The Junior Choir has recently been organized and has had regular practices. They have contributed to the children's part of our Sabbath church service.

On March 16 an all-day church social was held in the church basement. Mr. and Mrs. Claston Bond, Mr. and Mrs. Roy Laangworthy, Mrs. George Bonser, and Mrs. Wallace Greene were the committee who planned this clever and enjoyable social. All who participated in this church social felt that the committee had been very successful in providing an unusually happy and interesting day of entertainment. — Correspondent.

NORTH LOUP, NEB. — While the church awaits the coming of our new pastor, Mynor Soper, now in seminary at Covina, Calif., we are getting along as best we can with lay leadership for the various services of the church. At recent Sabbath eve prayer services different ones have presented filmstrips on the closing events of Christ's ministry secured from the Tract Society.

On March 16 a tape-recorded sermon from our former pastor, Rev. Francis Saunders, was used. Those who helped out in different parts of the worship were Elery King, Donald Clement, Ronald Goodridge, and Deacons Vernon Williams, Aubrey Davis, George Clement, and Cecil Severance.

Plans are being made for Vacation Bible School. Money is being raised by a soup supper to help send some young people to camp or to Pre-Con Retreat. The annual bake sale and pie and coffee serving were scheduled by the Dr. Grace Missionary Society for election day. The church has very recently installed a new electric switchboard for the church lights.

Correspondent.

YMCA President's Committee

Hears China Report

Three representatives of the YMCA who made a month-long visit to China, reported to the President's Committee of the World Alliance at a recent meeting in Geneva. Communists and Christians, the men said, seem to follow a policy of co-existence, each group feeling that time is working in its favor. The European visitors found a great deal of vitality in the YMCA movement in China.
Crucifixion Reenacted

As the annual celebration of the crucifixion and resurrection of our Lord comes and goes its usual remains in the minds of many that it is their duty to remember the sacrifice and suffering of our Lord and Saviour Jesus Christ. He had lived a sinless life and had done good to all men. He was crucified for us, not because He was guilty, but because we are guilty. He was crucified for our sins, not because we are good, but because we are bad.

Associated Press this year again calls attention to the 30-year-old woman in Germany who, according to reports, each year on Good Friday has been under the sway of the Roman Church. We have friends in the Philippines who have taken colored pictures of the flagellants with their whips all over the body. The people of this island nation know the true meaning of the crucifixion.

The flagellants have existed in many countries since the twelfth century although the practice reached its climax in the sixteenth century. In somewhat milder forms than in the Philippines, this self-punishment may still be observed in our own country in color and New Mexico. South of the border it exists to a greater degree. It would appear that very few indeed would publicly whip themselves in imitation of the scourging of Christ unless the public responded to it with pity or approval. We cannot believe that those who practice it are more holy or more rightious than others or that they necessarily become more rightious in the press.

The newspapers told us sometime ago of something less religious and more extreme that happened in Reynosa, Mexico. A 28-year-old Spanish-American actor named Tagare had himself nailed to a cross in the Plaza de Toros de Reynosa on Good Friday according to press reports. A near capacity audience of 5,000 people who watched were not amused. All subscriptions will be discontinued six months after the closing date of the issue.

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April 22, 1957

Blinded by Bigness

In a printed Palm Sunday message by Dr. Ralph W. Sockman, a subheading, "Bidden by Bigness," opened in Associated Press, it was said that Americans in particular find it difficult to appreciate the emphasis of Jesus on smallness. Americans, however, are not blind to the plight of small groups, and small demonstrations of faith is not necessarily an expression of faith. In our day we have been blinded by Bigness. That thought may well be a lesson to us all and may stifle the application made by the noted radio preacher. Many Christians stumble in blindness after looking at the glittering goal of one God-fearing religion, of a united Christendom, of a Protestantism without divisions, of a great denomination, or even of a very large Sabbathkeeping denomination. Have we not seen many people who were convinced that the Bible advocates no other day of rest and worship than the seventh-day Sabbath but who hesitate to keep it because "the great mass of Christians couldn't be wrong"?

Blinded by Bigness

Majorities can be wrong. Christianity is a world religion but it is a minority religion. It was cradled in the ancient Mediterranean world but the percentage of Christians in that area is much smaller than in our Western world. In our own land we claim that a majority of people profess a preference for Christianity. Statistically, however, more than half are claimed on church membership rolls. But when we talk about convictions, about the observance of Sunday, that is quite another matter, according to statistics. Although Americans are quite well known for their membership, such churches are rare. If the Sunday habits of Americans were taken as a fact and church attendance would be voted down by at least a 4 to 1 majority. We are told that in the British Isles and on the Continent of Europe the attendance situation is much better.

How then can we allow ourselves to be "blinded by bigness"? Sabbathkeepers are, to-be-sure, a minority, but they are only a somewhat smaller minority than other churchgoers. If they hold an important truth there need be no discouragement in comparative size. The comparison is often carried a little too far. For our particular denomination is not nearly as large or as well financed as another Sabbathkeeping body. We are reminded by our historians.
THE SABBATH RECORDER

that we have made a significant contribution to the Sabbath cause. We are still contributing much in the way of combining Baptist principles and Sabbath conviction.

Our consistent testimony may yet do a great deal to keep people from being blinded by bigness.

The Christian world needs to be reminded of the inconsistencies of recognizing some of the inconsistencies of generally accepted worship practices. Our consistency, for instance, in the clear teaching of the Bible in the matter of the Sabbath is often a welcome medicine for the eyes of Bible believers. Many are glad to be shown that bigness and truth are not necessarily synonymous or of equal consequence.

EDITORIAL NOTES

Strange Political Plank

In the State of New Jersey there is a new contender for the governor's chair. He is bombarding editors with a slogan of "No taxation without representation." It sounds patriotic. We were a bit shocked when he went on to say that one plank of his platform called for the establishment of a state lottery, the proceeds of which would yield $1 billion (over 3 times the state tax burden). But to provide for such a pretentious long-range consequence. by fostering immoral practices is a sham that bigness and truth are not necessarily synonymous or of equal consequence.

Conference President's Itinerary

President Charles F. Harris has outlined tentative travel plans which he hopes can be worked into his heavy schedule as head of a high school department. In the next few months he plans to visit the Los Angeles College and the church at Bette deceased April 13. A long-range consideration for the program will be the Conference theme for March 11.

PROMINENT EDUCATOR DIES

Alfred E. Whitford, one time president of Milton College, Milton, Wis., and more recently Dean of the College of Liberal Arts, Alfred University, Alfred, N. Y., died suddenly at his retirement home at Ft. Pierce, Fla., Sunday, April 13. A long-time professor of mathematics, Dean Whitford was also a well-recognized leader of the church in the business of the Seventh Day Baptist Church serving with the church in the Rockville Church.

Lodging will be furnished by the local people. We will ask a nominal registration fee to defray the expenses of the conference based upon the distance traveled unless some better plan is presently decided upon.

For announcement of the matters which will be considered during the conference see Sabbath Recorder for March 11.

Conference President's Column

May — Attendance Emphasis Month

April is proving to be a month of unusual weather throughout our country. Blizzards, floods, earthquakes, tornadoes, mixed with a little sunshine, are quite characteristic of the month. The Conference are that the former president of General Conference, Rev. Charles Bond, suggested that I select the month of May for attendance emphasis this year.

Our Seventh Day Baptist Calendar was so printed, and I wish to call this attendance emphasis to the attention of all of our pastors and church leaders.

Many churches will be having programs such as Sabbath Rally Day, Family or Mother's Day, Memorial Sabbath, or other special Sabbath programs during May. The attendance for these services should be very good.

Let us all strive to have a better record of attendance at our prayer meeting, church service, and Sabbath School than that last November, when we were unable to make the expected monthly attendance. I will be serving this record to the editor of the Sabbath Recorder promptly, in order for him to make comparisons with other emphasis emphasis. Commendable records will be published.

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APRIL 22, 1957


Annual Ministers Conference

Arrangements for the annual Seventh Day Baptist Ministers Conference are rapidly nearing completion. Under the supervision of the Committee on Higher Education of the Board of Christian Education, the meeting will be held in the New England churches with the Pawtucket Church as host. The dates are April 29-May 2.

All ministers who plan to attend are asked to notify Loren Osborn, Westerly Sun Office, Westerly, R. I., as soon as possible.

The first scheduled event will be the evening meal Monday, April 29, at which the ministers will be guests of the Westerly ladies. Luncheon, Wednesday, and Thursday will be served by the host church for a nominal charge. Supper on Tuesday, April 30, will be served in the Ashaway Parish House while Thursday evening meeting will be in the Ashaway Church. Supper on Wednesday, May 1, will be in Rockville with the evening meeting held in the Rockville Church.

Lodging will be furnished by the local people. We will ask a nominal registration fee to defray the expenses of the conference based upon the distance traveled unless some better plan is presently decided upon.

For announcement of the matters which will be considered during the conference see Sabbath Recorder for March 11.

MISIONS — Sec. Everett T. Harris

The Basic Weakness of the Modern Church

(Taken for "Conversion Ought to Mean Something" by Dr. Goodspeed, Highland Park Presbyterian Church, Dallas, Texas.)

The great problem with our American churches is that they are waterlogged with people whose religious life has meant little or nothing to them about conformity to them, and who are much the same since uniting with the church as they were before. As William Law put it in his A Serious Call to the Devout and Holy Life: "In their way of life, their manner of spending their time and money, in their cares and fears, in their pleasures and indulgences, in their labor and diversions, they are like the rest of the world."

Professor Hugh McIntosh of Edinburgh, Scotland, used to say that a genuine Christian ought to be as distinguishable amongst his fellows as a civilized man amongst savages. If that is true, then a multitude of present-day church members are not genuine Christians at all but only "thinely veneered Englishmen," I guess that Englishman was about right when he said: "The Church is at present a field for evangelism rather than a force for evangelism." Consequently, he sought not only a new church, and a genuine conversion always does.

Conversion a Revolutionizing Experience

It is the insistent teaching of the New Testament that becoming a Christian is a revolutionizing experience. A man is presented as being fundamentally different after contact with Christ than he was before. In the Apostle Paul's words, "If anyone be in Christ, he is a new creation; old things have passed away; there is a new state of things; the old state of things has passed away; there is a new state of things."

Then life is never the same again. As the old hymn put it, "What a wonderful change in my life has been wrought since Jesus came into Life in prayer

Means death to care. — Sle.
Prayer Thought

God is looking for men and women whose eyes are red from weeping over Jerusalem. When that day comes, we will learn to pray, and only then, will Jewish souls be brought face to face with their Messiah, the Christ of Calvary.

When this comes to pass, morning will dawn for my people and they will crown Him — the once despised Jesus, "King of kings and Lord of lords in and ever." May the Lord help each one of us to hasten that glad day when Israel shall walk in Resurrection life! Amen.

A. B. Machlin

Important Meetings in Rhode Island

The annual Ministers Conference, April 29-May 2, held for the first time at Westerly, R. I., and neighboring Seventh Day Baptist Churches, may overshadow the other meetings which will precede it. Ministers are expected to gather from distant points in the United States to discuss important matters with special emphasis on the apportionment. There is an expert in that field, Dr. Benjamin P. Browne, Executive Director of Christian Publications (American Baptist).

Just prior to the above-mentioned conference one other significant meeting will be held in the vestry of the Pawtucket Church at Westerly. The regular quarterly meeting of the Board of Managers of the Missionary Society is called for Sunday, April 28, at 2 p.m. This denominational agency always faces a great responsibility in evaluating reports, making long- and short-range plans and providing for the needs of its many employees on the home and foreign fields.

Quite important also is the work of the denominational Planning Committee composed mostly of the employed secretaries of the major boards. Its meeting is scheduled between the Missionaries and the Ministers Conference with sessions to be held Monday morning and afternoon either at Rockville or Hopkinton.

It is hoped that all of the churches will remember the ministers and the board leaders in their prayers during their gatherings.

APRIL 22, 1957

MISSIONS — Sec. Everett T. Harris

Native Mission Offerings

By Rev. Samuel Kaetzels

(Rev. and Mrs. Samuel Kaetzels were well known at Alfred where he was a member of the faculty at that University. They are presently serving as missionaries in South Africa under the direction of the American Board of Missions (Congregational).)

When Easter, and Pastors' Conference are past, our churches get busy on their Malihamba offerings, which word means, "Let it go" — that is, the Gospel. This home and foreign mission fund (which is over a hundred years old in practice) has a large annual goal which is shared by individual churches on an apportionment basis. Shares vary from 44 to 336 dollars according to the church. About 2,000 dollars go to the support of their mission project among the families and relatives of "mine boys" from Portuguese East Africa. Most of the balance supplements the salaries of pastors in dependent churches in the Union.

We watch the progress of this offering very closely, not because of the amounts of money which are brought in, but because this happens to be one of the best thermometers for the morale of a church. When a church begins to complain about its apportionment, or if it completes its offering late, or not at all, we begin looking for the source of the difficulty. Usually when a church gives generously, there is something radically wrong with the life of that church. When that is corrected, the Malihamba offering just happens to be one of the first of its kind and greater.

There is another interesting reason why we watch this offering as we do. Many of our churches could not reach their goals if it were not for the support which they receive from the non-members and the non-Christs of their communities.

We know that such churches have good rapport with their communities and are effective evangelists among them. Many people for one reason or another do not or cannot become members of our church fellowship. They do not normally contribute to our mission fund, although they are not yet able to take on all of these responsibilities alone and for themselves, the life of their church fellowship is immeasurably richer because their outlook includes "others."

WOMEN'S WORK — Aroabeth M. DeLand

May Fellowship Day

May 3, 1957, is the date for the annual May Fellowship Day sponsored by the United Church Women. This is the new- est of the denominational fellowship, and its purpose is to stimulate the thinking and action of citizens to improve their community in the special area chosen each year.

The 1957 theme, "Free Schools in a Free America," will focus a searching look at our public schools so that they may be strengthened. As Christians we must assume responsibility for seeing that our schools fulfill their heritage as free institutions of learning so that our children are assured the best schooling to equip them for abundant living. There are still "acres of apathy" on the part of the public toward their schools. More teachers, more leaders, more active schools are possible if we want them badly enough to work for them.

Is your society participating in this community program? If there is no United Church Women's group, perhaps you could work through the P.T.A. organization to conduct a panel to air the problems. Be sure to have this panel considering what they have to work for them,

Free Schools in a Free America Depend on You!
WORSHIP SERVICE FOR MAY
Oneness in the Family

(Prepared by a member of our Adams Center, N. Y., Church.)

Call to Worship: Read Psalms 99: 5; 121: 2; Proverbs 4: 1-4.

Prayer: "With deep humility we say, 'We are no longer our own but are Thine. Put us to what Thou wilt, rank us with whom Thou wilt; put us to doing, put us to suffering; let us have all things, let us have nothing; we freely and heartily yield all things to Thy pleasure, to Thy disposal.' Amen."

Hymn: All the Way My Savior Leads Me

Meditation: We all marvel at the evolution of a life. No wonder is quite so great as that of a mother as she looks at her own child. As the child grows, so does her own life. No wonder is quite so great as that of a mother as she looks at her own child. We know from our own experience how great is God's grace. Have we so thoroughly convinced our child of this that he will dare to live for it?

Our own Dr. A. J. C. Bond has two poems, published in 1948, parts of which I quote:

The Power of Love

"When God came down with men to dwell
. . . .
He came as weak;
A babe, demanding human care;
A mother's love and tender prayer.
Not crown nor station did He seek.

The power to build was in His birth;
The love that lights a mother's eyes
Could reach right up into the skies
And bring God down to walk the earth."

We Thank Thee

"For manhood's task we thank Thee,
When stoutest hearts are tried,
Toil bravely side by side."

A Philadelphia church has a marble plaque over the entrance reading the words, "Gate of Heaven." Benjamin P. Browne, in Let There Be Light (Fleming H. Revell Co.),

"News from the Churches" is a heading usually found near the back of the Recorder but when one visits the Daytona Beach, Fla., Church before the tourists return to their northern homes he feels that he is in touch with many churches.

Thus it was on March 30 when the editor and his wife left a Bible Conference near Miami to spend a Sabbath with the widely representative group in our largest Florida church.

It was the last Sabbath that Rev. and Mrs. Herbert L. Polan would be caring for the church in a pastoral way during this season. They had expected to be there three months and had stayed five. Their last Sabbath was marked by the highest attendance of the year, about 65. Some had come considerable distance from points south, west, and north of the city for the services and for the fellowship lunch and program which followed. In that program a love gift of money was presented to the pastor in behalf of the church. Mrs. Polan who has long been active in the Battle Creek Church had never before had the opportunity to serve a church in this capacity. Mr. Polan upon retiring from the Verona, N. Y., pastorate married Mrs. Ruby Clarke and went to live in her home in Battle Creek. Arrangements have been made for them to come from retirement again to serve the church next winter.

Excitement ran high at the luncheon meeting because of another special guest, Winfield F. Randolph. He could hardly be called a guest because he has purchased the home of a former pastor next door to the church and will be spending much of his time there. He was a special guest in that he had just returned from Jamaica, B. W. I., after spending 50 days building a chapel (at his own expense).

The church people and visitors were thrilled to hear Mr. Randolph's story the first time it was told — six days after the dedication of the chapel. His excellent slides and unusually clear black-and-white pictures will eventually be seen by many others besides the relatively few who saw them later in the afternoon. It is hoped that some of them may be reproduced in the Sabbath Recorder as soon as copies can be made available and appropriate captions written. Some of the story has already been told through pictures in the recent issue of Mission Notes, but the glory of a completed sanctuary is much greater than the expectancy of ground breaking and rough walls. These newer pictures will show our best-built country church and probably the finest stained glass window on the island.
Christian Education – Sec. Rex E. Zwibel

Religious Education in Salem College

The second semester report on Religious Education classes being taught in Salem College gives us the following statistics:

There are 3 classes in the Christian Education with 29 students. Among the 29 are 3 Seventh Day Baptists: Nola Gray, John Harris, and Venita Zinn. The classes are "Organization and Administration of Christian Education," "Worship and Worship Programs," and "Principles of Christian Ethics." The teacher is Mrs. Martha Casey.

In the Bible classes taught by Rev. C. Rex Burdick are 34 students including 6 Seventh Day Baptists. They are Ernest Blot, Lucy Gray, Nola Gray, John Harris, Marcia Madsen, and Elizabeth Randolph. The classes are "New Testament Survey," "Life and Letters of Paul," and "Philosophy of Christian World Missions."

Nine students are enrolled in a Bible class, "The Bible as Literature, Old Testament," taught at night by Rev. Ralph H. Coon.

In the May, 1957, issue of the International Journal of Religious Education, there are forthcoming articles on Christian growth. In fact, the whole issue is devoted to bring to the national Journal of Religious Education, in people who will always be ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

Constant Reminders

Tracts are also constant reminders. They always stick in the same place, and that is important. A missionary in Mexico related an experience of an Indian chief and a phonograph. Procuring a record of the Gospel message in the dialect of his tribe and a spring-motor phonograph, the chief had the record played. At the end of the first play he requested that it be repeated. A second, third, and even fourth time the record was played. Finally the chief was satisfied. "It must be the truth," he grunted, "it says the same thing all the time." We know that people may be made to believe falsehoods if they are often repeated to them. That should increase our zeal in seeing that the truth is spread through tracts.

There is another form of modern travel, when we can cross the country from coast to coast in less than a day, we have a great responsibility to "travel with a tract," using those leaflets which are continually reminding us that God has a great work and a plan for each life. Whenever you go there's a chance for you to use tracts, to reveal your position as a Christian. That seed to be sown can be found where only you can send them. Any letter, be it the payment of a bill, or merely a note to a friend, can carry your testimony in a TRACT, with little or no extra postage, only if you enclose a tract in the envelope. Some people mail additional tracts by scanning the newspapers for names, but you can spread a tract by this method, and it might be acceptable to the testimony of a tract. Some good rules to follow are: Never send anonymously; never send bulk quantities; always sign, and send a private tract and write a note of sympathy or congratulation, whichever is called for. "Tracts help carry the light of Christ to the world" — but they only help. Where there's a need — sow a seed. There are many ways you can travel with a tract.

On Wings of Prayer

But we must remember that our task is not just to intellectually enlighten our fellow men. We are not trying merely to acquaint them with the facts of salvation and the Sabbath. The fourth of the second-place slogans expresses the true purpose of traveling with a tract: "Our Goal's Saving Souls." There must be a third method combined with our physical

THE SABBATH RECORDER

TRAVEL WITH A TRACT

By Rev. Paul Osborn
(Sermon preached on a special tract emphasis day at Marlboro, March 30, 1957)

The Distribution Committee of the American Sabbath Tract Society held a slogan contest last year. The slogan chosen during the contest was "Tracts Help Carry the Light of Christ to the World." Today we can help our fellow men into fellowship with Christ through God's printed page.

One of the four second-place slogans chosen was "Tracts Help Carry the Light of Christ to the World." Today we can help our fellow men into fellowship with Christ through God's printed page. But we must be very sure that the tracts agree with the Bible, or they do not "help carry the light," but rather they darken the world through error and confusion. This fact makes the Publications Committee of the Tract Society important. The tracts are submitted for publication must be prayerfully considered to see that there is nothing in them that would lead people away. Before considering tract distribution, we must know our tracts, read and study them ourselves. Only then are we ready to "travel with a tract."

Taking the words of the slogan very literally, we think of physical travel. Wherever we are bodily we have a responsibility to testify of Christ and our relationship with Him and His will. A tract is one way, and an easy way, to express this testimony. A tract, prepared in advance, can be an accurate written testimony of our Christian experience. I suggest that "travel with a tract" is one way in which we can be always ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

There are places TRACTS could go where only you can send them. Any letter, be it the payment of a bill, or merely a note to a friend, can carry your testimony in a TRACT, with little or no extra postage, only if you enclose a tract in the envelope. Some people mail additional tracts by scanning the newspapers for names, but you can spread a tract by this method, and it might be acceptable to the testimony of a tract. Some good rules to follow are: Never send anonymously; never send bulk quantities; always sign, and send a private tract and write a note of sympathy or congratulation, whichever is called for. "Tracts help carry the light of Christ to the world" — but they only help. Where there's a need — sow a seed. There are many ways you can travel with a tract.

Mental Travel

There is another form of travel which I will call, for want of a better term, mental travel. With our modern methods of communication mankind today can broadcast his thoughts much farther than he can reach physically. Looking into the world today we see the need for Christ is so great that he can possibly be met by physical travel. There are not enough preachers, not enough missionaries, not enough Bible teachers to deal with the issue of the salvation of the human race. So each Christian must be come a messenger of the Good News. Another second-place slogan was "Where There's a Need — Sow a Seed," and it expresses very well the condition of the world today we see the need for Christ
and mental travel. Each tract must be sent out with prayer. We must travel spiritually. Just to "strew" tracts around does not fulfill our obligation. We must, as spiritual beings, spread truth with tracts, following each one with prayer.

The American Board of Missions to the Jews has a plan whereby individuals take packets of tracts and an address of some Jewish family and each month or two mail a tract to that address. Before the packets are given out, the recipient is pledged to pray for the mission of the tracts sent, that they might be used by the Holy Spirit to bring the family or individual to a saving knowledge of Christ. Our goal in sending tracts is not to boast of our justification before God in Christ, but to defend or brag about our Sabbath observance. We must be interested in the eternal destiny of others. As Christians, "our goal's saving souls." Always pray and work for the salvation of souls.

Tracts help carry the Light of Christ to the World. But they do not do it by themselves. Tracts are no good lying around gathering dust. They are your helpers. You can travel with a tract.

Temperance Resolution

Whereas, there has been a consistent attempt on the part of foreign ministers, in collective administra­tion to build a political and moral atmosphere in the nation's capital conducive to responsible government; and

Whereas, that atmosphere has been fostered by a strong band of alcoholics in office parties, at state and national functions, and in other areas of political life; and

Whereas, President Eisenhower has manifested a continued interest in the spiritual and material welfare of the people of this nation; therefore, be it

Resolved, That the National Temperance and Prohibition Council commend the administration and the President for such steps as have been taken, and urge a continued interest toward the elimination of alcoholic beverages from all national governmental life.

THE SABBATH RECORDER

Teen Talk

Need Bigger Dead End Signs

The front page of the Westely Sun, a daily Rhode Island paper owned and edited by Seventh Day Baptists, carried a thought-provoking picture recently. In the most consistent plan on the page a very clear photo by the Sun photographer covered three columns of space. A city councilman of Providence standing beside a "Dead End" sign of the usual size, perhaps two and a half feet high. It was nailed to a black-and-white striped fence. There was also on the other side a good-sized red reflector sign.

We can't all be interested in the highway problems of Rhode Island or the difficulties of the nearby home owner who wants a more conspicuous sign put up. You can guess why he is anxious about it. Motorists and truckers traveling the road late at night fail to see the signs until they get trapped in the dead end. Then they come knocking on his door to get directions as to how to get out of their trouble. He likes to be helpful but he also likes to sleep at night.

Can we see a little lesson in that rather common problem? Perhaps some of you have lived near a dead end street and have had to help people whom you thought were foolish not to notice the signs that had been posted. Have we not been like Mrs. Fredrick Brooks, both of Rochester, N. Y.

Funeral services were conducted by his pastor, Rev. Neal D. Mills, assisted by Rev. Charles H. Bond of Westerly. Burial was in Oak Grove Cemetery in Ashaway. The church authorized the following resolution of respect signed by the clerk.

WHEREAS, our brother, Deacon Lewis F. Randolph, passed from this life on the 15th of March, 1957, and could be internationally minded enough to find a way. The possible security risk would be far outweighed by the advantages resident in such an action.

"Peace cannot be imposed; it can only grow." - Charles H. Malik, Lebanon's foreign minister.

A Plan for Atomic Peace

By Rev. Paul S. Burdick

Recognizing the danger to all of us in an unrestricted atomic war, and yet the difficult of preparing a plan for effective inspection of the build-up of atomic weapons, or of the secret plans for their use in aggressive warfare, we are all giving careful and prayerful consideration to the problem in the hope that means may be secured which the race in atomic arms may be checked, and the latent forces enclosed in the atom may be turned to useful purposes.

It seems to me that the only effective solution lies with the great scientists of the world. They have the means of knowing what a great build-up of atomic weapons in any part of the world preposes. They have the power, either by refusing to work, or of "dragging their feet," to seriously hamper the progress of any new dictator toward world domination.

I would suggest, then, an international meeting of all leading scientists, looking toward a sort of union of scientists, dedicated to development for peaceful uses, and opposing its unrestricted use in any future war. They are intelligent enough to understand what damage can result. They are also in such a position of leadership in their own countries to insist upon certain limitations in the making and use of atomic weapons. No other, as I see it, has such power, influence, and knowledge.

The first step, then, would be the calling of such a great international meeting of scientists, especially those engaged in the problems surrounding the making and use of atomic power, perhaps at Geneva. Of course such a meeting would be opposed by the military of all countries, for security purposes, but science should be interna­tional and those engaged in it should be internationally minded enough to find a way.
CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Religious Drama Workshop

The power of drama in teaching religion is often overlooked in our teaching organization. Most of us feel that if we know the Bible and can explain the lessons and dramatize for a drama, we would try it more often. Good training is not often available, but there will be a fine opportunity this July for those who can get away to attend. The Ninth Annual Religious Drama Workshop of the Division of Christian Education of the National Council of Churches will be held at Lake Forest College, Lake Forest, Ill., July 20-27, 1957. It is designed for adults, and only those who are 18 or older may attend. The program is planned to meet the needs of leaders working in the local church or college who are interested in leaders for work in the field of drama in the local church. The cost is high for one church to send a delegate, but an Association or college might find it highly profitable to send an interested worker who will teach others. The fee is $60 for the week, and it includes room and board for the entire period, insurance, a complete workshop report, and a newsletter. Any individual who is interested may contact the Seventh Day Baptist Board of Christian Education.

Counterfeit Coins

(Experiences related by Lois F. Powell, scholarly minister's widow, a lone Sabbathkeeper of Princeton, Mass.)

A few years ago in the city of Worcester, Mass., counterfeit 50-cent pieces, evidently inserted in trade, were found in ten-cent store cash registers, and alarms were circulated for regular workers to be on the alert for customers who brought the counterfeit coins to the store.

A counter clerk, a young woman who lived on a street near where I was staying, detained at her counter and cash register a young man customer. She was saying, "If you will pardon me a few minutes, I will have to go over to another counter for one of those items you have asked for."

Her adroit discernment and signals to the law officer on guard, led to the arrest of the young man so quickly he had no time to conceal the counterfeit coins he planned to use to cheat the public and the merchants.

When the opening day of Lent appeared on our calendars, a man placed in circulation a leaflet which said on the first page, "Ten ways for better observance of the Christian Sabbath next Sunday."

Those few words seemed to carry an idea as false as the counterfeit fifty-cent pieces placed in public circulation by a young man dedicated to that deceptive business. He broke one of the Ten Commandments, namely the Eighth: "Thou shalt not steal." And the leaflet conspired to break that one and the other: "Remember the sabbath day to keep it holy.

Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God." The counterfeit coins were realistic metal created by God originally, but designed, shaped, and labeled by human ingenuity. The inscriptions were dishonest character because they were used in the United States mint, but designed to deceive the public mind.

The other counterfeit, the so-called "Christian Sabbath," is a realistic day of twenty-four hours. But the label "Christian Sabbath" is a counterfeit label designed by human concept, an inscription dishonest in character because not made by the Creator's hand nor sanctioned by him. Each coin was made by human hand with a purpose, as I believe, to deceive the public mind.

Who will be the alert honest staff workers in our Creator's Kingdom here on earth to labor and do all thy work to assist in the "arrest" of the counterfeiters?

Inspired young women, young men, and trained officers on the staff of our Heavenly Father's Kingdom here on earth are necessary to its success as in protecting the public from corrupt mintage of silver coins bearing false imprints. [This article is expanded from briefer remarks in the March 11 Recorder in response to requests received by the author.]

Plan to attend General Conference

Milton, Wisconsin, August 13-18

APRIL 22, 1957

CHURCH MUSIC

By Dr. F. J. Johnson

The beginnings of music are veiled in the dim uncertainties of antiquity. Therefore ancient peoples in their mythology attributed music to their gods. Early Scripture references may well have been to secular music. "Jubal... was the father of all such as handle the harp and organ" (Gen. 4: 21). Laban the Syrian would have sent his son-in-law and his daughters away with mirth and with songs, with tabret and with harp" (Gen. 31: 27). At that early stage in human history there was evidently an established musical culture.

Even music came to be recognized as a part of a religious service it was generally believed that the voice in song was more acceptable to God than the voice of the instrument. The human voice carried a message. The instrument could create a mood but could not convey a message.

At the beginning of the Christian Era instruments were considered an abomination, the synagogues perhaps because they were used in the Greek and Roman theaters. They were not used in the synagogues. This applied to Judaism as well as to the Gentile worship.

The Jews had lost Jerusalem, the center of their culture and religion. Joy which could be expressed with an instrument was considered inappropriate. Then the pagans had put musical instruments to an unholy and ungodly use. Instrumental music, however, is not often available, but

WHAT IS MAN?

"A man is standing at Fiftieth and Park Avenue in New York City; he is waiting for the light to turn. Who is he? To the statistician standing at the window high above he is one unit in a crowd. To the biologist he is a specimen; to the mailman as an address. The behaviorist sees him from his office window, as a potential consumer of some particular product. To some particular psychiatrist in the next suite, as a potential patient. Each of us is looked upon in a different way by association with sin. This latter attitude is not too far removed from our day. The saxophone is supposed to have put sin in syncopation. The fiddle, used almost exclusively in the social dance a generation ago, was not considered a fit instrument for a religious service. When music came to be recognized as a part of a religious service it was generally believed that the voice in song was more acceptable to God than the voice of the instrument. The human voice carried a message. The instrument could create a mood but could not convey a message.

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OTHER FOLDS AND FIELDS
More than a quarter of a century ago, the Church of the Brethren (American) established, in northeastern Nigeria, a hospital for Hansen's disease (leprosy) which drew patients from forty-two different African tribes. In the years since its formation, the Garkida settlement has become one of the most notable Christian communities in all Nigeria. It is renowned as a settlement where people of many different dialects and customs live and work together in an atmosphere of peace, harmony, and co-operative brotherhood. And its Christianizing influence throughout a strongly Muslim area is constantly widening as discharged patients return to their home communities, missionaries report. Today in six government-owned and maintained village treatment centers in surrounding areas, Garkida's doctors and nurses have full medical direction and control.

About forty Russian Bibles a week are going to refugees in Manchuria from the Hong Kong office of the World Council of Churches. The Bibles, which have been sent for about a year, are always promptly acknowledged by the persons receiving them, says Director Lilli Neugebauer of the WCC office in Hong Kong. According to reports from China, many Bibles are sent on to Russia.

Hammond Church Grateful
The Hammond, La., Church wishes to express gratitude to the Commission for making it possible for a committee to go to Hammond and to Houston, Texas, in the interest of the Nursing Home near Hammond which, it is hoped, may become a reality. The committee is to be greatly commended for the many miles it traveled and the uniring effort given for the cause.

Mrs. Richard Raiford, Clerk.

HISTORY OF ALFRED UNIVERSITY
Dr. J. Nelson Norwood, president emeritus of Alfred University, brings out in early May the book on which he has been working for some time entitled Flat Lux. It is a fresh history of Alfred University in the inimitable style of this well-qualified historian. Published by Humphrey Press in Geneva, N. Y., this five-dollar book may be ordered from the University, Director of Alumni Affairs.

Program of Extension and Growth
The denominational publishing house is now completing work on an important booklet entitled A Program of Extension and Growth. Prepared by the Coordinating Council during the past year, this valuable guide will first be distributed at the Seventh Day Baptist Ministers Conference at Westerly, R. I., on April 29. After the ministers have had a chance to see how it can be used to foster new interest and develop new churches, it will be distributed more widely to workers everywhere. The Planning Committee and Commission hope that this rather detailed guide will prove effective in promoting evangelism and church growth.

Accessions
BATTLE CREEK, Michigan
By Letter:
Richard Maxson
Mrs. Richard (Marion Burdick) Maxson
By Testimony:
Mrs. Rachel Hannah
Mrs. Stella Hibbard

Births
Smith. — A son, Jerry Darrel, was born to Albert and Darlene (Grouch) Smith of Topeka, Kan., on March 11, 1957.

Obituaries
Randolph. — Lewis F., son of Rev. Lewis F. and Elizabeth Davis Randolph, was born in Hopkinton, R. I., May 6, 1889, and died March 18, 1957, in Westerly. (More extended obituary elsewhere in this issue.)

Kenyon. — Florence I. Merritt, daughter of Dwight R. and S. Ann Main Merritt, was born November 1, 1873, in Hopkinton, R. I., and died March 10, 1957, at a nursing home in Hope Valley.

At an early age she joined the First Hopkinton Seventh Day Baptist Church of Ashaway in which she served actively as Sabbath School teacher and in many other ways. She was married to Deacon C. Kenyon on January 1, 1902. She then joined the Second Hopkinton Church where her husband belonged. Besides her husband she is survived by a daughter, Mrs. Alexander P. Austin of Lower Pawcatuck, a son, R. Merritt Kenyon, Sr., of Hopkinton, two grandchildren: Raymond M. Kenyon of Sanford, Fla., and Harold R. Austin of Old Mystic, Conn.; four great-grandchildren; and a sister, Mrs. Earl D. Burdick of Orlando, Fla.

Funeral services were conducted by her pastor, Rev. Neal D. Mills, and interment was in the Oak Grove Cemetery, Ashaway.

— N. D. M.