NEWS FROM THE CHURCHES
MARLBORO, N. J. — At last our dreams are fulfilled — the parsonage has been completed! Paul Buckley landscaped the ground, planting a large number of shrubs and trees. On May 4 there was an "open house" from 1 to 5. At 5 o'clock the keys to the new home were presented to our pastor, the Rev. Paul Osborn, and family. Mr. and Mrs. Edward Cook have purchased the former parsonage.

Joint Communion with Shiloh was held at Marlboro on April 12 with the Rev. Elizabeth Randolph and Pastor Osborn in charge. It was a full house.

Family Day brought the dedication service of three babies, the parents of whom were Mr. and Mrs. Hartley Hiles, Deacon and Mrs. Fred Ayars, and Mr. and Mrs. Edward Cook, Jr.

Sabbath Rally Day was observed with Carlton Wilson of Philadelphia officiating. Pastor Osborn preached in Plainfield on that day.

On May 13, a mother and daughter banquet was held in the church basement with a large attendance. Mrs. David Sheppard was hostess and the men served. This was followed by slides of India shown by Lester Brown, of Cedarville, who had spent eight months in that land.

On Tuesday afternoon, May 20, the W.C.T.U. held a White Ribbon Recruit service led by Mrs. Paul Osborn. There were five babies dedicated, each one being given a rose. Several young people had previously written their signatures as "proud signers to abstain."

We had a Mission Week observance the 4th weekend of May with Miss Joan Clement giving the children's and adult messages Sabbath morning. It was touching to know that the people in foreign lands pray for us as we pray for them. Her address was certainly a challenge. — Correspondent.

MILTON JUNCTION, WIS. — Our Ladies' Aid Society entertained the local "Council of Church Women" at its annual May breakfast on May 2. The theme of the meeting, "A Place to Live," was very interestingly portrayed by the table decorations. Tray arrangements were made illustrating the shadows and the better homes with a little church between. Lamp posts on strips of green marked the streets with the slogan "Fellowship Lives Here."

Seven women from the Milton-Milton Junction Protestant churches made comments on the life in ghettos, in slums, and in migrant camps and what is being done and can be done to improve conditions. A sextette of girls from the Milton Junction grade school provided music during the breakfast which was attended by about seventy local women. — Correspondent.

BEREA, W. VA. — The work of the Lord is continuing here in the Ritchie Church. We are happy to share some of the experiences that have been ours during the past weeks.

On April 11-27 our church and community were richly blessed through the preaching of Evangelist Loyal F. Hurley. Mr. Hurley did not feel well but God continued to grant physical strength to continue the meetings. Attendance was fair most of the time, especially considering weather and road conditions. God knows just how much good was accomplished through decisions made. We are grateful to God for having permitted the Hurleys to come to Berea.

Another high-water mark within the life of the church was the ordination of Pastor Donald E. Richards. The Semi-Annual Meeting of the West Virginia Churches convened at the Ritchie Church on May 3. Delegates from other churches and denominational agencies were in attendance. Attendance Sabbath morning was around 250. This occasion was a time of rejoicing on the part of the local congregation, the Middle Island Church, and the pastor. The one regret lay in the fact that the time soon passed and there was so little opportunity for renewing acquaintances and forming new ones.

Plans are again being made for the annual Daily Vacation Bible School to be held in the church from June 16-26. Pastor Richards is director this year. Other special features of the summer's activities include the Southeastern Association meeting at Lost Creek, June 27-29, and Camp Joy from June 30 to July 6.

Plan to attend General Conference
COVINA, CALIFORNIA, August 11-16

MIGHTY OAK AND HISTORIC CHURCH

The wonder of passers-by, the mighty oak of Basking Ridge, N. J., shades all the graves in the churchyard of a Presbyterian Church dating back to early colonial times. When the third pastor was buried here in 1749, the great oak with a present circumference of 17 feet and a spread of 126 feet was already more than 200 years old. Some of its great outstretched arms are now supported by iron staffs. People of every church generation rely on the rod and staff which comforts them.
Christian Youth in a Church-Related College

Most of our colleges have now concluded another academic year and have graduated forth the members of a new graduating class to find their places of service. It is a good time to take stock of these graduates and to determine whether or not our church venture is justified. Is Seventh Day Baptist education prepared to measure up to what the college, the community, and the home church might reasonably expect? Are they maintaining the deep Christian convictions which apparently had when they determined to study in a denominationally sponsored college rather than a state university?

Where can we gather such information? To be absolutely accurate and fair to all concerned one would have to make a rather complete survey and check the depth of Christian experience before and after the college course. There are no facilities for that at our command. Neither is there space for numerous case histories. The other procedure open to us is to scan the hometown papers or consult the college records.

With no desire to give undue honor to any single college or individual we would like to quote a portion of a picture article in the *Wesleyan* (R.I.) which tells of the teaching position at Hope College (W. Va.) Va) graduate, Marcia Madsen, a Wesley girl.

Before going to West Virginia to enroll in the church-related college, Miss Madsen studied at the state university. Some of our readers will recall that she also attended a session of the Seventh Day Baptist General Conference, where she dedicated her life to Christian service. It has been with that background of conviction that she approached her college life at Salem.

Without being a student at Salem College, Marcia was chosen to represent the college and the Student Christian Movement conference held in the southern part of the state in her junior year. She was also a member of the group of students who went to troops in Europe, for that at our command. The name chosen for the merged churches is United Presbyterian Church, U. S. A.

Looking on from the outside we are tempted to ask why they did not get together long ago. If they are Presbyterians, could there be any reason for not getting together? Why? Well, the great majority in both organizations have come to feel that way after many years of separate existence. There were some qualsms on the part of the smaller United Presbyterian group — a feeling that they were giving something up. The other group contributed the name to the union. Similar denominations over a long period are likely to commit themselves to doctrinal or social standards which would not be entirely endorsed by both. It is probable that doctrinal distinctions more than the segregation issue would preclude organic union. We believe that both denominations have come to feel that it is time they would give themselves to the church in America.

Our conclusion ought to be a little more thoughtful than merely saying that church union is fine for the other fellow's problems. It does not mean that some of the things we consider to be Baptist are not as distinctive as the other things which separate certain denominations. There are a good many groups which practice immersion but do not call themselves Baptists. We feel that there are also some sharp distinctions between some Sabbathkeeping groups, although others appear to have little of doctrinal importance to hold them apart.

Mental Health Problem

The doorbell rang. A close neighbor was doing her bit in soliciting money to expand the mental health program in the state. Our hearts go out to those suffering ill health due to mental causes. We had supported the program in a small way in previous years, had given the matter some study, and had cooperated to some extent in providing services and entertainment for young folks in a nearby institution. This year we declined to contribute. Why?

It happened that an article had just come to our attention which was very disturbing. This article in a reputable magazine had pointed out the attitude of a number of national and international leaders in the field of mental hygiene toward the basic concepts of Christianity in relation to mental health. Dr. G. B. Chisholm has risen to a higher position and is now president of the World Federation for Mental Health. He maintains, and has long maintained according to reports, that peace, security, and opportunity can
not come to the world as long as "morality — the concept of right and wrong" continues to exist. He further claims that nearly all of the leaders back the mental hygiene program in the nation take the humanist view that sin does not exist and the sooner society is rid of the idea that we are guilty before God the better it will be.

If Dr. Chisholm is right in claiming that the leaders under him share his anti-Christian views — and he ought to know — then we who are Christians have a question of conscience in the matter of voluntary support of the over-all program. We will have to decide whether or not we can support such an organization led by such men. The matter needs further airing and clarification. When we read the figures which show the tremendous increase of mentally ill in our hospitals, and when we think of the possibility of pressure from the top in such organizations as the one mentioned, we do well to choose carefully what we do in our giving that we think of as Christian giving.

We know that the real solution to mental illness is not to be found in a right relation to God through Christ. The Gospel promises peace of mind through Christ and through obedience to the will of God. To do away with the concept of right and wrong in the nation would be to flout the laws of the nation. There is a God above all nations, a holy, a just, and a loving God. The peace that Dr. Chisholm, and those who agree with him, offers is, in our opinion, a temporary worldly peace. Jesus said He came to give peace but, "Not as the world giveth, giveth unto you."

We can thank God for the countless Christian doctors who have specialized in mental hygiene for the churches and institutions who know that only Christ can satisfy. There is struggle now and struggle to come between those who advance Christian answers for the mentally ill and those who are humanists. Let us pray and work for that which we know will bring peace of mind for time and for eternity.

My conscience is captive to the Word of God. — Luther

Editor

THE SABBATH RECORDER

MEMORY TEXT

If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Ezekiel 33:8.

Ground Broken for Schenectady Parsonage

The new Seventh Day Baptist Church at Schenectady, N. Y., is building again. It was only last fall that the congregation invited friends and representatives of many churches to celebrate the dedication of its new parishion building, an edifice built by a good combination of faith and work. Now another announcement comes from that struggling little church in the electrical city. On Wednesday, June 4, ground was broken for a parsonage.

The pastor, the Rev. Lester G. Osborn, sends word that the three-bedroom, full-basement parsonage is to be erected on a building lot directly beside the church. It will front on Clement Avenue. (The church is on Colonial Avenue on the eastern edge of the city toward Albany.) Plans call for an attached garage with an extra room above it for the pastor’s study.

Those who are familiar with the Schenectady situation would probably like to remind others that the things attempted by the church reflect faith rather than funds. To build a church and to employ funds. To build a church and to employ faith; to build a church and to employ faith and no money, is a test of faith. We can predict that in due time the task can be predicted that in due time the task of building the parsonage will be accomplished.

We face a situation that is a challenge far greater than the past generations faced. The world is suffering from an intense fever. We may call it nuclear fever. The fever, which looks to the over-all picture, is more dangerous than the fever that Parsonage scholars have seen. The World, which looks to the over-all picture, is more dangerous than the fever that Parsonage scholars have seen. The fever, which looks to the over-all picture, is more dangerous than the fever that Parsonage scholars have seen. But the fever is not one that we can measure or control. The fever is a threat that we must face and fight every day.

If we are true to our Christian principles in this emergency we will have the gratitude and our pledge that such sacrifice shall never again be necessary. Indeed, our words of honor and regret will fall meaningless unless they are accompanied by deeds.

Nuclear Fever

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We Can Cure the Fever

The cure for the world's raging fever due to nuclear fever is essentially a spiritual change. We must change our hearts so that we can see the need for a greater courage than man has within himself. It can only come through faith in God. The only way to prevent an atomic war is not to throw away the bombs. And that takes courage!

The Christians, not professing the Christian religion, cannot be expected to have the courage to throw away their bombs first. That leaves it up to us. Ours is the responsibility for the preservation of civilization. No other nation is able to bear it. Here we stand with the bombs in one hand and our Christian faith in the other. We cannot hold on to both. Which will we cast aside?

If we are true to our Christian principles in this emergency we will have the gratitude and our pledge that such sacrifice shall never again be necessary. Indeed, our words of honor and regret will fall meaningless unless they are accompanied by deeds.

How to Build Good Will

Our second move must be to win the friendship of all peoples and to build good will among them. That will not be nearly so hard after the first step. When Vice-President Nixon visited Venezuela they were being pelted with garbage and sticks by an angry anti-American mob. Mrs. Nixon calmly reached through the line of soldiers guarding them to shake the hand of a screaming teen-aged girl. Startled, the girl's expression changed from savage hate to surprise. She accepted Mrs. Nixon's hand and then buried her face in shame. Hate was driven out by kindness. That miracle needs to be duplicated a thousand times. We need
to extend the friendly hand all over the world, giving where there is need and asking nothing in return. Our government has given billions in foreign aid but most of it was military aid, and too much was demanded as a price for our friendship. More than half of the world is hungry all the time and they cannot eat military weapons nor use them to raise crops. They do not appreciate American support of the dictators who oppress them. The white man will not always be lord of the earth. The next century will see military weapons nor use them to raise crops. They do not appreciate American support of the dictators who oppress them.

In the name of the millions of young men whose lives were sacrificed in war let us here, today, dedicate ourselves to the way of righteousness and peace, the way taught by Jesus Christ. And may God grant to our nation the privilege of leading the world in that way.

Southeastern Association Plans

One of the best attended of the nine Associations is the Southeastern, meeting this year with the Lost Creek, W. Va., Seventh Day Baptist Church from June 27 to 29.

The moderator, Carroll Bond, and the Program Committee have arranged an interesting series of meetings around the theme, “Laborers with God.” Visiting ministers from other Associations expected to be present are ministers from the Eastern and Charles Swing from the Central New York. Mr. Swing will bring the opening message on Sabbath eve—a candlelight service to be followed by communion.

Mrs. R. T. Fetherston, executive secretary of the denomination, is scheduled to challenge the delegation at the Sabbath morning worship hour.

In the afternoon, deacons for the Lost Creek Church will be ordained, and the Rev. Neal D. Mills of Rockville, R. I., will later conduct a workshop on stewardship.

350 Attend Sabbath Service

Tuesday afternoon, April 8, Witness Mankhanamba (former Bali Hill pastor, now mission pastor), Foster (preacher, new wood-working teacher at Makapwa School), Damson (preacher, and recent Sabbath convert), my cook, and I drove to Bali Hill for a four-day evangelistic effort.

We arrived at Pastor Kanyenya’s house later in the evening than expected and were told that most of the Christians had given up and gone home. But out of the darkness across the little valley between parsonage and church, came the ringing notes, “When the roll is called up yonder....”

When so much of what comes out of the night is the irregular beat of drums, the coarse laughter and shouts of the dance, or the wailing of mourners, this was refreshing.

Over at the church, a handful of patient members and curious children greeted us warmly and went back to singing. To set the theme for the effort we talked briefly on the fruits of the spirit enclosing the seeds of the Word—emphasis on joy.

A full moon just risen lit our path back to the pastor’s house; darkness with­drawing, we crossed the peaceful river. We pointed faithfully below the horizon where the North Star always is; the four-starred Southern Cross was in sight. “For ever since the creation of the world, His invisible characteristics—His eternal power and divine nature—have been made intelligible and clearly visible by His works.”

Dawn, Wednesday, left a light fog. Out of the obliterated distance and the half­sleep of 6:00 a.m., the cocks’ crowing sounded for all the world like fog­horns off the Waterford, Conn., coast on a misty morning. The mental fog was lifted abruptly with Daniel’s cheery, “Moni, Sir.”

“Moni, Fathers. How are you?”

“I have life; and you?”

“I have slept well, a bit, thank you.”

“Hot water’s ready.”

Soon the outside fog had lifted, too, enough to reveal distant Mlanje Mountain beyond the maize fields “white unto harvest.”

Our first village visit was to pay a courtesy call on Chief Mbiiza. After exchanging greetings, we asked about his heart.

“Well, thank you, when sitting. But when walking, no, it runs too fast.”

His new­found Christianity added radi­ance to his usual friendliness. We closed our visit with a short service.

“We’ll be back again Sabbath morning to take you to church.”

“Zikomo.”

Although this is a busy season of the year with maize harvesting, the people responded well in coming to our village and church meetings. Even for the evening meetings, about which we had had mis­givings, there were about 100 each night. It was as if the villagers appeared one by one in the darkness of early eve­ning, wending their way along footpaths, and gathering at the church. Generally, the people of Mbiiza’s area are above average in ambition, income, and enthusiasm for spiritual things. Chief Mbiiza, even before becoming a Christian, showed much interest in the church and mission school efforts to his area. A number of his sub­chiefs are Christians, some being mem­bers of our church.

We went out in two groups each after­noon for three days to the neighboring villages. Most village leaders knew before that we were coming. One, particularly, did not. We found only the sub-chief’s wife and the sub-chief himself. (which carries a lot of honor), but because of much travel as a business­man, he had “abandoned” in favor of his younger, farmer brother.

At this village, Pastor Mankhanamba gave a short object lesson using a broken chair, showing the uselessness of self­reformation. One boy made a decision for Christ that afternoon. Another, niece of this sub-chief, was present and came the next day, Sabbath, wanting to repent of backsliding. She had been baptized some time before, but since her fiancée in South Africa objected to her joining our church, she left. But on his return from South Africa he had broken the engage­ment anyway. Now she wanted to repent and come back.

On Sabbath morning we kept our promise to Chief Mbiiza and brought him to St­John School Church. About 350 people attended. Fifteen responded to an altar call—two backsliders, and thir­teen new converts. Since then, Pastor Kanyenya has told us that seven more joined his Baptist Class. After one village meeting Sabbath afternoon, and an evening service at the church, we drove back to Makapwa.

Change of Address

Mention was made on the editorial page of the June issue of Mrs. Rolland E. Maxson, the denominational press representa­tive. The family has now moved from Edgerton to Milton, Wis. Mrs. Maxson edits the “Sabbath Candle” for the North Central Association.

JUNE 16, 1958
Second Alfred Centennial of Church Building

By Rex E. Zwiebel

The One Hundredth Anniversary of the present church building of the Second Alfred Seventh Day Baptist Church, Alfred Station, N. Y., was gloriously celebrated May 15. The celebration began with a covenant meeting on the eve of the Sabbath under the leadership of Dean A. N. Rogers, chairman of the Centennial Committee. After the singing of many Gospel songs that grandpa and grandma used to sing and two numbers by a local Gospel quartet, the leader read the names of the pastors who had served the church during the past 75 years, and gave those who had come into the church during the pastorate of each to testify.

Pastor Paul Green presided at the morning worship, and the message was brought by the Rev. Elmo F. Randolph, pastor of the Milton, Wis., Seventh Day Baptist Church, who is one of the two living ex-pastors of the Second Alfred Church; Dean Rogers being the other. Worship in music was presented by the Junior Choir and a 26-voice senior choir. About 330 worshipers participated.

Those who had been members of the church for 50 years or more were honored in a special ceremony by the Youth Fellowship during the morning service. A rosebud was presented to each. The names follow:

Melvin H. Green (71 years); Ella Pierce Clark (66 years); Edson F. Pierce, Gertrude Green Stillman, Maude Greene Turner (65 years); Charles Austin, Jessie Cooper Place (64 years); Fred J. Pierce, Arletta Vincent Shaw (60 years); Harry M. Green, Alfred Lewis (59 years); Nettie West Brague (58 years); William Witter (57 years); Melvin H. Green, Earl L Palmer, William P. Woodruff, Hazel Palmer Trim, Nina Palmer Ellis (54 years); Marie Staudinger, Sara White, Evelyn Driscoll, Maude Greene Turner, Leila Sanders Pierce, Mary Moland Palmer, Harry Austin, Iris L. Pierce, Bertha Austin Burdick, Mabel Ormsby Stuart (53 years); Milo Davis, Lois Clarke Hadsell, Edna Pierce Lewis (50 years);

The afternoon service consisted of a historical program beginning with a roll call of all members. Messages were sent by those who could not be in attendance to answer when their names were called.

“The Lord’s Prayer” was sung by Eugene Van Horn, son of the Rev. Edgar D. Van Horn who had served two times as pastor of the church. Another son of Mr. Van Horn, Donald, presided during the afternoon. A historical sketch concerning the erecting and remodeling of the church was presented by the church historian, May 15.

The dedication ceremony was conducted in honor of the choristers, organists, sextons, and an address, “A Forward Look,” was given by Pastor Green, and the benediction was pronounced by the Rev. Hurley S. Warren.

Favorable Comment

The May special issue of the Sabbath Recorder evoked a good deal of favorable comment which came back directly or indirectly to the Recorder office — even as the February issue did. One person spoke of it as being something like attending Conference, because there were so many good messages in the magazine that a number of us gets to know at our denominational gatherings.

There was general agreement that it was quite attractive in design and arrangement and that it was filled with good solid material that could well be distributed widely. Those who have learned the thrill of using literature as a means of personal evangelism, or who like to bring a tent or trailer for your family.

The May special issue is now in preparation and will be available early in August. The publishing house would like to have the orders early in July in order to determine how many to print. Why not tell your pastor right now how many you would like. Don’t wait for church action but channel your order through the church in order to get the reduced rate of $8.50 per hundred — unless you want to give the Recorder the extra revenue at ten copies for a dollar. The editor of the August issue is the Rev. Victor W. Skaggs. Consolidated or individual orders should be sent to the Sabbath Recorder, P.O. Box 868, Plainfield, N. J. — Managing editor.

CONFERENCE PUBLICITY

It is Time to Register

Have you registered yet for General Conference? Mrs. Albyn Mackintosh, 4376 York Blvd., Los Angeles 41, Calif., is the chairman of registration and would appreciate knowing if you are planning to come. There are plenty of room for everyone, whether you are the entire family, or just a single person. It would be quite attractive additional piece which had variety enough to be suitable in almost any situation. Whether people were facing problems or needing hope or help.

The managing editor handed out most of his copies to young men in uniform who were interested in Protestant literature. He was disappointed to have an extra supply to take to summer camp but, like others who spoke late to the fact that this special issue might not continue to be available, he had to give up that idea.

The subscription department informs us that only a few more small orders can be filled; the supply is almost gone. If you have not yet renewed your subscription for the year’s reading contest will be made. Mrs. LeRoy DeLand.

We would like to remind you that your lodgings will cost $5; your registration fee will be $1.50; meals for six days will cost $17.10. You may rent the space for a tent or trailer for $17.10. Lunch is being made by the Housing Committee concerning motels, if this would be your preference. Let us know now.

This special editorial welcome to all of you. — Mrs. Elizabeth Bonham, for the Publicity Committee.

“...the segregation of our schools must go, not only because that is the Supreme Court's decision as it has said so; it must go because it is an ugly manifestation of the greatest evil in American life today. — Sen. Clifford P. Case (R. — N. J.)

JUNE 16, 1958

WOMEN’S WORK — Arabeth Deland

Looking Ahead to Women’s Activities at General Conference

Instead of the usual Women’s Board program for the General Conference ses-

Figure 9.1: Example of a text document converted into a plain text format, demonstrating the transformation of scanned or image-based text into readable, meaningful content.
STATEMENT OF BELIEF

By Rev. Donald E. Richards
(Given on May 3, 1958, before his ordination at Berea, W. Va. — somewhat condensed.)
(Continued from June 9 issue)

Salvation

Jesus came to give light, love, and life to mankind with power to create. Yet God so loved the world that He sacrificially gave His Son Jesus to atone for sin. God placed upon His Son, as representative of the human race, the sin of the whole world as He hung upon the Cross. At the Cross we see the wonder of God’s love and grace in reclaiming fallen mankind. At the Cross we see the awfulness of sin at reign within the hearts of man in the very rejection and crucifixion of Jesus, the King of kings and Lord of lords.

I believe salvation from sin or the reformation of man may be clearly divided into three stages — justification, sanctification, and glorification.

Justification, the forgiveness from the penalty of sin, is achieved through an individual confession of sin and acceptance of Jesus Christ through faith. As sin is forgiven, a new relationship of sonship, along with resultant peace and joy of fellowship, is established with God. Salvation is more than forgiveness of sin; it is a call to service.

Sanctification is the word employed to describe the Christian’s re-creation under the guidance of the Spirit after conversion. When a Christian breaks the fellowship with God, that fellowship is again restored through confession and faith. The Christian’s life should be Christ-centered rather than self-centered.

Glorification refers to the time yet future when man will be completely freed from the very presence of sin.

The Church

I believe the institution of the Church, as foretold by Jesus, had its birth at Pentecost. The ECCLESIA is a gathering of the “called-out ones.” Those who have been born again through faith in Christ are members of God’s invisible Church. The Church is the spiritual “body” of Christ. The Church is also the army of Christ going out to conquer darkness with the light of Christ. Moral authority is invested in the Church; Spiritual power is bestowed upon the Church; greatness is placed not on position or power, but service. The Church is the servant of God through this dispensation of grace.

The visible church is the assembly of believers in a given locality, organized for fellowship and service, practicing and proclaiming common convictions." I believe the visible church is imperfect in love and service because of human frailties within the members who make up that church. It is still God’s church and He uses the light of life as it shines forth to bring healing to the nations.

The ethical teachings laid down by Jesus are to be inculcated into the life of the church. The Church should be the demonstration of heavenly laws at work within and through the governments of earth. There are differences between churches or denominations, but we are all one in fellowship through the Spirit of Jesus Christ.

The Sacraments

I believe that when Christ has been accepted as a personal Savior the believer should follow the example of Jesus in baptism. One is not saved through baptism, but declares his faith in Christ to the world and identifies himself with Christ and the Church. I believe that immersion is the method John used in baptizing Jesus and his disciples. Water baptism by immersion best expresses the symbolism of death to sin and life in Christ.

I believe that:

The Lord’s Supper commemorates the suffering and death of Jesus, the world’s Redeemer, “till he come,” and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

The believer is baptized once. The believer is a unique gift set apart by God and does so in the partaking of the emblems of the body and blood of Jesus which symbolizes the Christian’s union with Christ.

Prayer

I believe prayer is an attitude of spirit invoked upon the Church; it is an act of love and worship and service to God and man. Adequate and effective prayer is necessary for every Christian: Prayer at its highest is more than auto-suggestion; it is the tapping of eternal resources and power.

The Sabbath

I believe that the seventh day of the week is the Sabbath of the Lord our God. The Sabbath, as sacred time, antedates Moses, who made it an integral part of the Ten Commandments. The prophets exalted the Sabbath, recounted its blessings, and showed proper use of the Sabbath in genuine worship of God. Jesus kept the Sabbath, rescuing it from the "traditions of men" and used it in service to God and man. The apostles kept the Sabbath themselves and taught others to keep it right. I believe it was part of the true dispensation of grace. I believe the Sabbath is spiritual in nature, not legalistic and Sabbathkeeping has meaning as it is used in showing reverence and respect to God and man.

I believe Sabbath is a weekly reminder of the true rest which exists only through a right relationship with God.

I do not believe a child of God is lost because he keeps Sunday as Sabbath. Salvation comes through faith in Christ, not through works. I can join in fellowship and service with these brothers and sisters in Christ because we are members of the same body of Christ.

Cosmology and Eschatology

I believe in the sovereignty of God through the ages. He is the alpha and omega — the beginning and the ending. Throughout the ages of time God’s activity and revelation are in keeping with His plan of ages.

Genesis is the Biblical book which tells of the beginning of God’s activity. I believe the account, realizing that it is, in part, to be accepted in faith as spiritual truths to be expressed in the understanding of God’s creation was declared “good” because it was as God planned. Even now we do not realize all that is expressed in Genesis.

I believe that God purposed to establish a Kingdom in which He is to be recognized and worshiped as sovereign. The eons of time may be considered as epochs in the establishing of that Kingdom. The Jewish theocracy in history, but not pragmatically, recognized God as King. The Jewish nation prepared the way religiously for the coming of Jesus. The Cross made redemption possible not only in theory, but in reality. The Church is commissioned to teach the ways of God’s reign on earth. There is ample evidence Scripturally and currently concerning the continuity of God’s reign on earth.
The Scriptures plainly tell of an approaching crisis of the universe centering in the Second Coming of Christ. I believe in the resurrection of the righteous dead and the rapture of the Christian Church. There is the overcoming of the Anti-Christ as Jesus comes to establish His millennial reign of peace on earth. I believe those who are faithful will share in the government of the earth. Satan will be loosed at the end of this period to further test God's children.

Then comes the resurrection of the unrighteous dead, the great-white-throne judgment, the punishment or purging of those who have tried to express as God has led me to understand it. At the conclusion of this statement the opportunity to clarify thoughts exists.

Concluding Remarks

Much has been omitted from this statement because of the pressure of time. I have tried to express my beliefs, not to please my hearers, but to express truth as God has led me to understand it. At the conclusion I welcome the opportunity to clarify thoughts expressed therein or to answer other questions as time permits.

It is my hope and prayer that God may be able to use this statement unto His honor and glory.

[The statement printed above was condensed only slightly. Upon being questioned, Mr. Richards amplified somewhat his statement about the Second Coming and the Judgment. His beliefs about these subjects correspond quite closely with the teaching of some large seminaries and Bible schools.]

ANOTHER NEW TRACT

Just off the press at the Seventh Day Baptist Publishing House at Plainfield, N. J., is a new tract in two colors, entitled "Change Your Mind." It is a salvation tract based to some extent on "Repentance," a tract which is no longer being published. The Tract Society will report a year of unprecedented tract distribution on the part of the churches, mission stations, and a relatively small number of enthusiastic workers.

CHRISTIAN EDUCATION — See, Rex E. Zwiebel

INTERESTING ITEMS

Pre-Con Retreat

Plains are moving along for Pre-Con 1958 at Pacific Pines, California. The contacting of teachers has been placed in the hands of the Board of Missionaries. We are assured of a workshop in "missions," and are planning to have workshops on some phase of the Sabbath, vocations, and stewardship. The workers of the Riverside Church are rushing to completion many improvements on the camp site that will add to the comfort and convenience of the "Retreaters." Every young person (age 15 and up or through 9th grade) is urged to be in attendance, August 6-10.

John Milton Society

The John Milton Society is a worldwide service (Christian) to the blind. This society was organized in 1928 by the International Council of Religious Education and the Home Missions Council with early help from the Foreign Missions Conference. It was created at the urging of Helen Keller to promote religious literature for the blind. For over a quarter of a century it has been supplying religious magazines in Braille; also Church School lessons, hymns, and other religious literature. Since 1951 material has been available on Talking Book records.

The publications are sent free to any blind person requesting them. A program booklet, "Even the Night Shall Be Light," will be sent free upon request. Write to John Milton Society, 160 Fifth Avenue, New York, N. Y.

Much of the support for the society comes from donations. Vacation and weekday schools will find the John Milton Society a natural object for project giving. In this way you will be performing a fine service for the blind of your community.

United Christian Youth Movement

Great opportunities are being offered to youth leaders and youth who are leaders in our Youth Fellowships to attend Training Conferences this year as sponsored by the United Christian Youth Movement. Conferences to study for a vital experience in the larger Christian fellowship, to help you study the real problems of youth people where you live, to prepare you for interchurch leadership in your church, community, and state now, and to help you make a stronger Christian witness in your church and community. Help from areas of North United States. Anyone who is vitally interested in this valuable training can get more information from the Board of Christian Education.

THE PRAYER ROOM

By John Conrod

To some people who may be casually passing another room, but for those who have a burden on their hearts, and are seeking the presence of the Lord, it is a sanctuary of peace and comfort. A table like this one might easily have been found in any home, and used for the physical glory of the house, but it has a special meaning to those who have spent many an hour in prayer and supplication, pleading for God to show them His will. A close observation of the room will reveal many a stain that was made by tears of confession and repentance.

The lamp is becoming worn through the repeated use of those whose burdened hearts have sent them to their knees to seek the guidance and understanding that they need.

The lamp on the side of the table seems to direct its rays of light to the open Bible at the center as if it were saying, "There is light within. God and the Bible are present. Trust them." The lamp and the Scriptural words from the world outside are muffled to the degree that they seem to say, "We are still here. You may be able to shut out our presence from your life for a little while, but you are still here in the world to bring the Gospel to us."

O God, I pray that you will give me insight and assist me to fill the hour with just such things as you desire. Direct me as I go from here to bring the light of Thy salvation and Thy Sabbath to those that are lost. Amen.

June 16, 1958

North Central Association Plans

By Leila Maxson

Joan Clement and Beth Severe, our missionary nurses who have been home on furlough for nearly a year from the mission field in Nyasaland, featured part of the program of the North Central Association of Churches of Illinois, Wisconsin, and Minnesota which will meet in Milton, Wis., June 27, 28, and 29.

Ralph Green, Milton, president of the Association, has announced that workshops will be conducted by all committees of the Association on Sunday afternoon. He urges everyone to attend. The Executive Committee is planning a varied and interesting program for the three-day session.

The Executive Committee, ministers, and committee members will meet at 2 p.m. Friday, June 27, to formulate the final plans for the meetings. Ivan FitzRandolph, field coordinator of the Association, will present a report to the meeting. Other officers of the Association are: Erlo Nelson, Milton, vice-president; Elwin Camp­bell, Janesville, secretary; and Miss Ruth Ann Loofbor, New Auburn, treasurer. Pastors Elmo Randolph and Victor Skaggs and Mrs. Leila Maxson, editor of the Sab­bath Candle, have also served on the Executive Committee in planning the meetings.

The Rev. Don Sanford, pastor of the New Auburn, Wis., Church, will give the message Sabbath eve, to open the sessions. The young people of the churches will have charge of the devotionals.

The Rev. Victor Skaggs, pastor of the Milton Junction and Albion Churches, will give the message Sabbath morning. Sabbath afternoon will be devoted to the messages from the missionary nurses.

The first business session of the Associa­tion will be held at 8 o'clock Sabbath night preceded by a vesper program. Reports of committees and preliminary business will be conducted at this time.

Sunday morning sessions will begin at 10 o'clock when another business session will be held. Noon luncheon will be served at East Pines, and will be
Wisconsin. Both of my parents came from Seventh Day Baptist families. Looking back through the years I know that both my father and mother had their share of faults, yet they each gave me a rich heritage on which to build my life. My mother's unfailing faith in God, her appreciation for good books and poetry, her devotion to home duty, and my father's great love of the soil, his strict code of honesty, and appreciation for music have all influenced me to be what I am.

I was baptized at the age of 13 by the Rev. Herbert Cottrell who was then our pastor. He was at New Auburn only two years and I felt a great loss when he left.

The first few years of my Christian life had their ups and downs, partly due to the fact that I was very timid and lacked faith in my ability to do things. I was always wishing I could be someone else, often became moody, and didn't know how to discuss my problems with anyone. In my late teens I refused to teach a Sabbath School class, became a very definite part in the three-day sessions, according to President Green. In addition to planning the sessions, they will have a program of their own. Sabbath night has been allocated to the young people, who will hold their own sessions and plan their own program.

superintendent of Sabbath School and later on was clerk of the church. I was finding myself in the church and community life. I decided it was a worthy cause to try to be myself.

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I was born on a farm at New Auburn, Wisconsin. Both of my parents came from Seventh Day Baptist families. Looking back through the years I know that both my father and mother had their share of faults, yet they each gave me a rich heritage on which to build my life. My mother's unfailing faith in God, her appreciation for good books and poetry, her devotion to home duty, and my father's great love of the soil, his strict code of honesty, and appreciation for music have all influenced me to be what I am.

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Catholics predominate, had just been handed the greatest political power ever known to a Canadian leader.

Mr. Diefenbaker is a plain man, tall and affable, the son of an Ontario school teacher, and an active lay leader in his church. He neither smokes nor drinks, and never makes political speeches on Sunday. Mrs. Diefenbaker is the daughter of a Baptist minister.

Faith and Science

The relationship between faith and science will be explored by a group of physicists and theologians attending an international conference at the Ecumenical Institute, Bossey, Switzerland, May 30-June 5. This is one of nearly 20 short-term courses or meetings scheduled in 1958 for the international educational center maintained by the World Council of Churches.

White Russian Refugees

Since 1932, approximately 8,000 White Russians from China have been resettled through the World Council of Churches' office in Hong Kong. Most of them went to South America or Australia. At the present time a total of 12,654 White Russian refugees remain, the Council reports. Of that group, 1,125 have received visas and are in Hong Kong awaiting transportation; 3,147 visa holders are still in China waiting to come to Hong Kong. The World Council of Churches' Refugee Committee is seeking visas for another 8,362 still in China. The China government is made up of Baptists, Seventh Day Adventists, Orthodox, and Pentecostalists.

Little Bible Interest in Israel

In a speech to more than a thousand people at the sixth Biblical Conference in Jerusalem, Professor Moshe Segal of the Hebrew University severely criticized the materialism of life in Israel today, which he said threatened to become a "spiritual revolution." He said he regretted that the Bible is regarded as a secular book and used only as a source of information for historians and archaeologists.

SABBATH SCHOOL LESSON

for June 28, 1958

Called to Speak for God

Lesson Scripture: 1 Samuel 3: 10-20.

NEWS FROM THE CHURCHES

SHILOH, N. J. — The once-a-year meeting of the Female Mite Society was held in May with the missionaries, Beth Severa, Joan Clement, and Jacqueline Wells, as our speakers. A large number attended and the girls showed many slides. It was an interesting evening for all. A reception followed in the church dining room.

Children's Day was observed the first Sabbath in June. On that occasion we had with us for the first time our summer pastor, Eugene Fatato, and his family. The following babies were dedicated and each was presented with a red rose and a certificate: June Holly, daughter of Mr. and Mrs. J. Harold Fogg; Jeffrey Mark, son of Mr. and Mrs. Mark Sheppard; and Carol Sue, daughter of Mr. and Mrs. Everett Dickinson.

Open house was held at the parsonage on June 7 to greet the Fatato family. About 100 came to say, "hello." — Correspondent.

Marriages

Harris-Crofoot. — Lawrence Stanley Harris, son of Rev. and Mrs. Everett T. Harris of Westerly, R. I., and Leah Camille Crofoot, daughter of Mrs. Leah Clerke Crofoot and the late A. Burdet Crofoot of Alfred, N. Y., were united in marriage in the First Alfred Church, Alfred, N. Y., on May 31, 1958, with the Rev. Jay W. Crofoot, grandfather of the bride, and the Rev. Everett T. Harris officiating. The vows were spoken from memory. The young couple will reside in Cleveland, Ohio, where the groom will study for a medical degree at Western Reserve University.

Obituary


His grandparents, the Rev. David and Jane Glaspey who preceded him in death on Oct. 13, 1889. He is survived by four children: Lewis C., of Shiloh; Mrs. Leslie (Julia) Tomlinson, D. Merton, and Frank G. Davis, all of R. D. #1, Bridgeton; six grandchildren, 18 great-grandchildren, and 7 great-great-grandchildren.

Interment was in the Marlboro Cemetery. — P. B. O.

Vacation Bible Schools

Across our wide land it is vacation time. Schools have closed; children are at play or are pursuing hobbies started during the school year. Most of them, having become accustomed to planned activities during the day, experience a let-down when left upon their own day after day. The Vacation Bible School fills the void and challenges the young minds to learn the things not taught in the courses of public instruction. Teachers, too, are challenged to use all their love and whatever training and ability they may have to center the thoughts of the children on the things of God and to prepare them for or lead them to a vital experience with Christ. We salute the teachers of Bible Schools and camps.