At the same time and in the same city other teen-age boys by the thousand, faced with similar temptations, decided to go to Madison Square Garden where Billy Graham was conducting special services for teen-agers. Hundreds upon hundreds of them went into the great basement room there and learned to use their tongues to confess Christ as their Savior and to pray to Him to keep them from yielding to temptation.

NEWS FROM THE CHURCHES

FARINA, ILL. — On the evening of July 28 a social was held at the new home of Mr. and Mrs. Kenneth Crandall. This was in celebration of their silver wedding anniversary and as a housewarming.

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We enjoyed attending as many services as possible of the General Conference at Millville and enjoyed another sermon by Dr. Hurley and a discussion hour in the parsonage so that the patients could go into the great basement room for Keith Diss and his bride, the former Carol Alberson, of Kimmundy, Ill.

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All in a Day's Mail

Each of us has his own circle of important daily tasks, which is as it should be. Another's round of activities is somewhat foreign to us, especially if it is far away. What others face would be interesting and would enter into our prayers if we knew more about it. What do we know, for instance, about the typical Sunday morning routine (if it can be called typical or routine) in the office of the secretary of the American Sabbath Tract Society at Plainfield, N. J.

Before office hours some notes are made about new filmstrips which were previewed over the weekend. Also before 8 o'clock an office girl brings in a 7-inch translation of a Spanish tract from Argentina which is under consideration for sponsorship.

The armload of mail for the editor-secretary includes many papers and religious magazines and news releases ranging from A.F. of L. and Amalgamated Meat Cutters to National Air Chaplain and a retired general with a doctrinal, political-action ax to grind. Then there is the first-class mail with its many challenges, its information, appeals for advice and which the Tract Board may be able to give.

A Jamaica missionary writes that their supply of tracts is almost entirely exhausted. Please send anything available, he urges, because some churches have not yet been supplied. A New York State tract distributor wants 2,000 of the "What Do You Find in the Bible?" booklets in addition to his recent large orders. A woman in Mobile, Ala., has received some of our literature, is much interested, and wants some questions answered. A New York street preacher and Bible distributor rejoices with us that we are receiving inquiries from prospectives for Canada distribution.

From a doctor's office in Washington, D. C., comes a request for certain distinguishing tracts. An Army medical officer apparently stationed in Germany wants the address of our German priest, his intention of uniting with the Mill Yard Church in London the first week of October and the latest developments regarding Nigeria - a letter calling for two or three replies. Then, there is church and denominational mail from across the country.

The above matters cannot all be handled in one day. They are some of the things that come in from outside. Besides this, there is the general administrative work that time spent from the office. The Sabbath Recorder work has the highest priority on the first two days of the week and claims about fifty per cent of office time the remainder of each week.

The Tract Board and every other board needs to come closer to our people. Each agency needs prayer as it seeks to do its part in the total work of Seventy Day Baptists.

Salem Church Receives Nonresident Members

Mail-order membership may be mutually satisfactory, and attendance of General Conference may be the way by which it is fostered. Take the case of the three new members received into the Salem, W. Va., Church on the last day of August.

Mrs. Spencer, whose husband Fred is a medical student at Little Rock, Ark., had been in correspondence with the Salem pastor. They got together at Conference where she was baptized in the presence of the Salem delegation and others. She and her husband are stationed at Little Rock Fellowship but she has requested membership in the somewhat distant West Virginia church. Her prayers and interest can span the miles. By such membership she becomes a Seventh Day Baptist.

Another nonresident family came into the denomination on the above date. An Army Air Forces officer who entered the service from a northern state, is now nearing the end of his tour of duty at a base near Dayton, Ohio. Monte B. Slusher has had a brief correspondence with Milton and Salem Colleges and other denominational leaders. He was impressed with his literature, visited the Jackson Center, Ohio College, and was able to get leave to attend General Conference. He has in mind preparing for the ministry and serving as an evangelist in his native state if the Lord so leads. He entered fully into Conference activities and finally chose Salem College as the place to pursue his education.

He and his wife have now become Seventh Day Baptists by uniting with the Salem Church.

Such a procedure is frequently recommended to people who are really in earnest. Our denomination does not have Conference membership for nonresident members. Nonresident membership in some local church is the only way some interested people can have the joy of "belonging." The arrangement is not ideal but it has distinct advantages. The church is constantly reminded of its interest in those who are on its membership roll. They are not forgotten as are those with lesser connections. Many are the services rendered by church and pastor to those at a distance. And when there is opportunity to move, many nonresidents move closer.

Then, too, the distant member keeps growing in grace by praying for and supporting the church he has chosen. He is visited by traveling laymen and ministers. He attends Conference when it comes within his state or area. The "mail-order membership" is also exactly as close to our foreign mission fields or our world-wide tract interests as anyone else.

Peaceful Coexistance

The interchange of religious delegations between East and West which was attended into in good faith by the true Christians involved has doubtless been used by Soviet leaders to extend their insidious propaganda for peace coexistence of regimes which are mutually exclusive.

A New England editor comments on the recent take-over of Syria by Soviet political and military forces. He says that Krushchev's "peaceful coexistence" is a means of patiently preparing the conditions for a peace coexistence of regimes which the Kremlin clique does not want to exist.

Peaceful coexistence between atheism or rationalism and Christianity is a Munich-A Munich type of agreement and, in the hands of aggressive rationalists, will progress to nonexistence of true Christianity. Let us be vigilant and manfully beat the sword in the Christian's panoply of Ephesians 6: 11.
Catholic Priests Must Watch Television

Pope Pius XII on September 8 issued a 16,000-word encyclical letter which called upon the Roman clergy throughout the world to extend the work of the Legion of Decency to include supervision of radio and TV as well as motion pictures. The Legion of Decency was set up following a somberly worded epistle of his predecessor, Pius XI, in 1936. The call now is to set up national offices throughout the world to pass judgment on the "moral quality of radio and TV programs.

When this letter was released on September 12 neither the producers of programs nor the high-ranking clergy were prepared to make a comment on it. It was pointed out by some that it would be an almost impossible task to monitor live TV shows and radio programs given only once. The mechanics of implementing the Pope's orders need not concern us at this point. An extension of the work of the Legion of Decency, though it may well be morally wrong, on the other hand, is a matter of times given good ratings. The question then arises as to what the effect will be if the clergy of the church seriously attempt to follow out the Pope's instructions.

The Pope at one point hinted that the whole industry should be for the promotion of Christ's ends rather than to achieve economic ends. He deplored the attitude of those "who treat our noble aim as if it were a mere business transaction." He added that more religious programs should be broadcast. We must remember that he was not encouraging the Lutheran Hour, for example. Although, technically, all that he wrote was for the guidance of Catholics it will not be so taken or applied. If the Catholic clergy is called upon to set up national organizations to monitor radio and TV to effect a "world-wide scrutiny to classify programs on the basis of decency" then Roman Catholics would do well to object every time the term 'decent' is abused by reducing its meaning to de-nominalizable acceptability.

"To the Jew first, God can requisition that Scripture anytime He sees fit," Comment heard at Keswick Ministers' Conference.

SEPTEMBER 30, 1957

President's Column

Forward in Growth

Growth is important. We cannot stand still. Either we go forward or we slip backward in spite of ourselves.

We want to go forward in growth this year and in the coming years. There are several reasons in which we need to grow as Christians:

Personal growth in the Christian way of life is the most important need. Each of us needs an ever-growing experience in the Christian life. We need to cultivate a "faith which matters" and which helps us to live.

Church growth is also needed. There is a greater need of the strengthening of the spiritual life in the church than there is in a growth in numbers. With the spiritual strengthening we will grow in the sharing of our faith in the communities in which we live and numbers will be added to our churches.

Growth in new groups and churches. If our faith is vital, it must be vital to others also. Where the "good news" of salvation and the truth of the Sabbath have awakened interest, we need to be ready to help in the supplying of leadership for them. A sharing of the leadership which we have may be necessary for this. By the same token every church should have one or more laymen who can take over the leadership of the church in the absence of the pastor.

Denominational growth. Since the purpose of our denomination is for the mutual strengthening of our churches and that we might reach out in areas of service where no single church can meet the need by itself, denominational growth can come about through a more effective working together and use of the organization which we have; that in all areas of service we may work together for the common cause of the growth of Christ's Kingdom upon the earth. In this area of growth is our world outreach in missions and the encouragement of others who have found a like faith or who are seeking for a faith like that which we hold.

Social Security Coverage, New Opportunity for Ministers

(The Bureau of Old Age and Survivors Insurance and the Internal Revenue Service have supplied the following explanation of the provisions of H.R. 338 (Public Law 85-299) which was approved by the President on September 30, 1957).

Those clergymen who did not file waiver certificates before April 15, 1957, and lost their right to elect coverage as self-employed persons under the old-age, survivors, and disability insurance program now have another chance. An amendment to the Internal Revenue Code which President Eisenhower signed into law on August 8, 1957, extends the period of two more years (in general, through April 15, 1959) to obtain old-age, survivors, and disability protection for themselves and their families.

Ministers who file waivers during this extended period will be mandatorily covered for 1956 and subsequent years for which they have net earnings from self-employment of $400 or more, including earnings from the pursuit of their ministry. In addition, any minister who filed a waiver before August 12, 1957, but who filed it too late to secure coverage for 1956, may elect coverage for 1956 by filing a supplemental waiver during the extended period. The law does not permit ministers to elect coverage retroactively for 1956.

[The rest of the explanation is omitted.]

Church Dedication at New Auburn October 12

FLASH — As this issue was going to press, an article was received describing plans for the coming dedication of the church building at New Auburn, Wis. The dedication is to be in connection with the annual meeting of the North-Central Association. The longer article will appear next week. Friends from near and far are cordially invited to share in the joy of the occasion and to send their names to Mrs. Arthur North or the pastor. This new building, like the one to be dedicated at Schenectady, October 11, is a marvel of construction made possible by dedicated labor.
THE SATURDAY RECORDER

THE CHURCH

By Dr. Charles Forbes Taylor

The Church as an Organization

There is too much loose talk about the church being an expensive luxury — not really necessary to our way of life. Is the church an organization we tolerate, but which we could easily do without? I believe I know the church of all denominations as few men living today know it. I know its faults and its failings; its might and its majesty. It is true that, because it is run by humans, it is not perfect. It is true that many people in it are not what they ought to be. But just as it is unfair to condemn the legal profession because some lawyers ought to be behind the bars instead of at it, or to say all bankers are rascals because occasionally a banker abandons the bank's funds, or to complain that the medical profession is full of frauds because of quack doctors, or to run real estate men out of town because sometimes as few men living today know it.

I believe the church is a divine organization that has been fighting for its life for 2000 years. Where Christ crucified is preached, and the Word of God, in the house of the Lord, is read and taught, there is light. I believe the church is a divine organization.

You Need the Church

There are many Americans who consider the church unnecessary to them. This is fallacious reasoning. Be you a Christian or a non-Christian, if you might be termed a respectable citizen, from the cradle to the grave, you need the church. For example, try to walk into almost any home, the first thing the parents do is to take it to church and list it on the cradle roll of the Sunday school. In fact, the Sunday school is the greatest molder of childhood character in America.

Most couples are married by a preacher. When you decide you are going to be married, you wanted you to say your vows before a man of God, over the Word of God, in the house of God. She knew, as all sane women know, that marriage vows said in such circumstances mean more than those taken before a civil servant. And she is everlastingly reminded that ten children rear an educated and the church that believes Jesus Christ rose again from the dead and ever lives at the right hand of God, interceding for those who put their trust in Him. The church that believes that some day He will come to judge right that dead and be crowned King of kings and Lord of lords. The church that teaches and believes these things also believes that Christ remakes, rebuilds, remolds, recreates every individual who will accept Him as Savior and Lord. These churches stand for the highest ethical principles, exalt the noblest lives, uphold the purest morals, and build the cleanest and finest communities.

Your church is a necessary and vital part of your life and that of your community. Visit a church in your community to learn firsthand of its blessings.

[The above article may be had in leaflet form by writing to the American Tract Society, 513 West 166th Street, New York 32, N. Y.]

SEPTEMBER 30, 1957

MISSIONS — Sec. Everett T. Harris

Fall Activities in the Southwest

The newly organized Seventh Day Baptist Church at Texarkana, Ark., continues to plan vigorously for the future.

An ordination service for a deacon and deaconess is to be held on Sabbath October 5, 1957. Brother Harley Soper, son of the Rev. Ralph Soper, has accepted the call of the church. The Rev. Alexander R. FitzRandolph, faithful missionary in Jamaica, now retired and living at Texarkana with his wife, the Rev. Wardner FitzRandolph, has accepted the call to serve as deaconess.

The Rev. Marion Van Horn wrote early in September regarding plans for a youth rally to be held in Texas on the campus of a Baptist college for the benefit of the Sunday school, by a preacher they have never heard, from a church they have never attended or supported, and say, "I have no great ambition, and "Preacher, our hearts are broken, our little girl has been killed. We have never been to church much, but would you come to say a few kind words?" and because he is a Christian, the preacher goes, and in the words of his mighty Lord says, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die."

You think the church is not necessary to you? Wait until your heart is broken, and you will find that no other organization will turn death into hope like the church of Jesus Christ.

Is it fair to leave the church alone until you are in desperate need? Is it fair to let someone else build it and support it? Why not join it while you can put something into it as well as get something out of it?

The Church Is Necessary

Finck asks, "Is it necessary because of that for which it stands? I am not speaking of Mohammedanism, Buddhism, Confucianism, or any other 'ism.' I am talking about the church of Jesus Christ. The church that believes Jesus Christ was conceived by the Holy Spirit and born of the Virgin Mary. The church that believes that either lived a perfect, holy, sinless life and died upon the cross as the Savior of sinners. The church that believes He rose again from the dead and ever lives at the right hand of God, interceding for those who put their trust in Him. The church that believes that some day He will come to judge right that dead and be crowned King of kings and Lord of lords. The church that teaches and believes these things also believes that Christ remakes, rebuilds, remolds, recreates every individual who will accept Him as Savior and Lord. These churches stand for the highest ethical principles, exalt the noblest lives, uphold the purest morals, and build the cleanest and finest communities.

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Prophetic Voices of Our Past

By Miss Evalois St. John
(Continued from September 23 issue)

PART III
The Voice of Sabbathkeepers Spans the Ocean

(A group representing the first Sabbathkeepers in America is gathered in the home of Samuel and Tacy Hubbard in Newport, R. I. It is Sabbath day. They are reading a message sent to them by the Bell Lane Church, London, England, and the pastor, Edward Stennett. The Reader introduces this scene with these words): Reader:

"Alas, what will my life signify," said John James to his fellow Sabbathkeepers who had come to visit him in prison. "It will signify but little," he continued. "But my blood will cry aloud, it will speak louder than all my life!"

So it did, and more and more brave souls met for worship on the Sabbath day. Cold high towers, damp, dark dungeons, fines, floggings;5 so formed, that set a glow in the heart of the young man, who has been eminently preserved in this tormenting day, when many once eminent churches have been shattered to pieces. The Lord alone can be exalted for he has done this, not for our sakes, but for his own name's sake.

We hope the hand of the Lord will be with you to the increase of True Sabbath Light. Let your light shine forth; for God expects more, and man expects more from us than from others who are not so enlightened. The eternal God will be your refuge, and support you with his everlasting arms, that you may be kept from stumbling and falling, and from all the evils of this day....

Signed, Edward Stennett.

February 24, 1668.

Two or three Amens are spoken by the little group and then all join in singing a verse of "A Mighty Fortress Is Our God."

To be continued.

SABBATH SCHOOL LESSON
for October 5, 1957

Paul Writes to the Corinthians
Lesson Scripture: 1 Cor. 1: 1-3, 10-15, 21-25.

Prophetic Voices of Our Past
to drop by and talk for just a few minutes — speak of some one of the projects of the church or one of its groups and then hurry on. But it needs to be done, and it has a rather effervescent effect on the spirits of each one sharing in the experience. It needs to be a well-planned program so that all of the spirits of each one sharing in the experience. It needs to be a well-planned program so that all of the spirits of each one sharing in the experience. It needs to be a well-planned program so that all of the spirits of each one sharing in the experience. It needs to be a well-planned program so that all of the spirits of each one sharing in the experience. It needs to be a well-planned program so that all of the spirits of each one sharing in the experience.

Sec. 71x916

[Image 0x0 to 1590x1041]

[0x0]The following two paragraphs from the official minutes of the meeting are self-explanatory:

"Mr. Hurley spoke about the Seventh Day Baptist adherence to Saturday as their Sabbath and their inability to use Laymen's Sunday material for that reason because it is definitely designated for use on Sunday. "Mr. Parsons said that this question had been raised recently and that he thought that these days might possibly be labeled 'Laymen's Day' and 'Men and Mission Day' so that in our literature a statement might be added that the observance could be on either of two days, Saturday or Sunday, whichever is observed as the Sabbath or that the word 'Saturday' could also be retained with the qualifying comment that where the Sabbath is observed on one day from Sun­day to Saturday should be made."}

It is To Think

In recent readings I picked up these thoughts of the heart — that it involves: our intellect; our emotions and desires; our appetites — purposes — endeavors.

When we pray for a clean heart, how deeply do we comprehend all the meaning of the prayer? — A Berlin, N. Y., reader.

THE SABBATH RECORDER

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Secretary Makes Field Trip

On September 19, the executive secretary of the Seventh Day Baptist Board of Christian Education started on a field trip designed to teach and demonstrate the usefulness of the extensive area of Christian education. The trip started with preaching at a special service for the folks of the Painesville, Ohio, community. Then there was a day spent in Battle Creek, Mich., featuring three workshops with the young adults of the Battle Creek Church at Camp Holston. From there he went on to hold four workshops for the churches in the Milton, Wisc., area, thence to New Auburn, Wis., Dodge Center, Minn., North Loop, Neb., and Denver, Colo. A week will be spent in the city of Boulder helping with a leadership education program in cooperation with the Boulder Council of Churches. For the Mid-Continent Association, two workshops are planned. Two stops are planned for the return trip: one at Nor­visville, Kan., and the other at Jackson City, Ohio.

Board Meetings Held

The annual meeting of the Board of Christian Education was held at the School of Theology in Alfred, N. Y., on Sunday afternoon, September 15, 1957.

After approving the work of the board for last year, those present elected the following officers to serve for the coming year: Richard Batchelder, Gerald F. Burdick, Ben R. Crandall, Kenneth Davis, Eugene Fatato, Dora D. Norwood, J. Nelson Oden, Helen Ogden, Elizabeth Peary, Philip Post, L. Eugene Reynolds, Mabel Reynolds, Miriam Shaw, Hurley S. Warren, George Potter, all of Alfred, N. Y.; Phyllis Mattison, J. Paul Green, Irving Palmeter, A. N. Rogers, Madge Sutton, and Doyle K. Zwiebel, all of Alfred Station, N. Y.; Carol Harris and Richard Starns of Bolivar, N. Y.; Wayne N. Crandall, Canisteo, N. Y.; Marilyn Osborn, Green­wood, N. Y.; Onnalee G. Saunders and Doyle K. Zwiebel of Rich­burg, N. Y.; Mark R. Sanford and Delmer Van Horn of Little Genesee, N. Y.; and Melvin G. Nida of Troupsburg, N. Y.

The Nominating Committee for next year's directors includes Irving Palmeter and Doyle K. Zwiebel.

A meeting of the directors was held immediately after the annual meeting. The following officers were elected: vice-pres­ident, Harry Batchelder; corresponding secretary, Mrs. Mabel Reynolds; executive secretary, Rev. Rex E. Zwiebel; treasurer, L. Eugene Reynolds. The election of the president was delayed until the October 20 meeting.

Alfred Church Trains Teachers

Leadership Training courses under the supervision of the executive secretary of the Seventh Day Baptist Board of Christian Education were held in the First Seventh Day Baptist Church, September 7-12. Five sessions of one hour and forty-five minutes each were conducted. The background for the meetings were filmstrips purchased from the Division of Christian Education of the National Council of Churches. The filmstrips were a part of the Leadership Education Audio-visual Kit and dealt with the following subjects: "The Great Adventure" of teaching, "Making the Most of Rooms and Equipment," "The Teacher Prepares," "The Teacher Teaches," and "The Growing Teacher."

The program was under the supervision of Rev. Albert N. Rogers, chairman of the Board of Directors, and the Committee on Christian Education of the Alfred Church. The general program each night began with a period of devo­tion led by various church leaders, introduc­tion and filmstrip by J. Nelson Oden, executive secretary, showing of filmstrip, reshowing of certain frames of filmstrip with discussion, preparing for discussion groups according to departments of teaching interest, then a final plenary session with a report by each group or recapitulation by the secretary. Reflections were spelled out by Dr. and Mrs. Ben R. Crandall to the group on the last night. Dr. Crandall is chairman of the Committee on Christian Education. A total of 36 persons participated.

The filmstrips were loaned to the executive secretary for use on his field trip.

SEPTEMBER 30, 1957

Van Horn of Little Genesee, N. Y.; and Melvin G. Nida of Troupsburg, N. Y.

The Nominating Committee for next year's directors includes Irving Palmeter and Doyle K. Zwiebel.

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WOMEN'S WORK — Anabeth DeLand

Annual Meeting at Milton

Over two hundred women attended the women's luncheon and annual meeting of our Women's Society at the Seventh Day Baptist Church in Milton. We appreciated the wonderful hospitality and the delicious cheese favors from Wisconsin's dairyland. Mrs. Kenneth Smith, wife of the pastor of the Albion and Milton Junction Churches, led the devotions. Mrs. Walter Wilkinson reported how successful the reading contest had been. The Hebron Society at Coudersport, Pa., had the highest average in points per member and was presented with a congratulatory card. Sixteen names were read of ladies who had read at least 400 points and they received appropriate brass bookmarks. The Verona, N. Y., Society had five members with more than 400 points each. Several questions and suggestions were made concerning the rules of the contest for the new year. The new reading list and rules which appeared in the August Newsletter will be supplemented in tomorrow's Newsletter. Mrs. George Parrish gave special recognition to all those who had helped in Bible School or camp during the past year, and a good percentage of those present raised their hands. The total expense for the seven teachers sent out by the Women's Board was $559.04. They gave a total of nineteen weeks of time for the five Bible Schools assisted.

The following officers all from the area of Battle Creek, Mich., were elected for the new year:

President — Mrs. A. Russell Maxson

Vice-President — Mrs. LeRoy DeLand

Recording Secretary — Mrs. Herbert Bennett

Treasurer — Mrs. Lloyd Lukens

Corresponding Secretary — Mrs. Walter Wilkinson

Newsletter Editor — Mrs. W. D. Millar

Sabbath Recorder Women's Page Editors — Mrs. LeRoy DeLand and Mrs. Claire Merchant
A Moral Responsibility
by Bryce Babcock

Disobedience to the law of the State becomes a pre-emptory duty when it comes in conflict with the law of God.

— M. K. Gandhi.

On August 6, I was one of a team of eleven persons who deliberately and openly violated a law of the United States. This was a disobeidence against the government. Our action was to walk into the restricted area of the Atomic Energy Commission's Nevada Test Site at Mercury, Nevada. I want to tell you why I went to Nevada and what happened there.

Scientists all over the world agree that nuclear explosion throws radioactive dust into the atmosphere. . . . Human beings are every day taking more radioactive elements into their bodies through the air we breathe, through the water we drink, and through the plant and animal food products that we eat.

Scientists tell us that any amount of such radioactive food products that we eat.

Violent Action Against Nuclear Weapons.

This national committee worked out the general plans for a non-violent protest and civil disobedience project in Nevada.

Eleven of us had volunteered for the civil disobedience team. We met through the day Sunday forming our statement of group discipline, and drafting a letter to the AEC informing them of our plans.

We felt our action should be in the words of the late Mahatma Gandhi, 'to think and act in a spirit of love and non-violence.'

This was not like the idea of being 'rushed' through trial.

We were arrested on the way to the AEC informing them of our plans. It was a saddening experience for us to note how clouded people's minds become when that was refused moved that the case be dismissed, and the case be deferred for ten days, with an approximate ten days. This was agreed to.

We were arraigned at two o'clock before Judge Ralph Lisle. Each of us was allowed to enter a short personal statement to the court as to what we were doing and act in accordance with our deepest convictions. Will we accept these responsibilities? History and humanity await our answer.

What did our action accomplish? That, simply to say that we felt we had done our duty and feeling that we had accomplished what we had set out to do, we agreed to go to trial that afternoon.

We were arraigned at two o'clock before Judge Ralph Lisle. Each of us was allowed the opportunity to make a personal statement to the court as to the reasons for our action. We had decided to plead neither guilty nor not guilty, but simply to say that we felt we had done what was morally right. Our counsel maintained the case be dismissed, and the case be continued and sentencing be suspended for one year. This was agreed to by the court.

After the trial we returned to M'ercury by bus. Each of us noticed that a few individuals, at least, have withdrawn their support of the government in its policy of testing nuclear weapons.

I have no faith in the argument that fear of weapons will prevent their use. History proves that men can all too easily develop a callousness toward horror and death. Nor have I any wish to live in a world in which a pre-emptory war is maintained through mutual terror and fear.

Some months ago a group of men and women concerned with the dangers involved in the nuclear weapons, brought into being an organization called Non-Violent Action Against Nuclear Weapons. This national committee worked out the general plans for a non-violent protest and civil disobedience project in Nevada.

At Beatty we were given the choice of immediate trial that afternoon or of waiting until the next court session in approximately ten days. This was a difficult decision for us to make. We did not like the idea of being 'rushed' through trial.

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Deacon Charles A. Bond, An Appreciation
By Dr. O. B. Bond

I know of no couple more nearly ready to respond to the summons, "Well done, thou good and faithful servant..." than Maude and Charlie Bond, as they were familiarly known among the folks with whom they worked and fellowshipped from their youth to retiring years.

It is no small task to raise six boys and two girls to maturity and provide them with an opportunity for a college education. This, Maude and Charlie did "by the sweat of their brow," and demonstrated in a beautiful way, what can be accomplished in a household where the Christian spirit is manifest in a congenial and co-operative way, at the place where people earn their bread, provide culture for their family, and make a lasting contribution to a "better way of life."

Charlie was a laboring man of extraordinary quality, highly respected by his employers for his honesty, workmanship, and standard of conduct among his fellow workmen. He had a keen appreciation of a task well done and gave much evidence in his work that he was following the pattern of the "Master Workman" as he recognized God's universal laws in perfecting conveniences and services for the people of this earth.

It was a compliment to his quality of life that, in his retiring years, he should be employed as a janitor in one of the city schools of Salem. The cleanliness of the classrooms, the orderliness of the furnace rooms, and the attentive care of the school lawn and shrubbery prompted many expressions of appreciation from teachers and students. The county superintendent of buildings and grounds frequently brought other janitors to Mr. Bond's building, just to give them a bit of the inspiration that Charlie's skill could generate.

Portrayed in the life of Deacon Charles Bond is much evidence that it is where people live and work that one's life counts for most.

The Sabbath Recorder

Teen Talk
How Shall We Be Told?

Does mother have to remind you to shut the dresser drawers or to keep your discarded clothing picked up? Does your father have to make measures to see that tools are not left scattered around the garage, yard, or basement when you have finished using them? We all feel happier if a room is ready when we come back to them or if the cutting tools are sharp and where they belong the next time we want them. Some of us have learned and we no longer have to be told. Some of us either haven't yet learned or we are thoughtless. How do we want to be told? Do or don't?

There are two ways of telling teenagers what is expected of them. One is with a please and the other with a penalty. In that respect there isn't much difference between teenagers and adults. What if I saw on a high-speed highway recently illustrates what I mean. Signs on the roadway are for adults mostly, as we all know. Every few miles there is a sign big enough for every driver and passenger to read. It looked something like this:

**PLEASE**

Don't Litter

**FINE $50**

You get the idea. The state authorities, trying to discourage people from littering papers, bottles, etc., along the highway, begin with an appeal, with a please, for those who respond to that way of being told. They end with a penalty for those who would not respect the appeal.

In the Bible some people find a sharp contrast between the Law and Gospel or between the grace of Christ and the commandments of the Old Testament. As a matter of fact, the please and the penalty are on the same signboard in the New Testament. Jesus pleads with the people of Jerusalem to accept His salvation and at the same time pronounces the penalty for not doing so. Paul appealed to the Jews and prayed for their salvation right and day. He also warned them. The great apostle's work was to create faith in Christ and to get people to act on that faith, but in the same chapter he says, "Do we then make the law null by faith? God forbid: yea, we establish the law" (Rom. 3: 31).

If we respond to the "PLEASE" we will be罰ed if it is necessary to be held in check by the penalty, "FINE $50." That, I believe, is the answer to the question, "How shall we be told?" The choice is ours.

NEWS FROM THE CHURCHES

WESTERLY, R. I. — The Pawcatuck Seventh Day Baptist Church has published Day Baptist Church publishes a new manual for members, now fresh from the press. In part it is a revision of the church's original manual, published in 1852, and closely resembles it in size and style of makeup. It contains forty pages of printing with an over-all size of nine by eleven inches. The covers are rigid, of green color, with sunken design and gold lettering.

A committee of five was assigned the task of preparing the new manual, which was finally approved at the quarterly church meeting in July, last year. The only two pictures in the revised manual are the church as it appeared when newly constructed in 1840, and as it is seen at the present time.

In the booklet is found the original church covenant subscribed to by fifty members under the date of April 16, 1840, and the act of incorporation under Rhode Island laws. In the revised manual are for adults mostly, as we all know. Every few miles there is a sign big enough for every driver and passenger to read. It looked something like this:

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If we respond to the "PLEASE" we will be fined if it is necessary to be held in check by the penalty, "FINE $50." That, I believe, is the answer to the question, "How shall we be told?" The choice is ours.

Obituaries

Maxson. — Eunice M., daughter of Mr. and Mrs. Porter Greene, was born in Adams Center, N. Y., July 27, 1871, and died at the Dorothy Nursing Home in Adams Center, N. Y., April 10, 1957.

Mrs. Maxson had lived in the vicinity of Adams Center all her life. She was united in marriage with Orange H. Maxson Nov. 28, 1894. Since her youth she has been a member of the Adams Center Seventh Day Baptist Church. Her only survivor is a half-sister, Mrs. Lora Dibble of the same village.

Funeral services were conducted on July 23 by the Rev. Earl Grauzan. Burial was in Unity Cemetery, Adams Center.


He was buried Sept. 6, 1900, to Maude Maxson, daughter of Mr. and Mrs. Porter Greene, who died May 13, 1949. Mr. Bond is survived by five sons: Walter C. and Donald A. of Atkinson, N. H.; Richard W., Salem W. Va.; Rev. Alva J. C., Alfred, N. Y.; one sister, Mrs. Edward Davis, Salem, W. Va.; sixteen grandchildren and one great-grandchild.

Mr. Bond was a lifelong and faithful member of the Pawcatuck Seventh Day Baptist Church. He was a deacon of the church and a member of the advisory board. His pastorate was conducted by Dr. James L. Skagg, and burial was made in the R. F. Cemetery, at Salem.

Moore. — Lester G. Osborn, pastor of the Schenectady church, passed away at his home Aug. 31, 1957.

Lester G. Osborn, pastor of the Schenectady Seventh Day Baptist Church, died of a heart attack at his home in Scotia, N. Y., Sept. 15, 1957, at the age of 50.

Besides his wife he is survived by his son, William P. Osborn, of Coleman, N. Y.; two daughters: Dorothy, Mrs. William Saunders, of Boulder, Colo., and Brenda, at home; a sister, Mrs. Helen Oster, of Scotia, and two grandchildren.

Funeral services were conducted by the Rev. Lester G. Osborn, pastor of the Schenectady Church, of which Mr. Moore was a member.
Our World Mission
Statement of Denominational Treasurer, August 31, 1957

Receipts

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<th>Non-Budget</th>
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Comparative Figures

Current annual budget $95,469.50
Treas.' budget receipts in 11 mos. $72,376.48
Boards' budget receipts in 11 mos. $9,427.64

Budget receipts in August $81,804.12
Amount required by Sept. 30, 1957 $12,034.02
Per cent of budget yr. elapsed 91.66% 91.66%
Per cent of budget raised to date 83.68% 83.68%

* This is an approximate amount of budget gifts received directly by our boards, according to the latest figures reported from the board treasurers to the executive secretary.

Olin C. Davis, Treasurer.

Verona, N. Y.

The Sabbath Recorder
OCTOBER 7, 1957

The Guiding Light

Not on the "spear and rock-bound coast" of New England stands this guiding light but at Tibbetts Point, Cape Vincent, N. Y., on Lake Ontario where the St. Lawrence River takes its head to empty the Great Lake into the sea. Since 1827 this 67-foot lighthouse has flashed its light to guide ships into the proper channel. It may take on greater significance when this point becomes the entrance to the seaway now under construction. Like an old lighthouse the Bible, too, takes on greater significance as it continues to mark the safe and narrow way to eternal life whether the channel is for little ships or greater ones. The deepening of channels of learning changes not the need for a guiding light.