Marion C. From Newsletter.

September, according to receipts listed by Milton Church was able to reach and slightly exceed the proposed goals. Members and friends are urged to pay up quarterly business meeting October 6, in order to provide for this service. Members and friends are urged to pay up all remaining bills on the church association, is expected to bring the message for this service. From News Letter.

SALEMVILLE, PA. - The Building Fund offering on October 12 was sufficient to pay all remaining bills on the church annex, with a small amount left over. Members and friends are urged to pay up the few remaining unpaid pledges and to make further contributions to the fund in order to provide for dividing the lower floor into classrooms. The annex will not serve the needs of the Sabbath School adequately until this is done. - Church Bulletin.

MILTON, WIS. - The church at its quarterly business meeting October 6, approved a budget of $7,500 for 1958. Also approved, according to the bulletin notice, was a "target" for the current Conference year (Oct. 1, 1957, to Sept. 30, 1958) of $7,500 for Our World Mission.

Both of these goals would appear to call for a high degree of stewardship. The Milton Church was able to reach and slightly exceed the proposed "target" by unusually large giving in August and September, according to receipts listed by Ofin C. Davis, denominational treasurer. - Ed.

Marriages

Siegrist-Kenney. - On August 10, 1957, in the First Baptist Church, Hope Valley, R. I., Miss Carline Kenney, daughter of John E. and Julia (Irish) Kenney, of Rockville, and Albert George Siegrist, Jr., of Norwich, Conn., were united in marriage. The bride's pastor, Rev. Neal D. Mills, and Rev. Harold R. Grandall officiated at the ceremony.

Obituaries

Davis. - Nancy Matheny, daughter of the late John and Malaha Wolf Matheny, was born in Preston County, June 9, 1866, and died April 3, 1957.

On July 5, 1982, she was married to John J. Davis, who died October 14, 1936. Surviving are two daughters: Mrs. Pearl Wilson of Salem, W. Va., and Mrs. Rachel Dowler of New Concord, Ohio; one son, Arthur W. Davis of Salem; one sister, Mrs. Carrie Kelty of Parkersburg; 9 grandchildren and 15 great-grandchildren.

She was a member of the Middle Island Seventh Day Baptist Church.

Memorial services were conducted in Salem by her pastor, Donald E. Richards, assisted by Rev. E. A. Tannen of Salem. Interment was in the Salem I.O.O.F. Cemetery - D. E. R. Van Horn, - Nancy A., daughter of Enoch and Julia Ambler, was born November 24, 1865, at Garvin, Iowa, and died October 14, 1957, at the Archions, Kan., Hospital after a prolonged illness.

Mrs. Van Horn had been a member of the Seventh Day Baptist Church of Nortonville, Kan., since moving to the village in 1903. She had previously held membership in the Garvin Church. Her husband, William L. Van Horn, died in 1943. Surviving are 2 daughters, Mrs. Hazel Kaufman, Topeka, Kan., and Mrs. Edna Henry, Lakin, Kan., one son, Earl, of Nortonville; 2 grandsons, and 4 great-grandchildren.

Funeral services were held at the Seventh Day Baptist Church at Nortonville, the Rev. C. S. Emerson of the M. E. Church officiating. Throughout her long illness she maintained her faith and trust in God. - Earl Stephan Langworthy. - Mrs. Harry W. was born in New Zealand and died in a Poughkeepsie, N. Y., hospital March 25, 1957.

At 10 years of age she went with her father to Africa where he founded the Zambesi Mission. After a brief residence in England she came to this country for her high school and college education. She was graduated from Alfred University where she met her husband, whom she married in 1907. He was superintendent of schools in Gloversville, N. Y., until his retirement in 1942. He died in 1951. Mrs. Langworthy had been living with her son, Harry W., at Schenectady for some time prior to her death. She is survived also by another son, Dr. Philip B., superintendent of schools at Hastings-on-Hudson, and 4 grandchildren. - Information supplied by Walter B. Cockrell, Milton Junction, Wis.

The Sabbath Recorder

November Is Go-to-Church Month

St. Paul's Cathedral in London, designed by Christopher Wren, was begun in 1673 and completed 35 years later with a total cost of one million pounds. It stands nearly 400 feet tall. Although our people build no such churches today it may be symbolic of the large place that our church should have in our lives, especially during this month when all the nation, through the RIAL advertising program, is emphasizing the slogan, "Find the strength for your life... worship together this week."
TUGBOATS AND QUEENS

New York Harbor bosoms many ships of various sizes. Case in point is the ferryboat that plies in the lower Manhattan region on a humble oval-shaped ferryboat is a commonplace, twice-a-day experience for countless thousands of people. Every voyage can be thrilling but the occasional traveler can scarcely avoid exclamations when the changing waterfront scene is viewed.

Empty freighters with vertical loading ramps standing on the decks thick as a forest may be riding high at anchor with their waterline red showing high above the rippling waves. White fruitships heavily laden with bananas from Jamaica may be moving into port. Giant liners of domestic or foreign registry may be on the way in or out. A slender Queen Mary or a sleek United States sometimes meets the view. The changing vantage point of the broad-brimmed, low-crowned ferry causes every boat or ship to be seen against one or the other of two interesting backdrops, the torch-bearing Statue of Liberty or the mountain-peaked financial district.

The river is a broad stage full of action, not quite of the stage variety in the popular conception, for the theater glistens with well-planned pageantry as when on October 21, Britain's Queen rode the ferry well escorted. Most of the time, however, the stage portrays real life — everyday life — which looks to the river to bring sustenance to the millions who live and work beyond the wings.

The big ships of the harbor may bequeens of the seas but one cannot escape the impression that the little tugboats are almost the kings of the river. When Queen Elizabeth graced the city of New York with her captivating charm, it was by choice that she crossed from Staten Island by ferry and entered Manhattan from the ferry slip at Battery Point, the motorcade, flanked by twoscore police on motorcycles, proceeded up through the heart of the city with great acclaim.

How was the Queen escorted across the busy waterway? Overhead, to be sure, one could see two blimps and helicopters circling conspicuously to mark her arrival, and could see two blimps and helicopters circling conspicuously to mark her arrival, giant liners, almost hidden between two such barges a little tug churns a snowy wake, indicative of the energy it is expending to move her giant cargo to its desired haven on the other side.

Britain has one well-clothed Queen, a young mother, who is thrilled with the commonplace but who speaks and reigns with dignity. America has many more, but the river sees a little Queen every day. The effect of the photo is sometimes a distorted view of life. Tugboats are not photogenic but they do the business in great waters.

The writer was for some months chaplain of the army hospital where the human wrecks of war were being repaired. There was a difference in the work of the nurses. Some were queenly, whitened at others were tugboats, whisked for. In the business of ministering to men's needs the tugboats were respected. It taught the chaplain a lesson: Unselfish service in the name of Christ and for the cause of Christ brings some earthly and much heavenly reward — even as the Savior promised.

A Great Youth Movement

Interdenominational youth movements are on the increase and are varied in purpose. It is impossible to single out one of them and assert that it is the best. Your editor does feel constrained to mention occasion-and particularly the Inter-Varsity — because of its dedication to the goal of winning souls and strengthening the faith of the students in the institutions of higher education throughout the world.

It is the Inter-Varsity Christian Fellowship. Its activities are many, its problems numerous, and its successes outstanding. It has been your editor's privilege to be a regular visitor to house or office of 1519 North Astor, Chicago, to know some of its high caliber representatives, and to contribute occasionally in a small way to its work.

Inter-Varsity, due to its emphasis on evangelism and its training of members in the art of winning souls, is often able to provide personal workers for co-operative evangelistic efforts such as the New York Crusade.

Missionary preparation is high on the list of activities of this great student movement. Its fifth International Missionary Convention in 11 years is announced for December 27-31 at the University of Illinois. In a letter to pastors calling for prayer is the following informative paragraph:

"Eleven years ago, when we held the first International Missionary Convention in Toronto, Canada, only some six hundred students attended, but more than 50% of them are today in the service of the Lord Jesus in every corner of the world, on denominational and interdenominational boards. Since the first convention, the number of students attending has been on the increase. At the 1954 convention there were 2,150 students attended. This year we anticipate and are making arrangements for some 2,500 to 3,000 students. Because of the limited physical facilities available at Urbana we must limit the ones who may attend to the group of students among whom Inter-Varsity is usually authorized to send students from colleges, universities, nursing schools, or other comparable tertiary schools. As a general rule we shall not be able to accept applications from high school students. We seek your help, for you as a pastor have a vision of our God-given task — world evangelization."
Feeling to have phenomenal results. Japan is chairman, Dr. G. Baez-stitute wrote (perhaps facetiously) to Stewardship Secretary W. E. C. Petersen as follows:

"Incidentally, I cannot refrain from mentioning that a possible solution to Inter-Varsity's long-range financial problem would be teaching your convert a lower standard of discipleship. That would result in more of them going into secular employment and they would have more money to contribute to your work."

The secretary rejects the suggestion because nominal Christians will not put their hearts into Gospel work.

Whether it is IVCF or the Seventh Day Baptist program called Our World Mission, the call for support will be heeded consistently and self-sacrificingly not by high-salaried, halfhearted Christians but by those who take the Christ-centered mission to themselves wholeheartedly. When people are really united in intercessory prayer, God responds by calling out our both this world and the support needed to accomplish His will.

**God and Sputnik**

Guest Editorial by Patrick E. Gorman

Mr. Gorman wrote this for the November issue of the Butcher Workman.

The Russian earth-satellite is still exercising our globe once every one and one-half hours. This Russian gadget goes round and round several hundred miles up in outer space. This scientific achievement cannot be underestimated; it cannot be taken lightly.

Our own geophysical intellectuals are astounded and our nuclear specialists are disappointed; the superstitious feel it is the end of the world and our lackadaisical Government is still permitting too many cooks to spoil our scientific soup. Every one talks about the Russians and Sputnik. How about a little talk about God and Sputnik?

The total weight of the renowned satellite is said to be a mere 189 pounds. Because we know the Russians both made it and launched it, all admit that Sputnik was conceived and is the handiwork of man. The earth around which the little metal ball revolves is calculable, but staggering, in weight.

The two billion souls who make our own sphere their place of habitation are amazed with Sputnik. Too many give, however, too little thought to the Creator of the earth — God Almighty. We look at the sun, the heart of our own solar system, and take it for granted. We gaze at the earth's own natural satellite, the moon, and feel that it hangs in the sky only to encourage moonstruck lovers to cuddle up a little closer. The wonders of the night and the mysteries of our solar system evoke nothing more than casual interest in most of us. Jupiter, Venus, and Mars are just a little twinkling lights in the night — so what? Pluto is just another bottle of purging water which only makes us sick to the stomach. The milky way needs only a little malt to make it worth while. Too many of stars, stretching out into an unfathomable "light years" of space mean nothing. Too many of our own industrial tycoons think that a "light year" means only that business was bad for a period of twelve months.

All these inconceivable heavenly wonders, stars of a magnitude so infinitely great that our entire solar system could be swallowed by just one of them, not just some stars — but billions of them — all of this is scoffed at by too many of us as being the work of Divine Creation; but the Russians made Sputnik, that's for sure.

Until we can develop faith in the eternal vast works of God there can only be heartaches in this vale of tears. May God give us more of the type of minds to work in vineyards which will bring forth fruits of happiness, world peace, and world brotherhood. May Sputnik yet cause us to realize that the peoples of the world must live together in friendship, understanding, and co-operation as God intended. As between the benefactions of science and the benefactions of faith, we will string along with both. If there must come a parting of the ways, it is our prayer that Almighty God preserve our faith in Him.

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**November 11, 1957**

**MEMORY TEXT**

O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so... (Psalm 107: 1, 2a).

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**Visitors Attend**

**Meeting of Planning Committee**

By Mrs. R. T. Fetherston

By invitation three visitors attended the opening meeting of the denominational Planning Committee. Charles Harris, the chairman of the 1957-58 Commission, was present as were Clarence Rogers, chairman of the Vocational Committee of General Conference, and the Rev. Clifford Hansen, a member of that committee. Mr. Harris posed some questions to guide our thinking and the two members of the Vocational Committee presented a problem that has been impressed upon them recently in the work of their committee. This matter was reported somewhat in detail in the Sabbath Recorder of November 4 on page 7.

Sessions of the committee were held Sabbath, October 19, through Sunday evening, October 20, except when all members attended the meeting of the Board of Christian Education on Sunday afternoon. The place of the meeting was the Alfred Station Church. Members present were: Mrs. A. Russell Maxson, president of the Women's Board; Rev. Robert Zieve, secretary of the Board of Christian Education; Rev. Everett T. Harris, corresponding secretary of the Missionary Board; Rev. Leon M. Maltby, corresponding secretary of the Tract Board; and Mrs. R. T. Fetherston, executive secretary of General Conference and chairman of the committee.

The ongoing work of each board was reported by its representative and consideration was given to possible areas where co-operation of effort might lead to greater efficiency.

Some of the interests of the committee in giving consideration to ways in which boards might be of more assistance to churches in their local programs. Suggestions for the promotion of Our World Mission program to all Seventh Day Baptists were considered and the chairman asked for material from each committee member for help in the preparation of charts to make clear the work of each board. Members also agreed to continue to furnish items of interest to be used in the bulletin supplement mimeographed and mailed monthly for use in each church.

Several problems were felt to need more thought and consideration and were left to be on the agenda for the midyear meeting of the committee.

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**Japan to Be Host of World Convention on Christian Education**

A world-wide meeting concerned with Christian education may seem far removed from the interests of most of the readers of this periodical, especially when that meeting is more than a year in the future and to be held in far-off Tokyo. True, we may not be able to attend but it is news of which we want to be aware.

Why was Tokyo chosen as the meeting place of the Fourth World Convention on Christian Education? For many reasons. Such a meeting in 1920 was felt to have phenomenal results. Japan is strategic among the nations of the Far East at the present time. There is a strong interdenominational movement there. Housing facilities for the 1,000 delegates are available. Then, too, there is the lure of the Far East.

This convention will help to mark the extended celebration of the centennial of Protestant Christian teaching and preaching in that nation.

The convention Program Committee is made up of members from Sweden, England, Mexico, Canada, and the United States. Those from North America, in addition to its chairman, Dr. C. G. Baez-Camargo of Mexico, are Dr. Gerald E. Knoff, Executive Secretary of the Division of Christian Education of the National Council of Churches; Dr. Luther A. Gotwalt, Executive Secretary of the Division of Foreign Missions of the same Council; Dr. Albert W. Grimm, Associate Secretary of the Board of Christian Education of the United Church of Canada; and Rev. Nelson Chappell and Rev. Russell F. Harrison of the staff of the W.C.E.S.S.A.
Home Field Evangelism Program — An Appraisal

By Edgar F. Wheeler

Pastor of the Salemville, Pa., Church

(A message given at General Conference on one of the Missionary Board programs.)

Many of us have had the feeling for quite some time that evangelism had been taken out of its normal setting and, as a result, the church has lost much of its effectiveness. We have had the feeling that individual initiative has not been encouraged. It is normal for believers to feel that having received something good, to want to share with others their faith. But perhaps this feeling of initiative on the part of the individual has been largely stifled when we proceed more in the direction of mass movement in this matter of evangelism.

We, of course, want to say that we believe in mass evangelism. But also in the realm of the local church, it is to do its work properly, it is necessary that individual responsibility be recognized. If we assume that we have received, freely give," and He was not dealing just with material things. He was dealing with this freedom of life that we have received through Him.

Dr. Hurley's Evangelistic Method

Our home field evangelist has, we think, a very healthy approach to the problem of outreach of growth and of working in the local church area. He has a program that is designed to multiply our evangelists, and to get it back where it belongs — in the hands of the individual. At the same time he impresses upon us the fact that as we share we grow. So the whole thing is profitable. His approach is to get us back on base as to our evangelistic emphasis — the matter of reaching out to others and the matter of spiritual growth. Thereby we get as we give.

I would like to outline his program briefly as we saw it. He had three points or three goals that he emphasized in all of his messages. First, he designed his messages so that should there be unsaved, unreached in the congregation they would be able to hear the Gospel simply and in such a way that they could themselves understand and receive. Second, he aimed toward clarifying or helping to clarify to make stronger the faith of those who were already believers. And third, he attempted to instill in us the intention of those believers in going out themselves to reach to others according to the Scriptural injunction to win others.

I may well illustrate this by three topics. He preached once on God's three-fold giving — a clear picture of salvation by the grace of God to those who perhaps had not heard the Gospel before. Second, he had a message on growing into Christ, emphasizing for Christians the need of growth. One thing that he emphasized especially was the use of the Book — the Bible — and prayer. And third, he had the title, "You, Too, May Be an Evangelist." Another topic that he gave along that line was "New Testament Evangelism," and then along with this he had special training classes in teaching him to go out two by two to win others to Christ.

It Worked in Our Church

I would like to say that in our church it did something. I wouldn't say that our church was at all unusual. I would say that our church in its feelings about evangelism was about average, that individual members were not in the habit of going out generally making new contacts. I think that I could say that the attitude was that which is pretty prevalent, that the pastor and the evangelist, who came occasionally, had that job of outreach. But we got a new outlook and was very happy about it. We had some who said at first they couldn't go out and visit, people who came to the classes and did. We had one lady who said. "I would like to go out but my memory is so poor I couldn't trust myself." The more she thought about it the more persuaded she became that maybe she could do something. She came to me later and said, "I am willing to do what I can do." We had others who didn't come and so far as we knew had no interest to begin with but from later conversations I found that there was an awakening there too, an anxiety that they do their part to spread the truth in the community.

Another outgrowth of those meetings was a young man who had not been a Christian too long. He had his problems, serious problems, and among other things he was very uncertain of his faith, and when the meetings closed he had a vibrant faith. He has no doubt where he stands with the Lord, and he was one of those who wanted to go out in visitation evangelism.

I am not trying to give a complete picture but if it gives you an idea of just a little bit of what is going on in the churches under this home evangelism program. If we multiply it by many churches reached by that program, I think certainly we have something there that promises great hope in the way of advancement and spread of the Gospel truth.

We must remember, of course, that the pastors have to continue the work and we want the people to remember that we are working for permanent goals. We don't want the thinking to be just a flash in the pan. It takes cooperation all the way around. I would say that the program is possible when we set our minds that the emphasis will want to change something what but yet the message will always remain the same. In the meantime we do hope and pray that when it becomes necessary to replace Dr. Hurley, the right man may be chosen and may be sent out and have God's blessing upon his work.

SAVING SO!

By Francis D. Saunders

Have you joy in trusting Him
Who freed you from
Your load of sin?
Is there wealth in service true
For the One
Who died for you?
Is His grace sufficiently Enough for past,
And yet to be?
Say so!
Is your sacrifice complete,
Like Him who gave His life At His feet?
Say so!

A WORTHY CAUSE

Thanksgiving Day has come to be, and rightly so, more than a day of listening to a minister offering an extra long prayer of thanks at a special service once a year. It is a time when the recognition of our own blessings prompts us to do something completely selfless for others, usually in the way of relief of the poor.
THE SABBATH RECORDER

MISSIONS — Sec. Everett T. Harris

Thinking Over Church Responsibilities

(The following article is taken from a copy of "The Angelus," a publication of the Los Angeles Seventh Day Baptist Church. Although it was printed in November, 1954, it contains stimulating ideas on a very current subject which would help us study it for the helpful suggestions it offers that are applicable to our church. Let us be more serious in our responsibility to reach out and to think about "tack-stocking" to see how effectively the job is being done.)

Adoniram Judson's statement, "The future is just as bright as the promises of God," was Pastor Alton Wheeler's closing word to us in his message at the semiannual business meeting, Sunday, November 11, 1957. He helped us think through some of the peculiar problems that face us as a city church realizing its responsibility to reach out into the world for the Kingdom.

The Highland Park Christian Mission showed that this community has a predominantly middle-aged population. No wonder we other city churches do, a large number of community children and young people attending our Sabbath School, swelling our community influence. We are not a community church, but an area church, drawing our families from widely divergent parts of the city. The transportation, congested traffic, time, and distance diminish our number of active members, limit their activity, hamper committee work, and prevent adequate follow-up visits on our "responsibilities." As we attempt to meet these difficulties in an on-going program, Pastor Wheeler would have us re-evaluate the relative effectiveness of what we are already doing and consider some possible changes and improvements.

(1) Would it be better to have committees with fewer members living as closely together as possible, preparing carefully beforehand the groundwork for their meetings, then after the meetings, appointing nonmembers to help execute the specific assignments and projects?

(2) We have special monthly evening meetings aimed primarily at an evangelistic outreach. Although these have been poorly attended, it would seem that this witness should continue on a regular, dependable basis. Would every two months be better?

(3) We have opportunity to rent a building for weekly meetings in the southside area, for the convenience of Sabbathkeepers in that area. This is a tremendous long-term opportunity. What will we do with it in personal and prayer support?

(4) Our assistant pastor has ministered primarily to young people and children during the summer, carrying on an extension work of opening new channels and making new contacts for the church. Too much of this work is as departed as when he leaves. Can we find a more effective way of following up the work he starts, or should we alter his work to projects that we can more easily follow up through the year?

(5) Our expenditure of money and effort toward distribution of tracts has been extremely limited. What can we do to encourage one another in this Gospel ministry of the printed word? We need to put more personal effort into placing these printed truths in public places and in the hands of neighbors and friends.

This is a Gospel-preaching, open-Bible church, with a budget that reflects much evangelistic and mission-mindedness. Our pastorate gives us money to help support our work; others give much. But let us constantly re-evaluate our group and individual efforts to see if we can give more, more effectively, that together we might press on to the high calling — in purer lives, out-flowing with the love of God.

World Council Debates Atomic Tests

When the Central Committee of the World Council of Churches was debating disarming and the banning of atomic weapons testing, Martin Niemoller of Germany declared: "Science in itself has become absolutely immoral by building up atoms and the banning of atomic weapons testing..." — A pretty strong statement quoted without comment in Missions (Nov., p. 10).

My Return to Faith

By a young electronics engineer

When an order came to the Seventh Day Baptist Publishing House for nearly all the books, periodicals, and tracts now in print we knew this must be a story back of it. Correspondence brought out that story, a part of which I reproduce by permission in the following article. "Professor" is a 65-year-old man who was a college instructor and is now a transformer design engineer for one of the largest companies that prefers to remain anonymous in allowing his experiences to be published. He does not want to reflect an accusation of his upbringing or his home church. He does come from a godly home and was baptized in one of our active churches at 13 years of age.

How I Drifted from Faith

Part of it was my own internal rebelliousness, part that I never lived in a Seventh Day Baptist community until my work brought me to Chicago two years ago. Undoubtedly part of it was the unconscious (or seemingly so) rejection of Christian principles and teaching. Few scientists in college who implied that "religion and all that" was a curious relic of the pre-scientific ages, but I drifted rather badly in the intervening years. I read Ingersoll, Thomas Paine, and some of the "liberal theologians" who try to "explain away" the miracles and the Resurrection. It was very unsatisfying. Paine rejects the usual concept of God in his "Age of Reason" and substitutes a completely causally supernatural picture. Ingersoll builds men of straw and then proceeds to demolish them with obvious glee. The became quite obvious when I finally turned to my Bible and read the source book.

The Bible Becomes New to Me

Until then, I had always tackled the project of reading the Bible by starting at Genesis and working on from there. By the time I got to Numbers or Deuteronomy, I was bogged down hopelessly and gave up. This time I started with Romans and found significance in practically every verse. It has been a long, hard struggle to approach the Bible without prior misconceptions as to what is contained there. I had to start with fundamentals since, although I followed Christian morals and ethics in my daily re-lationships with the world, I was not a Christian in my heart. I am still a child in my ignorance.

I wanted to supplement my Bible reading with representative tracts to better understand and interpret what I read. That is why I subscribed to the Helping Hand and the Sabbath Recorder and requested a complete set of tracts. I selected a new one from the list on a folder that John Conrad had. He is a dedicated young man who is attending Northern Baptist Theological Seminary, and is serving as student pastor of the Chicago Church.

My association with the Chicago Church has been limited to less than a dozen services, but today I left that church back to the East. This assignment will not require working on the Sabbath. My Chicago assignment did. The only way I could attend services at the Chicago Church was to take an extra long noon hour.

Sorry to ramble on with all the biographical details, but I think that not many people reject the Bible and Christ on the same erroneous ground that I did. They, too, seem to have preconceived notions of what is supposed to be in the Bible, taking childhood memories of Bible stories as evidence proof that one "knows" the Bible itself, getting tangled up in blindly accepting faith every scientific theory enunciated by Einstein or other savants of science, and then trying to rationalize away the Resurrection because "I don't believe anything I can't see myself."

My Friends Hunger for Faith

There were a number of my acquaintances both in Chicago and here in the East as evidenced by how often religion crops up in our discussions. And how singularly uninformed such discussions are!

There is a revolt from materialism, perhaps because there is nothing as unhappy as an agnostic or atheist. I know that R. L. says, "Pleasure is sin" but it is a very frightening thing to think that man is all alone in a lonely world weighted down with
his troubles and sins with no hope for redemption.

Then there is the day-to-day living of a Christian life in the business world. When called upon to accept a position of responsibility, when the employment of others may depend upon the competitive advantage over others, can one lead a completely Christian life? We have often discussed this. There is very little selling without its exaggeration of values, very little designing without its compromise between costs (competitive advantage) and the certainty of absolute 100% protection. Our only conclusion was that it was presumptuous of us to assume that competitive advantage necessarily depended upon "following the Joneses." [Life now has new meaning with a new-found faith. Ed.]

My Christian Experience
By Owen Probasco

(Given on the occasion of his being ordained as a deacon in the Shiloh, N. J., Church, on October 5, 1956.)

I'm sure that many of you have known me for the most part of my life. I am further sure that most of my Christian experiences are very much like those experienced by all Christians.

I have attended church regularly ever since I can remember. I know that any time I have made an effort to serve my God in any manner, either large or small, I have felt an inner joy that has done more for my mental and physical well-being, I do not believe that my life's work lies in the ministry.

I was blessed while at Salem College by living in the home of Reverend and Mrs. Ralph Coon. I am sure that the steady influence of their devoted Christian living helped me to understand how a Christian life can endure many problems and still insure happiness through Christ Jesus.

I have experienced some sorrows and some disappointments. However, I know that any time I have made an effort to serve my God in any manner, either large or small, I have felt an inner joy that has done more for my mental and physical well-being. Nevertheless, I do feel that I have ever managed to do for Him.

In concluding my statement, let me say that I would be quite willing to change places with by wife for I would feel confident that you would be as capable and as worthy of filling the office of deacon as I am, more so in most cases. Nevertheless, I do feel that by placing my confidence in Christ as never before, and by demanding that you do the same, I can be of greater service to my God, my Christ, and you, my fellow church members. So it is that I anticipate more and better experiences in my Christian life. Let me request that you place my confidence in Christ and humbly and lovingly, my fellow church members aid me in serving them in the capacity of deacon.

An author commented that the local newspaper seemed to have no other editorial policy than the promotion of a nice Father's Day and a nice Fourth. Christian life is a life that transcends periodicals that can scarcely justify the use of subsidies from a sturdy past or an alert present.

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In concluding my statement, let me say that I would be quite willing to change places with by wife for I would feel confident that you would be as capable and as worthy of filling the office of deacon as I am, more so in most cases. Nevertheless, I do feel that by placing my confidence in Christ as never before, and by demanding that you do the same, I can be of greater service to my God, my Christ, and you, my fellow church members. So it is that I anticipate more and better experiences in my Christian life. Let me request that you place my confidence in Christ and humbly and lovingly, my fellow church members aid me in serving them in the capacity of deacon.

An author commented that the local newspaper seemed to have no other editorial policy than the promotion of a nice Father's Day and a nice Fourth. Christian life is a life that transcends periodicals that can scarcely justify the use of subsidies from a sturdy past or an alert present.
17,000,000 trical cables carrying seventeen million miles of wire were in a railroad tunnel under the river. What did that mean? It meant that for several days people could not get their calls through. One hundred men working in shifts went to work with air drills to dig up the concrete so they could get at those damaged cables and splice the wires. Forty-six cables of useless cable. That isn't all. While the 100 men, 20 at a time, were working under the river, 1,600 men were working in the telephone exchanges to reroute the calls and to re-establish telephone service.

When the Apostle James wrote about the tongue he knew what he was talking about but not in terms of telephone cables. Remember what he said about the tongue: "Behold, how great a matter a little fire kindleth!" If we have fiery tongues let's get that fire out before it destroys our connections with each other and with God. If such a fire has already done its damage, 1,600 men can't re-establish that connection. But Christ who came long ago to a world that had lost contact with God can even now forgive our sins and put us "back into service." This is not fiction; it is truth! How thankful we should be.

**New York Crusade Summary**

"To God be the glory — great things He hath done" in answer to the prayers of thousands around the world. The combined attendance was over the two million mark with 56,767 recorded decisions. Nearly 60% were first-time decisions. 40% were men and boys — over 40% had no church affiliation. The largest age group reached was the 19 to 29-year-old class, but all ages were well represented. Ninety-three per cent of the old class, but all ages were well represented. The largest age group reached was the 19 to 29-year-old class, but all ages were well represented. Nearly 60% were first-time decisions. 40% were men and boys — over 40% had no church affiliation. The largest age group reached was the 19 to 29-year-old class, but all ages were well represented. Ninety-three per cent of the old class, but all ages were well represented. The largest age group reached was the 19 to 29-year-old class, but all ages were well represented. Nearly 60% were first-time decisions.

**SABBATH SCHOOL LESSON**

*For November 23, 1957*

Directors for Christian Giving

Lesson Scripture: 1 Cor. 16: 1-14.

**THE CHRISTIAN RECORD**

_Sec. Rex E. Zwiebel_

The Christian College

The first duty of any college is to provide for the best education and study of the ingredients of culture and scientific patterns. The Holy Spirit is part of that cultural research but it is often more detrimental than helpful to Christianism. This is because the average college building up a storehouse anything which will not be able to evaluate unhesitatingly claims of the Christian faith. As Christians in a college we must be devoted to the duty of scholarship because that is the job of the school. But our first loyalty is to that community of the justified called the church. The vantage point of that loyalty will be clearly the twofold task of the church-related school. First it must make clear to all, its conviction that culture and the intellectual life are placed under divine judgment. That is a big job — the job of communication — needing men especially and capable trained in the art of Christian apologetics. The other side of the task is that of seeing that the Christian faith has a positive chance of being communicated without embarrassment or compromise. This presentation should be of a caliber equal to the best scholarship the school can afford in all academic disciplines. Atheists need not be thrust out of the school so long as the church has its opportunity to communicate.

The Christian college is not a congregation; neither is it an instrument of the church. Its relations noticed as a church is one of co-ordination and operation with the church in promoting the education of its youth. It enters upon this adventure with the confident hope that the unfeathered mind builds up the most favor- able atmosphere for the trained and consecrated leadership to go out in service of the church and the community. In accepting this commission the Christian college is dominated by the spirit of Him who said: "I came into the world to bear witness to the truth." — from MEMO, Christian Higher Education.

**THE SABBATH RECORD**

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**CHRISTIAN EDUCATION**

_By Duane L. Davis_

**One Hundred Years of Sabbathkeeping**

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**The Christian College**

One Hundred Years of Sabbathkeeping

By Duane L. Davis

This autumn marks one hundred years of continuous existence of Seventh Day Baptist Church at Nortonville, Kansas. It is appropriate for us to remember the faith of those early settlers who pushed westward carrying their Christianity with them.

When six families from Illinois pulled their wagons together for their first evening on the Kansas prairie, we can imagine it was with thankful hearts to God for bringing them to this productive new land. They found a quiet wooded valley-bottom where they could rest for the night and through the Sabbath hours, undisturbed. Coming to Kansas Territory meant new land and new opportunities for these pioneer families. It also meant high purpose as they came with determination to join others in the struggle to keep Kansas free. (A resolution of General Conference at Alfred the next summer was that the late disgraceful attempt of our general government to force slavery upon Kansas.) In addition to the lofty ideals of a free nation, these settlers carried with them deep convictions in the God they had found revealed in their Bibles, and in the truth of His seventh-day Sabbath as holy time for all Christians.

After the night's rest and the Sabbath morning meal were over, the little band gathered around for Bible worship. Passing wagon-trains on the nearby Atchison-Santa Fe Trail may have noticed these folks stopped for worship and wondered why a good day for traveling or settling new land was being devoted to Bible reading and hymn singing and prayer. The Rev. Howard Waddell, supply pastor, held the interest of the group in the morning prayer. Mrs. Charles Swing, wife of the De Ruyter pastor, led the intercessory prayer in heart of all ages with her children's story.

The afternoon meeting opened with a song service directed by Garth Warner of the Nortonville church. Wayne Cruzan, of Adams Center, reported on his experiences as exchange camper to the Southeastern Association Camp. Joan Palmer of Brookfield reported for the Nortonville Greene of Adams Center reported on Pre-Con activities. The Rev. Victor Skaggs, host pastor, led a thought-provoking discussion on The Pattern for a Seventh Day Baptist Church, in which he stressed the principle that the Holy Spirit should be our guide in all things. In the absence of Pastor Swing who was unable because of illness in his family, Moderator Warren Brannom, member of the De Ruyter Association.
Church, closed the session with a short but challenging devotional period.

In the evening, an Association youth fellowship session was held in the church basement. Simultaneously, the adults who remained for the evening observed the Sabbath with supper and a social hour in the nearby Lutheran church basement.

Parsonage for Sale

One of our country's churches which has always been a small church has authorized the trustees to post a "For Sale" sign on the old parsonage, a house that has rung with the laughter of many children in years gone by and been the home of middle-aged pastors. No more will troubled people seek the minister's counsel here. Young couples wanting to be married quietly will not come excitedly to this door. No, the financial condition of the church is such that the trustees have decided to let the old building go.

It sounds pretty sad, doesn't it? Wonder which church it is. Couldn't we do something to help before it is too late? Wait a minute. There is more than one reason for selling church property. In this case it is the Marlboro, N. J., parsonage that The Rev. Francis D. Saunders, pastor of the Los Angeles Church, has enrolled in a Monday study program offered for the first time this fall by Fuller Theological Seminary in Pasadena. It is called "Ministers' Monday at Seminary." Ordinarily this seminary does not have regular classes on Monday. The program meets a popular request of ministers for refresher work.

Subjects scheduled are regular seminary credit courses offered by Theological, English Bible, Biblical Language, and Practical departments. Such subjects as Marriage and the Family, The Book of Revelation, Evangelism, Modern Cults, Christian Education, Speech, and others are taught by the Fuller Seminary faculty.

One, two, or three double sessions can be worked into the Monday schedule and serve as a challenge to those in the Christian ministry through discussion and fellowship of others who share this calling and service.

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NEWS FROM THE CHURCHES
BROOKFIELD and LEONARDSVILLE, N. Y. — The First and Second Brookfield Churches are now meeting jointly, alternating services in the two churches. Services for November and December are as follows in the Leonardsville Church: November 9 and 23, December 7 and 21; and at the church in Brookfield November 2, 16, 30, and December 14 and 28. The congregations attended the fall Association at Verona.

The Leonardsville Missionary Society recently entertained the Brookfield society at their sunshine meeting in the Leonardsville Church. Mrs. Star Angel, a local teacher, was our guest and spoke on "Needed Work in Migrant Camps."

The October meeting of the Brookfield Missionary Society was held at the home of Wilma Langworthy, Sauquoit, N. Y. An apron sale and tea were held October 16 and 17 at the home of Dora Mulligan in Brookfield.

The Rev. Howard Waddell of the Methodist Church is regularly supplying the church and helping with our young people until such time as we may obtain a pastor. — Correspondent.

Accessions
Middle Island, W. Va.
By Baptism:
Miss Lucretia Bee
By Letter:
Mrs. Towney (Dorothy) Davis
Roanoke, W. Va.
By Baptism:
Edward M. Bond
Lost Creek, W. Va.
By Baptism:
Willis Gene Kennedy

Obituaries
Brissey. — Minerva Blanch, daughter of Alva and Martha Sinnett Ayers, was born in Ritchie County, March 11, 1879, and died on July 27, 1957. She was united in marriage to Albert Brissey on April 10, 1898. She was a member of the Ritchie Seventh Day Baptist Church. Besides her husband other survivors include two daughters: Mrs. George (Lovy Lois) Morris of Smithville and Mrs. Mabel Sprows of Harristville; six sons: John Ray of Clarksburg, and George Ayers of Salem, in West Virginia, and in Ohio, Albert Estee of Camberland, Darwin of Canton, Hubert Claudius of Akron, and Dorris Lawrence of Falls Church, Va.; 14 grandchildren, and 9 great-grandchildren; three brothers: M. B., of Belpre, Ohio, A. H., of Belle, W. Va., and Herbert Ayers, of California. Burial was in the I.O.O.F. Cemetery.

Brissey, Miss Minerva Blanch, was born on April 11, 1879, and died of leukemia at the home of her parents in Wheat Ridge, Colo., Oct. 20, 1957. Services were held in Harristville by her pastor, Donald E. Richards. Burial was in the I.O.O.F. Cemetery.

Brissey, Mrs. Mabel E. Davis, was born on Lick Run, W. Va., March 4, 1873, and died in Denver, Colo., Aug. 16, 1957. She was married to William Daugherty and they spent many years in Denver before his death in October, 1946. She is survived by a sister-in-law, a nephew, and two nieces in California. She was a lifetime Seventh Day Baptist, becoming a member of the Denver Church when it was organized. As long as health would permit she was faithful in her attendance at its services and in its support.

Burial services were held in the Moore Mortuary, Denver, Aug. 20, conducted by her former pastor, the Rev. Erlo E. Sutton, of Boulder. Interment was in Fairmont Cemetery, Denver.

Sutton, Mrs. Wilda, daughter of James came with the family to Denver in 1920, and married Ruby Pearl Proshak, in Toledo, Ohio, Sept. 4, 1943. They lived in Denver and in Toledo, Ohio. Although both he and his wife were handicapped from birth by deafness, they were ambitious and found employment. He was a skilled workman, able to do beautiful cabinetwork.

Daugherty. — Ellen Ring, was born in South Dakota, July 4, 1872, and died in Denver, Colo., Aug. 16, 1957. She was married to William Daugherty and they spent many years in Denver before his death in October, 1946. She is survived by a sister-in-law, a nephew, and two nieces in California. She was a lifetime Seventh Day Baptist, becoming a member of the Denver Church when it was organized. As long as health would permit she was faithful in her attendance at its services and in its support.

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A COLONIAL THANKSGIVING

God opens the windows of heaven to pour out a blessing. Ours is a delightsome land; nations call us blessed. Let us give thanks — and give.