publishing the "news about ministers" in last week's issue some other items of information have been received. Rev. Neal D. Mills is reported to have accepted a call to serve the nearby churches of Rockville and Second Hopkinton, R. I. Consisting of Jane Pederson, Ruth Ann Loofboro, and Carole Porter, the trio was enjoyed by all.

The four ministers' talks were begun for the foundation of the new church. A picnic dinner was served on the parsonage lawn.

The work bee concluded the meetings. — Mrs. Claston Bond, Corresponding Secretary.

New Tract Mailing

It is expected that the Tract Society will be mailing within the next two weeks another letter to all Seventh Day Baptist families whose addresses are known. This letter will enclose two tracts printed within the last year. The tracts selected for this mailing are "That Blessed Hope" and "The Second Coming of Our Lord." Our readers are asked to pray for this new venture in tract distribution. There have been a number of encouraging responses from the other mailing of a few weeks ago.

The most discouraging side of individual mailing from a central agency is the extreme difficulty of keeping an up-to-date mailing list. The Women's Board has done a great deal of voluntary work on this project in past years and that work has been the basis of our mailing list. The master mailing list is considerably out of date, and will be until all church clerks send in their corrections.

The work of keeping addresses of all church members properly belongs with the local churches, and is spurred by their own frequent mailings to all members. It is suggested in connection with the inadequate list available at the central office that these tracts get into the hands of all adults and young people who have joined within the past year or two.

Obituaries

Dunham, Mrs. Freda, former Elm Valley and Alfred Station resident, died May 26, 1956, at the Reed Nursing Home in Bath, N. Y., at 75 years of age. She was the widow of Harry Dunham, who died in 1932.

Mrs. Dunham lived for many years on the Alfred Station road. She was a member of the Second Alfred Seventh Day Baptist Church. In 1939 she moved with her daughters to Brooklyn, N. Y., and made a home for them there until six years ago.

The four daughters of Mrs. Dunham survive: Mrs. Dorothy Dewlap of Brooklyn, Mrs. Ada MacBride of Bath, Mrs. Muriel Tompkins of Hammondport, and Mrs. Alice Grover of Painted Post, all of New York. Also surviving are two brothers, Jacob Gear of Cincinnati, Ohio, and Edward Doug of Plainfield, N. J., as well as six grandchildren.

Funeral services were conducted at the Bond Funeral Home, Bath, with Rev. Albert N. Rogers officiating. Burial was in Alfred Rural Cemetery. — A. N. R.
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration Member of the Associated Church Press
REV. LEON M. MALITZ, Editor
Contributing Editors:
MISSIONS & WOMEN'S WORK
Rev. T. H. Harris, D.D.
Mrs. George Parrish
Mrs. Inner Nelson
CHRISTIAN EDUCATION
Neal D. Mills, M.A., B.D.

SEE YOUR MINISTER
This is not on something in the nature of the often quoted military expression, "See the Chaplin." There is no doubt need to urge our people to make use of the pastor's special training and experience in counseling, but that will have to be another editorial.

See your minister and let all the visitors see that when he speaks to you, this is a problem of pulpit and platform lighting. Churches struggle with this situation and make improvements. It is pandering to the eye, which is a greater consideration than it sometimes receives. Some of our churches are so informal that a well-meaning individual or group may decide to put a reading light on the pulpit and do so without duly considering the architecture or the obstruction of view that it may cause. Few of our churches and platforms are alike. Each has its own difficulties of adequate lighting.

Of all our churches in Jamaica only two have electricity, as far as we know. We understand that only one of our many churches in Nyasaland has electric lighting. Churches and platforms are alike. We understand that only one of our many churches in Nyasaland has electric lighting. If evening meetings are held they cannot provide enough light for the preacher to see the audience, for them to see his facial expression, or for either to see songbooks or notes clearly.

Strange as it may seem, in this land where just a little planning and the expenditure of a few dollars could produce almost perfect lighting, there are many church buildings where the minister has to speak without the possibility of using facial expression to help get his message across to the people.

There is a beautiful song for male voices containing the words, "Which way shall I take? shouts the voice in the dark." But these are days when we demand so much of the secular world on the TV screen; we do not want just a voice even when it is the very best. We should keep up with the times in proclaiming the light of the world, and neither pulpit nor platform arrangement to which our own minister has become accustomed may be quite noticeably inadequate when a visiting speaker (or young person) is in the pulpit. Take a good look at your minister and let him know it up to the people to provide adequate lighting (for evening meeting especially) so that the strangers and the indifferent, the youths with wandering interests and the aged with dimming vision may be helped to focus their attention. If you were attracted to a church by an illuminated sign or spotlighted steeple you would feel a little sorry if upon reading in the bulletin that God's messenger for the evening was hidden in the shadows. See your minister.

"Where Prayer Was Wanted to Be Made"
In a colony of pagan Rome in a city that was Roman in name and in politics 1900 years ago, it was possible for minority groups of a despised religious culture to have a place by the riverside "where prayer was wanted to be made." It would be pre­sumption of us to say that if not liberty, would be well recognized the world around after nearly two thousand years of religious expansion and social evolution.

Indeed there has been such improvement throughout most of the world. Christianity has fostered individual human rights. Where the religion of Christ has been truly understood its leavening influence has extended through the meal until its force has lifted great segments of the world's population to a dignity which could not have been achieved apart from the work of the missionaries and businessmen who have lived by its principles.

It is indeed a sad commentary on a great body of professing Christians when we read of cases without number where secular power is exerted by that body to suppress the inalienable rights of others who profess to be Christians of a different evangelical persuasion. Could it be possible in a so-called Christian country that other Christians would be denied even a place by the riverside "where prayer was wanted to be made?"

Sad to say, it is not only possible but it is true.

There is a country where in about two
thirds of the area of that land the only form of religious observance which is allowed to Protestants is prayer in the home. This opportunity for prayer is allowed only to foreign Protestants. If one is a native Protestant he may not have prayer in his own home in any geographic area, a complimentarily Catholic. If this is the situation in a so-called Christian country under the domination of the Roman Church, we could well pray for the better condition being expected (as far as religious liberty is concerned) under pagan Rome. The country is Colombia, S.A.

Fortunately this situation is felt to be disgraceful by many Catholics both in America and in some of the European countries, and many of his measures are being raised. Catholics are saying that such repressive measures hurt their church. Recently a 1,700-member Pentecostal church (the largest Protestant Church in Colombia) was closed along with about 30 others also suffering the same fate. Let us pray for these who suffer without any cause other than that they worship according to their conscience.

New Book on Dead Sea Scrolls
We were much surprised to receive in the mail recently, in advance of its publication date, a complimentary copy of The Meaning of the Dead Sea Scrolls by A. Powell Davies. It is a Signet Key Book published by the New American Library of World Literature, 501 Madison Ave., New York 22, N. Y. What surprised us was that these publishers who usually bring out old books in new 35-cent paper editions are doing the same thing on this very new subject. It shows that although many pastors have not found time to read along this line it is now sufficiently popular to induce the publishers to come out with this cheap edition.

The literature evaluating the recently discovered Dead Sea Scrolls of Old Testament Scriptures is growing by leaps and bounds. The educated reader must learn to choose between the good, better, and best. That is particularly true when authors try to jump to final conclusions too quickly as to the impact of these scrolls upon the story of the rise of Christianity as presented in the New Testament. The problem underlying consideration seems to have done just that. If one is looking for the facts about the discovery and translation of these most remarkable treasures he can do no better than to buy this 35-cent book.

We would have to withhold approval, however, of the main purpose and content of this book. Quite unnecessarily it seems to us, the author has proceeded from extremely liberal or hypercritical premises about the trustworthiness of the New Testament narratives. Scholarship does not require such an attitude. On page 88, for instance, in dealing with the relation of the scrolls to the origin of Christianity, he dwells at some length on the lack of historicity of the Gospels, suggesting that Matthew invented much of the story about the birth and childhood of Jesus.

The writer accepts at face value the view of Schweitzer expressed some years ago that our question is: a historical Jesus is a vain quest. He is content with a mystical interpretation of the life and work of Jesus, seeming to think that the result of the impact of the Dead Sea Scrolls will leave us with only that. We quote with disagreement from next to the last page of Davies' book:

"If Jesus failed in his particular expectation, he did not fail in his total mission. In a larger way than he had thought of, ... he gained an ascendency over the souls of men that lasted for many centuries. ... And he will still be teaching us."

This is to reduce Jesus to an unhistorical person as far as the records are concerned and make Him a man whose moral influence lasted longer than that of others. No such conclusions can properly be tied to the study of the Dead Sea Scrolls.

SABBATH SCHOOL LESSON
For July 7, 1956
Jesus Is the Son of God
Lesson Scripture: Heb. 1: 1-2; 8: 6; 1-3.

FROM THE PRESIDENT'S DESK
General Conference
Trenton, N. J.
August 14 - 19, 1956
"You will never get to heaven until you have visited Alfred," is a saying I have heard applied to every work that comes to New England. Of course, we all dream of that beautiful land called "Heaven," and many are looking forward to visiting the book. In the hills of New York State called Alfred.

I understand the mayor, John Jacob, has sent out a plea for all citizens to beautify their homes with special flower gardens and that a prize will be given by the Garden Club to the one judged the most attractive. The community is preparing for you.

For many months now committees in the local churches have been actively planning for the coming sessions of Conference under the leadership of the general chairman, Professor H. O. Burdick. The Conference Choir is at work on several anthems and the publicity committee is ready to release details of the physical arrangements. Watch the pages of this paper for details. The local churches anxiously await your arrival.

Did you see "Conference Accommodations Announced" in the Recorder of June 13, page 381? Did you want to remind you that Conference is for the people of Alfred, too. Sometimes the individuals of the host church or churches, as it is in this instance, get so loaded down with entertaining they become too busy and worn out to attend the meetings and actual work of Conference. Don't be to blame for their missing any of these important sessions.

Yes, the Conference program is just about all set up, and I am going to outline it in this column before August 14 so that those unable to attend will know what is going on.

Now, you might get to heaven without going to Conference, but you can't attend Conference — not this August. Plan now to come. A spiritual feast is waiting for you.

"Be Happy —
You Are the Light of the World."

JUNE 25, 1956

*Raise n's Budget Promotion Committee

When you come to read the data on the last page of this issue, might we suggest that each reader pause to reflect just how he would continue to do his best work if he had to get along indefinitely on 70% of his next 10 days' meals, or 70% of his next suit of clothes, or 70% of the next set of tires for his auto, or 70% of his next month's income. Let us not ask our boards and agencies to adopt a 70% standard of living by our 70% giving?

As the Conference Year draws toward its close we have less than 4 months to bring our stewardship up to 100%. Let not wait till the last of September — why not do it this summer!

MAY 31, 1956, BUDGET STATUS

100% September 30, 1956 Goal $74,114
66.7% 8 Month Goal $49,400
45.5% Raised 1955 (70% of May Target) $34,432
40.5% Raised 1955 $28,654

The above figure summarizes our Denominational Budget status to May 31. While the total giving has increased over last year, so has the total Seventh Day Baptist mission plan! Thus we have just held our own by again reaching 70 per cent of the amount needed so far this year.

Tract Slogan Contest
Did you read about it in the May 28 Recorder? Get the full details from your pastor and enter the contest by writing a slogan for tract distribution. Prizes total $150 in value. Several churches are already announcing the contest. The time is very short. All entries must be judged by the local church committee and sent to the Tract Society at Plainfield, N. J., by July 15. Winners will be announced at Conference.
The message on the theme of the coming of Christ, and they relate this who through His sufferings will be strengthened the stakes. It is not only that He loves the whole world in that same redemptive work of the Gospel.

Two men went up into the temple to pray. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18:10 and 11.

STRENGTHEN THY STAKES

A message on the theme of the Central Association given by Rev. C. Rex Burdick, visiting delegate from the Southeastern Association.

This phrase, "Strengthen thy stakes," which comes from a verse in the 54th chapter of Isaiah, is not just an arbitrary demand which is laid upon the readers of the Bible, but it is a meaningful and purposeful admonition to the Church of the Lord. Since Scripture should always be interpreted in the light of its context or the surrounding thought, let us for a moment pause in the passage and see the thought pattern of the author when he wrote it.

This particular passage follows Isaiah 53. There is a general idea of the content of the third chapter, in which everyone here has a general idea of the word of Christ. And further, the New Testament writers tell us that Isaiah foresaw the coming of Christ, and they relate this passage as the extension of the work of the Church. The phrase, strengthen thy stakes would be literally rendered, drive your tent pegs fast into the earth. The church cannot be extended without strength at home, without something to which to fasten the lengthening beams. Which phrase comes first in the Scripture, lengthen the stakes or strengthen thy stakes? I don't think that there was any idea of time sequence in the mind of the writer such as lengthen the cords and then strengthen the stake, or lengthen the cords after you have strengthened the stakes. Rather here we have two phrases in a poetic parallelism, two related ideas that are necessary. They go together. They complement each other. Neither is complete without its complement.

Let Us Think Clearly

For us to long to extend the Seventh Day Baptist witness without strengthening the home stakes to which the whole structure is tied is a sin, and God loves us in this redemptive sense, that when He loves the whole world in that same redemptive sense, this thought implies that we ought to develop a similar redemptive love for men, and so to labor for the extension of the Gospel. But the extension of the Gospel only occurs as we strengthen ourselves in the work of the Gospel. Our passage precedes that in Isaiah 53. Isaiah 53 is possibly the most beautiful and appealing evangelical passage in the Old Testament. It is the Gospel call to those who lived before the completion of the Gospel in Christ, but who could through faith, experience it even as we do. Evangelism is the fruit of the Christian Church.

Between these two great passages of Scripture stands our own for the evening. Its roots are in the foundational Gospel of Isaiah 53. Its fruit is in the evangelical witness of Isaiah 55. The stalk or trunk is the Church, and the stalk must be strengthened if it is to pass on the nourishment of the root into the fruit. The Church must be strengthened.

The lengthening of the cords surely refers to the extension of the work of the church. The phrase, strengthen thy stakes would be literally rendered, drive your tent pegs fast into the earth. The church cannot be effectively extended without strength at home, without something to which to fasten the lengthening beams.

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So far we have tried to lay the problem open. How can we meet the need of the present hour for a strengthening of the local churches? I think that the answer lies pretty much in the three strengthening forces which we intend to mention.

A Developing Personal

Religious Experience

Sometimes our faith becomes something of a tradition. Traditions may be good

(Continued on page 413)
CHRISTIANITY IS CHRIST

... that in all things he might have the preeminence (Colossians 1:18).

[By Rev. Lord F. Harley delivered at the Altred, N. Y.; Church with the Buffalo Fellowship is guests on Sabbath Rally Day, May 19. No. It is requested that this be read in its entirety to grasp its emphasis and balance.]

There is only one center in a circle. If there is more than one center in a figure you do not have a circle, but but any other things make it one center in Christianity. Whenever there is more than one center then it is not Christianity. Christianity is Christ. His life and teaching. His character and ideals. His death and resurrection. His vision and purpose. His presence and power make Christianity.

Christ is Christianity's origin. Very clearly and obviously Christianity is rooted in the Jewish religion and cannot be understood apart from its roots. But its definitive origin is Jesus Christ. He is the particular beginning. Christ is Christianity's power. His indwelling presence is the energy that makes conquering Christians. "I can do all things in him who strengthens me," wrote Paul. Christ is humanity's judge. We may not know just when or how it will come to pass, but the Christian centuries have believed His saying, "The word that I have spoken will be his judge on the last day." We must all appear before the judgment seat of Christ, not by Moses and Aaron, or even the angels of God. Whatever revelation was given by the prophets was either supplemented, or rejected, or completed by Christ. He is God's authentic revelation.

Christ is Christianity's inspiration. The beauty and nobility of His life have challenged 19 centuries of Christian living. No faith has ever approached the life of Jesus Christ as an inspiration.

Christ is Christianity's authority. His teachings are authoritative. Else they are not definitively authentic revelation. He is the true center of the Church as we apply them they work for us, but they were perfectly demonstrated in His own life. Some young men of India told E. Stanley Jones they would glad to learn about a man who lived everything He taught.

Christ is Christianity's redemption. Even men who do not claim to be Christians are learning to kneel at His Cross to find forgiveness and cleansing from sin. The one name applied to Him that most people love best is the term Saviour.

Christ is Christianity's hope. His resurrection is not only the sole explanation of the existence of the Christian Church, but it is humanity's hope of future life. "If Christ has not been raised, then our preaching is in vain and your faith is in vain." "And this is true of Christ in all, so also in Christ, shall be all made alive." Christ is Christianity's power. His indwelling presence is the energy that makes conquering Christians. "I can do all things in him who strengthens me," wrote Paul.

CHRISTIANITY IS CHRIST

In many and various ways God spoke of old by the prophets; but afterward in these last days he has spoken to us by a Son," says the first sentence in the Epistle to the Hebrews. Then the epistle goes on to show Jesus is "better" to speak to us than Moses and Aaron, or even the angels of God. Whatever revelation was given by the prophets was either supplemented, or rejected, or completed by Christ.

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CHRISTIANITY IS CHRIST

The Testimony of the Centuries

The New Testament is full of the expressions "the Lord Jesus," "the Lord Jesus Christ," "Jesus Christ our Lord," etc. In fact, scholars are pretty well agreed that the only creed of the early Church was the simple statement, "Jesus is Lord." But Paul wrote in Romans 10:9, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Also in 1 Corinthians 12:3 he wrote, "No one can say that Jesus is Lord except by the Holy Spirit."

Not only was the Lordship of Jesus the only creed of the primitive church, but the life and work of Christ were central in all the later creeds of the church. In the book, Documents of the Christian Church, by Bettenson, published by the Oxford University Press in 1947, are to be found some of the earliest creeds of the church. In one form of the Apostles' Creed there are 6 words about God, 60 about Jesus, 5 about the Holy Spirit, 5 about death and sin, 5 about resurrection, and 3 about life everlasting: that is, 60 words about Jesus, 26 about everything else.

An early form of the Nicene Creed has 16 words about God, 77 about Jesus, and 7 about the Holy Spirit: that is, 77 words about Jesus, 23 about God and the Spirit.

A later form of the Nicene Creed has 20 words about God, 126 words about Jesus, 31 about the Holy Spirit, 7 about the church, 8 about baptism, 8 about resurrection, and 8 about life to come: that is, 126 words about Jesus, 62 about everything else.

It ought to be clear to all that from the days of the apostles on down through the centuries, Jesus Christ is the heart of the Christian faith. Or, to state in words of our theme, Christianity is Christ.

Rivals of Christ

There grew up in the early centuries various attitudes which were not central to Christianity, some of which, probably all unconsciously, became rivals of Christ for the loyalty of Christian disciples. The Christ for power and the urge for supremacy of men, the Christ as a rival to Christ as it is for them to see that nothing but ruin was in store for the Roman Church, by Bettenson, published in 1947. A postles' Creed there are 6 words about God, 126 words about Jesus, 31 about the Holy Spirit, 7 about the church, 8 about baptism, 8 about resurrection, and 8 about life to come: that is, 126 words about Jesus, 62 about everything else.

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unpleasant reaction, probably, but not too strong. He will be defended, but usually with not too much warmth." Then criticize the Bible as a book and point out some of its contradictions, and note the reaction you get. You will find that certain groups are much more sensitive to criticism of the Bible than they are to criticism of Christ. When one remembers that the Bible is rarely mentioned in the creeds (only a brief reference to it in one creed, so far as I now recall), it becomes crystal clear that since the Reformation, the Bible has taken on more and more importance which it never held in early Christianity and, for many, is a rival of the Christ.

Twin Rivals

Both Church and Bible are said to be infallible, the one by the Romanists, the other by certain Protestants. The Church is God's Church, but that does not make it infallible — men shared in its production. The Bible is God's Bible, but that does not make it infallible — men shared in its production.

The conclusive proof that the Church is a rival of Christ is found in the fact that in various Romanist countries it is not sufficient for one to believe in Christ. Unless he subscribes to the Romanist interpretation of an infallible Church he comes under the persecution of both Church and government. Go to such a country and see for yourself.

The conclusive proof that the Bible is a rival of Christ is found in the fact that in certain groups of Protestants it is not sufficient for one to believe in Christ. Unless he subscribes to the Biblicist interpretation of an infallible Bible he finds himself condemned and ostracized. Go to many 'Bible' churches, so called, and see for yourself.

The fact that both Church and Bible are of God does not keep either one from being a rival of Christ. But other religious practices are also His rivals.

A Rite

There are certain groups, both ancient and modern, for whom baptism is the real and central thing in Christianity. Of course, few of them would actually say we are saved by water, but for all practical purposes that is their creed. Theologically we call that doctrine "baptismal regeneration." It is a sort of mixed theory. You are not saved by baptism, neither are you saved without it. That is, some rite or ceremony performed by man is essential to salvation. So man can perform it or withhold it that makes salvation dependent on man, not on God. This in spite of the story of the thief on the cross.

The writer has come across this attitude in many groups as he has worshiped and preached far and wide across our land. And he has had earnest Seventh Day Baptists come up at the close of a baptismal service with tears of joy running down their faces, and heard them say, "Now So-and-So is saved!" Even baptism may be a rival to Christ.

A Holy Day

One doesn't need to have a very wide experience with Sabbathkeepers to learn that with some of them the Sabbath is about the sum total of their religion. Of course, they would claim to be Christian and to put Christ first. But emphasis is principally on Sabbathkeeping. The writer knows a man belonging to a certain Sabbathkeeping denomination who frankly says that if he didn't believe keeping the Sabbath was necessary to his salvation he wouldn't bother with it — it is too inconvenient. That is, he doesn't keep the Sabbath out of love for the Lord; he keeps it to earn his salvation.

A friend of the writer told of many Sabbathkeepers in a large western city who were personally known to her who said, would go to church on Sabbath morning, come home for lunch, and then go to bed and try to go to sleep. The object was to avoid actions, or even thoughts, which might desecrate the Sabbath and thus jeopardize their salvation. For them salvation consisted of proper Sabbathkeeping, not faith in the Christ of the Cross. There are plenty of rivals to Christ.

Using All Good Aids

We do not throw away the Bible simply because some groups have set it up as a rival to Christ, making claims for it that belong only to God. We know that through the centuries thousands of hungry souls who have never seen a church or heard a missionary have yet been led to trust in Christ through the message of God's Word, the Bible. We love the Bible, but we want to keep it what it was intended to be, the record of the Christ and not His rival or substitute. We want to share its worship and support all its outreach and proclaim its message of the saving grace of God in Christ.

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We do not throw away baptism simply because some groups have equated it with the Christ as a saving ordinance. We know that through the centuries, human nature being what it is, thousands of hungry souls have not been able to make their acceptance of Christ psychologically clear to themselves without such an act as baptism, and thus through that rite they have come into a deep experience of Christ's redeeming grace. So we love baptism, but we want to keep it what it was intended to be, an external and visible witness to an inner and invisible grace. And whenever we witness anyone being baptized or share in such a service we want to do it with reverence for the Lord whose death and resurrection are so beautifully typified in its symbolism.

We do not throw away the Sabbath simply because some of those who keep it have made a saving legalism out of it. We know that through the centuries thousands of hungry souls have been blessed by its regularly recurring rest and worship, many of whom have found the Lord during its sacred hours who wouldn't have found Him on any other day of the week. So we love the Sabbath, but we want to keep it what it was first intended to be, a day to remember and glorify God, not just the gracious salvation provided in Christ. We want to enjoy its worship and be loyal to its truth and help spread its observance. So men may learn of Him who is Lord even of the Sabbath day.

What Is Your Attitude?

On this Sabbath Rally Day may I ask you plainly, what is your attitude to the many and various activities and institutions of religion? Do you treat them as practices to be observed just because they should be observed? For you, are they ends in themselves, or means to an end? Do you go to church, and read the Bible, and practice the observance of the sacraments, and keep the Sabbath just to respect church and Bible and sacraments and Sabbath? If you do, I fear you are missing their deepest meaning, or men may learn of Him who is Lord even of the Sabbath day.

THE SABBATH RECORDER

JUNE 25, 1956

We know that through the centuries thousands of hungry souls have found the Lord through the services of the Church. We love the Church, but we want to keep it what it was intended to be, the record of the Christ and not His rival or substitute. We want to share its worship and support all its outreach and proclaim its message of the saving grace of God in Christ.

On this Sabbath Rally Day may I ask you plainly, what is your attitude to the many and various activities and institutions of religion? Do you treat them as practices to be observed just because they should be observed? For you, are they ends in themselves, or means to an end? Do you go to church, and read the Bible, and practice the observance of the sacraments, and keep the Sabbath just to respect church and Bible and sacraments and Sabbath? If you do, I fear you are missing their deepest meaning, or men may learn of Him who is Lord even of the Sabbath day.

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Church and Scripture and sacrament and Sabbath were all given as means to an end. They were given that we might remember God, and learn to know Him, and seek to do His will, and grow to be like Him. They were given that we might receive and deepen and fully attain the gift of God which is eternal life in Christ. To say it in the words of the Bible, "This is eternal life, that they know thee, the only true God, and Jesus Christ whom thou hast sent." If Seventh Day Baptists keep the Sabbath just to keep the Sabbath we shall miss its meaning and value, just as if we keep it in order to know God better, and find in Christ a deepening and enriching experience of salvation and life then the Sabbath will have fulfilled its purpose.

Someone has said that the good is the enemy of the best. That is especially true in religion. There are many good things that we should love or do or observe the Christ, but in some cases they become a rival or substitute for that which is central in our holy religion. A circle has only one center. So have Christian religion. Christianity Is Christ.
REV. EMMETT HOWARD BOTTOMS

By Rev. Harold R. Crandall

The many friends of Rev. Emmett H. Bottoms were shocked in hearing of his death in an automobile accident near Elizabethtown, Ky., on June 1, 1956. With Mrs. Bottoms he was returning to their home in Jackson Center, Ohio, from a visitation mission in a narrow road car was struck by one coming at high speed from the opposite direction. It hit the left front of the Bottoms' car, killing instantly. Mrs. Bottoms, critically injured with broken bones, cuts, and bruises, is in Harding Hospital at Elizabethtown.

Emmett Howard Bottoms, son of Rev. Thomas J. and Lula (Gilbert) Bottoms, was born at Fayetteville, Va., Dec. 24, 1893. His father was a Baptist minister. In attendance at court when a man was on trial for "wandering on the Sabbath" (Sunday), he became interested in the work of the Seventh Day Baptist church he moved his family to West Virginia. In 1915, Emmett Bottoms and Nettie Goodwin were united in marriage.

Brother Bottoms followed the vocation of a farmer until feeling a call to the ministry. He was united in marriage with four children to West Virginia in 1928. Entering Salem College he finished the course in three and a half years. During this time he served a pastor of the churches at Middle Island and at Berea. He then became pastor of the Friendship Seventh Day Baptist Church at Nile, N. Y. While in this pastorate he took his seminary course in the School of Theology at Alfred. After serving the church at Nile for twelve years he was called to the First Brookfield Church at Rockville, R. I. Itinerant was in the Adams Center Cemetery, Mr. Crandall giving the committal.

The latest check shows that there are 190 totally dry daily newspapers in the nation. - The Christian Herald.

JUNE 25, 1956

Review of Central Association

By Rev. Earl Cruzan

The 117th session of the Central New York Association met with the Leonardsville Church June 1-3, 1956. In keeping with the practice of the Association during the past several years of having one of our boards represented each year, the theme was directed toward the mission of the Church: "To the Ends of the Earth" with "Lengthen thy cords, strengthen thy stakes" as the Scripture background for the theme.

On Sabbath eve, Rev. Rex Burdick, delegate from the Southeastern Association brought a message on "Inward Growth — Strength Thy Stakes." Rev. Charles H. Bond, delegate from the Eastern Association, brought the message Sabbath morning on the Conference theme: "Be Happy — Ye Are the Light of the World." On Sabbath and Sunday afternoons there were Mission Study Hours under the leadership of Secretary Everett T. Harris and Rev. Charles H. Bond. The first day the study was on foreign missions and the second afternoon on the home field. From these two sessions of mission study a great deal of inspiration and information were received and renewed interest in missions was awakened.

Other features of the program were the testimony meeting led by Rev. Victor Skaggs on Sabbath eve; children's programs Sabbath afternoon under the direction of Mrs. Ruth Palmer and Miss Joyce Sholtz; and the singspiration and social evening the night after the Sabbath under the direction of the young people. Except for Sabbath morning all the devotional services were planned and led by lay people from the churches.

At the business meeting it was voted to assume the responsibility of travel expenses for Dr. Skaggs in the Syracuse area thus taking them from the work of the Missionary Board. The sum of $50 was also voted to the Missions Committee to use as it plans mission work in the area coming the next year. To meet this extra expense the assessment this year was raised to 50¢ per member.

A Vocational Committee was appointed in keeping with the request of Conference. Warden Brannon of his area was elected chairman with those members of the Conference Vocational Committee located in this area making up the rest of the committee. At the request of the Board of Christian Education the Camp Committee was instructed to select a camper to go to the Western Association Camp.

Coin Card Returns

Budget Promotion Committee

We are again pleased to list returns from the special coin-card offering "to the glory of God and in memory of A. Burdett Crofoot." The drive officially ended on June 9.

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<th>Gifts Received</th>
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(Continued from page 407)

or bad. We have a tract entitled "Traditions of Men" in which it is stated that Sunday is based on tradition. The statement is true and the tract is a good one but there is also a sense in which our faith may be built on tradition, even the Sabbath. We sometimes think of our faith as loyalty to our ancestors, to a denomination, or to a local church. Can it be that our faith has come to us without personal thought? Do we think and live just the way we were brought up? Our faith must be personal. It must grow out of our own experience with God.
thing which grew out of a personal experience with God was fine. This seems to be the emphasis of the whole Sermon on the Mount.

Every religious experience must be personal. This, I believe, is one of the reasons which Seventh Day Baptists need to learn. We can strengthen our stakes only as we develop a personal religious experience.

A Developing Sense of Responsibility of Leaders. We must become aware of our leadership responsibilities. A moment ago we were talking about an indigenous church. From the standpoint of leadership how many of our churches could survive if they were cut off from outside help? I suspect that every one could if the members would develop a sense of responsibility so far as leaders are concerned. But would we survive? We have grown pretty much to depend on outside leadership and perhaps that is good; but certainly there are occasions when we should recognize needs within our local church and the talents within the church and put the two together.

When we choose a pastor we usually want one to get people out of the local church. We do not want to use one of our own. But with the shortage of pastors and some of our finest men departing from other lines of service, we should develop leadership within our churches to replace them. If their going will lead us to a sense of responsibility as far as leadership is concerned, then it will serve a second purpose. Take the matter of deacons. We have come to think of the deacon as a fixture of the church, useful only for the passing of Communion and assisting candidates into the water of baptism. The early Church had no such conception of the deaconate. A Young Witness Philip. We might remind ourselves that the Seventh Day Baptist Manual says that the deacon should preach the sermon in the pastor's absence.

We ought to develop other lay leadership within the local church. When we were discussing in the Salem Church what the local church would do during the two weeks that the pastor would be visiting other Associations, it was stated that on such occasions we should never get another minister. He was willing to do his part, but the fact remains that the Salem Church was largely an employed guest minister. Why is this?

We have been speaking about leadership. Let us think for a moment now about stewardship. We must begin to see an act of stewardship as an act of worship. Is it not true that the act of giving has been treated too lightly and too mechanically? The offering is an act of worship during which we offer ourselves and the fruits of our labor to God. Every Christian must see himself as a responsible steward of God, one who provides for the work at home and for the work abroad. It ought to be a matter of concern every day as well as at the time of the morning offering.

We can strengthen our stakes only as we have a developing sense of responsibility. This implies, as we have noted, leadership and stewardship.

A Developing Spirit of Evangelism. We keep on emphasizing the fact that we must hold our youth, even if they were all held, would not be enough to enlarge our congregation. If we are going to strengthen our stakes we must both go out and call in into our churches. These new members will strengthen and support the growing structure of our churches. We are often concerned with self-preservation, but our motive in evangelism must not be one of self-preservation. Did not Jesus say, "He that saves his life shall lose it, and he that loses his life for my sake shall find it." No, evangelism is not self-preservation. Evangelism is having a passion for the lost. It is a sharing of the redeeming love of God.

We want to lengthen our cords and strengthen our stakes. We can do this, as we have stated, by making sure of our personal religious experience, by developing a sense of personal responsibility, and by developing a spirit of evangelism.

[This message is reproduced in abbreviated form.]

News of Pastors and Pastors' Wives

Look back at two recent issues for news about Seventh Day Baptist ministers. Here are a few items: two including some about the ladies of the parsonages.

Rev. Duane L. Davis, now in his first full pastorate at Nortonville, Kan., has accepted a call to the Lost Creek, W. VA., Church; effective about the first of next October. His wife, Kathy, who has been working part time for the past two months in a nearby hospital recently became a patient for an appendectomy. The Davises will replace the Rev. R. Zwiebel family in the Lost Creek parsonage.

It is reported that at least two ladies of the parsonage are to be congratulated on scholastic achievements. Mrs. Harmon Dickinson of Denver, Colo., in addition to part-time employment at the University of Denver, has completed the requirements for a bachelor's degree at Salem College. Rev. Oscar Burdick's wife, during the time of his pastorate at Dayton Beach, Fla., has been studying consistently at Stetson University and expects to get a degree in August before they leave for Berkeley, Calif.

An increasing number of wives have been working in recent years so that their husbands could more nearly devote full time to the Gospel ministry or to raise the standard of living for the minister's family. It is reported that Mrs. Francis Saunders of North Lop, Neb., has been highly commended for her music teaching in public school this year.

**Camps, Harmony and Wakonda**

Program material for Camp Harmony in northern New York and Camp Wakonda in southern Wisconsin has been sent out to prospective campers. Others may be interested through mention in this article about our Eastern youth camps from Rhode Island to California go back to the Recorders for June 4 and 11.

"Harmony" is the name used for the Central New York Association Camp which occupies the very adequate buildings of 4-H Camp Wabasso, Redwood, N. Y., not far from the St. Lawrence River and the Thousand Islands. The time is July 11 to 17 and the age is from 10 years up. Courses include Sabbath, Bible, and Missions. New members on the staff this year are Charles Swing, the new pastor of De Ryuter, who will have charge of the "Alone Hour," and Mrs. Nellie Barbur, instructor in crafts. Recreation, swimming, and other leaders are familiar to those who have attended before.

Camp Wakonda, the southern Wisconsin church-owned camp, has much more to offer this year at the lodge. The campers will live in tents and are expected to come from a wider area of the Midwest this summer. Junior Camp (for campers entering 6th, 7th, and 8th grades) runs July 8-15. The high-school age camp follows (July 15-22). Leaders presently listed are Emelyn Burdick, Paul and Denise Green, Pastors Kenneth Smith and Elmo Randolph.

"The largest single act of Christian stewardship is the making of a Christian's will." Ralph Cushman.

**Obituaries**

Bottoms. — Rev. Emmett H., son of Rev. Thomas J. and Lula (Gilbert) Bottoms, was born at Fayetteville, Ga., Dec. 24, 1893, and was killed in an automobile accident June 1, 1956. Extended obituary appears on another page of this issue.

Randolph. — Harold Greed, son of "Aunt" Allie and the late Ray Randolph of Salem, W. VA., was born in Cincinnati, Ohio, April 17, 1897, and died at a hospital near Bay City, Mich., March 30, 1956. As a youth he became a member of the Seventh Day Baptist Church at Salem and retained membership in that church until his death, though living away from Salem during much of his life.

Surviving are his wife, the former Mabel Zinn; his mother, Mrs. Allie Randolph; two stepsons, Thomas and Richard; and four grandchildren.

Funeral services were conducted from the Salem Seventh Day Baptist Church April 2, 1956 by the Camp Burdick Pastors. Rev. James L. Skaggs assisting. Interment was in the Odd Fellows Cemetery at Salem.
In renewing my Sabbath Recorder for another year I would like to include a gift subscription for... There is so much inspirational material, so many articles of profound wisdom of true Christian leadership and guidance that I have read every copy from cover to cover—many times rereading special items and at times memorizing a bit here or there.

"As one watches the peculiar performance of the rulers of Russia and the Communist world, it is possible to appreciate the superiority of our way of life and our system of government. It is not necessary for Americans to rewrite their history books every time a new President is elected." — Albany (N. Y.) Times-Union.