ever, these followers of the risen Christ did not say, "Well, we are sorry that we have been separated from the home church. We will miss the brethren and we wish them well. We will visit them when the persecution is over, or if we have a vacation. We are sorry that it is necessary to move where we cannot attend church or train our children in the faith." No indeed; far different was their reaction.

Acts 8: 4 says, "Now those who were scattered went about preaching the word." They carried their faith with them. And the spirit of their Christian experience caught fire wherever they went, with new groups of followers of Jesus springing up and new churches being established. So it developed that their persecution and dispersion were responsible for the first great outreach of the evangel message and the Christian cause.

I believe this experience applies to us today. We cannot be followers of Jesus only while in the home town of childhood, or as long as Mother and Father are living. If we believe in a universal God, who is personally immanent everywhere, this faith will be shown in our own reaction to life everywhere, too. If Jesus Christ has become a real living person for us, then our conduct will be guided by His precepts, and our lives will be 'hid in Him' wherever we happen to reside, or whatever the customs or morals of the people in our present environment. If we accept the Sabbath of the Bible as God's holy Sabbath day while we are near other Sabbath-keeping Christians or locally affiliated with a Seventh Day Baptist Church, then God's Sabbath will be real and holy for us even if we find it necessary to move to a new community. And if we possess the kind of Christian experience the Early Church had, we will carry the message of our faith with us!

Let each of us thoughtfully re-examine our individual faith, lest we be guilty of a limited concept of God: lest we, too, be suffering from a Jerusalem complex! Let the words of Isaiah 40 speak again to our time:

Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, his understanding is unsearchable.

He gives power to the faint, and to him who has no might he increases strength.

Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

The Words of A. H. Lewis (1891)

"As a loyal follower of Christ I must treat the Sabbath as He has shown me, by example and precept. When it ceases to be true that Christ kept the Sabbath and taught His followers thus to do, I can cease to keep it; not until then.

"I am a Seventh Day Baptist because I accept the Bible as the supreme and only rule of faith and practice in matters of religion. Christ rejected the 'inferences' and 'traditions' which Judaism had added to the plain commandments of the Old Testament. He condemned those who made 'The law of none effect' through their traditions. The same authority compels me to reject the inferences and traditions which have come to us through the perversion of Christianity by paganism."

"There is no instance of the acceptance of unfounded tradition and illogical efforts at argument more prominent than the association of the observance of Sunday and the change of the Sabbath with the resurrection of Christ. It is entirely unscriptural. The Scriptures never associate Christ's resurrection with the observance of any day, or with the abrogation of the Sabbath."

"As we have already stated, the primary purpose of the Seventh Day Baptists is not to gain members unto themselves; it is rather to spread truth patiently and persistently, calling the attention of the church to its dangers and seeking to induce Sabbath reform upon the permanent basis of God's divine law."

"Two alternatives lie before the church: to yield all Sabbathism and go down in the tide of holidayism now gaining so rapidly; or to return, without compromise to the firm foundation of God's law. Here the Seventh Day Baptists make their stand. On this ground they are willing to await the verdict of coming years."

MAY 16, 1959
THE MARCH OF SPRING
Day unto day uttereth speech and night unto night showeth knowledge.

One who is insensible to the voice of God in creation may also hear the voice of God in revelation. Nature speaks sometimes with awesome sounds but more frequently with a soft voice and with a tenderness more agreeable to the ear than with the ear. God's special revelation, too, comes more clearly by way of the rustling leaves of His Book than by a voice in the external world.

Each year we strain to hear the soft tread of spring as it marches up from the South in its newly tailored uniform so gaily decorated with the campaign ribbons which have come from the face of nature. One needs to travel a little to fully appreciate this advance of the hosts of spring. Trees, like posted sentinels, have stood mute and expressionless these many months. The warmth of spring rolls up and recedes like waves of the sea. We think the season of cherubs has come but it does not come without struggle. Icy winds blow once more and we wait impatiently for the change to come.

Since vernal beauty advances upon us, the given locality stealthily or by waves we are to run ahead of it and come back to meet it in order to fully perceive its forward step. This year we reluctantly left behind the swelling buds of our backyard cherry tree to go a day's journey north to the minister's conference. Upon our return a week later the tree was in full bloom and its leaves were bursting out to clothe the branches when the petals fell, as the manner of cherubs is.

Cool days came but they could not hold back the God-appointed transformation that had begun. Again a weekend trip was made to New England in which we neutralized the charms of the city in order to get the building of a Baptist church at Sant' Angelo, Italy, was broken down when the Rev. Graziano Canuto, pastor of the 278-member church, was arrested last year for being a member of the writing to that church's correspondence. The Vatican charged that the Baptist congregation had a "fully recognized" right to build a church. This decision caused rejoicing among all evangelical churches in Italy.

In Spain no such privileges are granted to the Churches in Italy. In Spain no such privileges are granted to the Churches in Italy. In spite of all the joy we can get from this open letter to the Roman Catholic Church. The Holy Spirit is speaking with interceding and with pleading voice directly to the hearts of those who are willing to listen. Far and wide that voice ranges to every church, to every mission field. We rejoice to hear of spectacular, unexpected conversions of adults, of the tender yieldings of children, of the strong decisions of reluctant youth. We believe that there are far more notable transformations this year in the hearts of people than in the face of nature. We pray that this yielding to the love of God in Christ may become more and more manifest to the world.

In Spain, on the other hand, comes more clearly by way of the rustling leaves of His Book than by a voice in the external world.

CHRISTIAN EDUCATION
New Board President

No figure is more prominent in religious circles than Dr. O. Frederick Nolde when it comes to working for peaceful settlement of international differences. He is director of the Christian Churches on International Affairs. There have been times when some of those interested in ecumenical affairs have wished that he would take a stronger stand. In the recent quelling by harsh force of the efforts of the Tibetans to achieve freedom within their treaty rights, Dr. Nolde has spoken out.

Here are some of the statements.

The tragedy developments in Tibet shock the conscience of mankind," he said, citing the thousands who have been persecuted and put to death and other thousands who have been summoned to the concentration camps. "We are still left with the contention that fair words and flimsy excuses for the intolerance of religious conviction will serve as a substitute for basic human rights, among which is the right to worship God according to the dictates of one's own conscience.

History seems to prove that coercion of minorities in religious matters, though it may seem to build a strong church, does not really help the church to the extent intended. True Christianity thrives when based on persuasion rather than force. The Apostle Paul wrote of a kind of Christianity in these words "I know whom I have believed and am persuaded. . . ."

Dr. Nolde Speaks Out
Not everything that gets on the newsstand of the nation is "Gospel truth" even if it appears in such respected periodicals as Time. Such is the case with the enormous build-up given to Professor Oscar Cullman's lecture on the Coptic manuscript entitled "The Gospel of Thomas." Indeed, in a nationally syndicated column, also went far beyond the scholars when she stated that the "world awaits the publication of ancient document with ethertwo unknown sayings attributed to the "Savior" and called the forthcoming publication of it "one of the major events of modern times."

Robert G. Bratcher, of Louisville, Ky., in the leading article of a list of Western Recorder (April 30, 1959), presents a scholarly answer to this overdoing of publicity over a relatively unimportant, though ancient, little document. It is so easy for people to become excited over something like this and never check what the scholars actually say about it. The tendency may well be to discount the infinitely greater treasure which can be purchased for a few cents in any Bible store. Ancient treasures are rarely exciting if they shed even a tiny bit of additional light on the Scriptures. We would not for a moment make light of this particular find of 1949 which is now being publicized. It has its place but it is not a new gospel by any stretch of the imagination.

In the article by Bratcher, which we would recommend our readers to point out that this so-called "Gospel of Thomas" has been previously photostatically reproduced and commented upon by theological journals. It appears to be the product of the fertile imagination of Gnostic writers of the fourth or perhaps third centuries. It contains just a few sayings attributed to Jesus which have not previously been known to English readers. Most of these are attributed to Dr. Bratcher, "quite far from the spirit and method of Jesus as manifest in the Synopti-

Gospel.

Cullman himself warned in the lecture mentioned above that "while this docu-

ment — and others like it which may yet turn up — may enrich and further our understanding of the canonical Gospels, it contains no new and central teachings of Jesus. The Gospels are and con-
tinue to be our source for the knowledge of the life and teaching of Jesus."

New Decalogue

The Ten Commandments, or Decalogue, delivered to Moses at Mount Sinai is a code of laws which has through these millennia clearly laid before man his responsibility to God and to his fellow men. In every generation there have been those who have known the all-embracing character of these laws and have sought to modify them, enlarge them, rephrase them, paraphrase them, make light of them, and annul them. To have been individual and concerted efforts to evade and disobey the divine law. Sometimes one wonders if the attempts to write takeoffs on the Ten Commandments have not consumed more energy than attempts to obey them.

Two church bulletins recently received quoted so-called commandments of "Parents." The thoughts in both cases were good but were absolutely different. It would be interesting to know how many such lists are in print. The number would doubtless be legion. Noting the dissimi-

arity reminds us that they represent experiences and backgrounds that are far less than universal. The commandments are seldom written around any of the first four in the revealed list: "Thou shalt love thy neighbor as thyself." However, some have taken the Ten Commandments to mean something like this and never check what the scholars actually say about it. The,

The Gospels are and continue to be our source for the knowledge of the life and teaching of Jesus.

President's Message

Ten Hours a Day in the Saddle

Recently a professor in our county ordered a high school Junior to leave the gymnasium and get back to school. The student refused and the teacher knocked him down. In the Midwest a student struck a teacher and broke his jaw. In discussing these incidents with a farmer in our area, he said, "What the young people need today is about ten hours a day in the saddle."

When they received their wages it offered the young farmer a chance to save for the future and pay their children. What children need is the old-fashioned chores to do each day.

We seem to have an increasing number of parents who make the mistake of con-
tending they are doing their children a great service by providing them a life of leisure. The parents desperately wanted something in their own childhood they could not have; so they work and slave to provide this for their child. Bill Stemple, an extension agent, told of wanting a pony. When he grew up, he bought his son a nice pony, a saddler, and a cart. When he asked the boy how he liked it, he was crushed with the reply: "But, Dad, I didn't want a pony, I wanted a bicycle!" Few things are more revolting to me than to see a father and a mother spend full time working so their children can spend full time driving a car, fishing or hunting, and going to parties.

Stewardship must start at a very tender age whenever we are in teaching stewardship of time. I have known a few mothers who absolutely refused to permit their daughter's, much less their sons, to do any cooking in their kitchens because they leave such a mess. A sense of accom-
mplishment must be taught early in life — perhaps to or instead of self-saving. I believe these children can spend full time driving a car, fishing or hunting, and going to parties.

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if read'ers who failed to read the May special issue of the Sabbath Recorder on time (if there were no postal delays). The bulk orders for additional copies were mailed on May 11 and should now be in the hands of pastors and Tract Committee chairmen for distribution. The initial enthusiasm of subscribers should read and distributed immediately into as wide-
scale sharing with others as the limited number available will warrant. Comments on the value of this particular package are solicited. The program is announced that Rev. Kenneth Smith has now moved to the new Denver parsonage at 2301 Wads-
worth Blvd., LaFayette, Colo.

If readers who failed to send in advance orders now wish they had done so, there is still a possibility that orders can be filled if action is taken quickly. The surplus will be considered by the secretary for special distribution on May 10.
Sidewalks of New York

There are places in New York where there is no other way to look than up. Even so it is difficult to see any considerable portion of the firmament above.

With determination and with anticipation well symbolize the upward and forward move of the smile of God upon our efforts we should look out upon the great white harvest fields conscious that we are silhouetted against our own symbols of unity in action.

THE HOLY SPIRIT AND THE CHURCH
A Message from the Presidents of the World Council of Churches East Pansiers, Berlin

The Holy Spirit has created the Church. The Holy Spirit is the life of the Church today. As we pray that the Holy Spirit may come into our own lives, we pray at the same time that we may become living members of the one Body of Christ.

The Holy Spirit is the Spirit of unity, which is constantly at work to heal the divisions which obscure the wonderful truth of the oneness of Christ's Body and which gathers all the baptized together into the one family of God.

The Holy Spirit is the Spirit of renewal, which overcomes the dross of our vision, the routine of our piety, our easy acceptance of the ways of the world, and which in the congregations and their members who once they were with others and minds for the gifts of the Spirit.

The Holy Spirit is the Spirit of witness and mission which urges us to cease being preoccupied with ourselves and sends us out into the world with its crying spiritual and material needs in order to proclaim by word and deed that humanity is sustained by and for the love of Christ.

The Holy Spirit is the Spirit of reconciliation which overcomes misunderstanding and estrangement among the churches and enables them to become a force for peace between peoples.

Let us, therefore, rejoice in the presence of God's Holy Spirit. Let us witness anew to His all-transforming power. Let us eradicate the dross of God's Spirit who has come to lead us to greater fullness of life, this day and evermore.


Roger Cazziol, newest member of the missionary teaching staff in Jamaica, and Mrs. T. Fetherston, Seventh Day Baptist executive secretary, face the towering buildings of mid-Manhattan on April 24 a few days before Mr. Cazziol resumed his plane flight from Ghana, Africa, to his new field of service. The camera man kneeling in the street in front of the great United Nations Plaza fails to enclose the top of the towering UN building in the background. The all-glass face of this building has become a landmark and a symbol to the world.

The visiting party walking around and within this symbol of international cooperation entered the tiny chapel on the first floor. Not in the original plan, this little room is open daily for moments of meditation. Its bare, oddly-shaped altar unfortunately suggests a type of worship that is other than Christian. He who mediates here must bring his religion with him.

The upturned faces pictured above may well symbolize the upward and forward look of our people at home and abroad. With determination and with anticipation of the smile of God upon our efforts we

The last section of a paper presented to the Ministers Conference

The Sabbath During The Reformation

By Kenneth E. Smith

Hessey, in the Bampton lectures of 1660, makes clear the opinion of the Continental Reformers and their lack of divine authority for Sunday observance.

He says:

With one blow as it were, and with one consent, the Continental Reformers rejected the Legal or Jewish title which had been set up for it; the more Jewish ceremonies and restrictions by which, at least, it had been encumbered; the army of holy-days of obligation by which it had been surrounded. But they did more. They left standing no sanction for the day itself which could comprehend itself powerfully to men's consciences. They did not perceive that, through the Apostles, it was of the Lord's own authority that they kept away together with the first-born children and commanded all to continue in remembrance of Jesus Christ. And when they discovered that men, that human nature, in fact, could not do without it, they adopted the day, indeed, but with this reservation expressed or implied: 'The Lord's Day is to be placed in the category of ordinances which, being matters of indifference, any particular or national church hath authority to ordain, change or abolish,' or, which was worse still, they made it a purely civil institution, dependent if not for its origin, at least for its continuance, on the secular power.

Hessey seems to agree with Richard Baxter (The Divine Appointment page 127) who says in a most patronizing tone of Calvin and Beza: "You must remember that they came newly out of Popery and, not observing the difference between Sunday and Papist ceremonies, they brought forth 'too undistinguishing and inaccustomed a reformation.'"

This brings us to merry old England and a view of the Sabbath which is associated with the Puritan movement. Coleman, writing in 1652, says, "The divine authority of the Sabbath neither was recognized by the ancient fathers; nor by Luther or Calvin; nor by the early Reformers. It was laid on by the Puritans to their immortal honor, first to expound and enforce the law of the Christian Sabbath, based on the authority of God's Word. They better read the law of the Lord our God on this subject...." Then he becomes quite eloquent as he says. "The influence of the sun in the heavens is no more clear or genial than is that of the Christian Sabbath upon the whole English race wherever found. They and they alone have a Sabbath, a Christian Sabbath, holy unto the Lord, by God's command. With all else throughout Christendom the Sabbath is a holiday, a festival, observed by common consent, like other saint's days and festivals of the calendar." (Ancient Christian Beliefs in the Life of the Primitive Christians, Phil. 1852.)

Coleman is correct in one important observation, namely, that no serious attempt was made by any one prior to the English Puritans to give Biblical authority to the observance of Sunday as the Sabbath. Indeed, we may be more specific: not until in 1660 was the publication of a book by Nicolas Bound, D.D., a clergyman at Norton, in Suffolk, was the opinion ever widespread in the lower class of Puritans. The seventh-day Sabbath were transferred to the first day of the week. The importance of Bound's work in understanding contemporary popular opinion regarding the observance of Sunday cannot be overemphasized.

The title of the book, if not brief, is at least suggestive of his thesis: Sabbathahus Regius: A Novi Testamenti Purgatio: That Is, the True Doctrine of the Sabbath, held and practiced by the Churches of God, both before and under the law, and in the time of the Gospel: Plainly laid forth and soundly proved by testimonies both of the Holy Scripture, and also of old and new Ecclesiastical Councils, Laws, and Laws of all sorts, both civil, canon, and common. Declaring first from what

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things God would have us strictly to rest upon the Lord's Day, and then by what means only and properly to sanctify the same. Together with the Sunday absences of men in both these kinds, and how they ought to be reformed. Divided into two books by Nicolas Bound, Dr. of Divinity: And now by him the Second Time Perused, and Enlarged with an Interpretation of sundry points belonging to the Sabbath, this ample Collected of such things as have been gain said or doubted of by some Divines of our time, and a more full answer unto certain objections made against the same: with some other things not impertinent to this argument." London, 1606.

The book could not have been published at a better time for a favorable reaction from the English public. Because of political intrigue and high-handed regulations, the Church of England had lost much support, a fact which the Puritans used to full advantage. Bound's book, with its legalistic restrictions on Sunday observance, seemed an attack on both the Church and Government which had recently published opinions regarding that conduct. The position taken by the state church was much like that of Luther and Calvin, and Sunday was not to be regarded in the New Testament that it was done in the time of the Apostles, and by the Apostles themselves, and that together with the day, the name was changed, and was in the beginning called the first day of the week, after the Lord's Day.

Surely by all the laws of logic it is simply impossible to understand that crucial paragraph. It was arrogantly called a "boomerang of retro-active logic." Just to be sure that we did not misinterpret Dr. Bound, let us quote from an earlier section: "I do not see... that the Lord hath given any authority to his Church ordinarily and perpetually to sanctify any day, except he hath sanctified himself... and so we see that

(Continued on page 14)

2. The Gospel has not abolished the observance of the Sabbath. The Sabbath is not Jewish either in origin or intent.
3. The Sabbath is upon the seventh day, and no other. The Lord has given no authority to the church to change the day from the seventh to any other. God himself did so on this "very Seventh Day."
4. Only God has the authority to sanctify. Now how did Bound escape the inevitable logic of these conclusions? Watch him closely, for a shadow forms over his previous clarity: "The Sabbath day must needs be upon the first day, which was unto them not sanctified, and upon this seventh day that we now keep. But concerning this very special seventh day, that now we keep and are bound to..." We are told that within a few years of the publication date, the English observance of Sunday underwent considerable change. Those who opposed Bound's views were hesitant to take up the pen, but finally the continental views were reaffirmed by the official church, and the issue was very much a live one. From 1660-1675, we have a Sabbath controversy which for heat and intensity is unique. It was simply impossible to understand that crucial paragraph. It was arrogantly called a "boomerang of retro-active logic."

From Jamaica, W. L., comes news from one of the camps living only a few miles from Maiden Hall that the young people of the Jamaica Conference are planning an outing at Maiden Hall for nothing of a follow-up of the camp held there about the first of April. To renew and recapture past experiences is one of the joys of campers in Jamaica as well as in this country. Letters from campers indicate that their hearts and minds are still full of the songs that became precious to them at Maiden Hall. Now the Jamaican young people have a place they can think of as uniquely theirs and associated with mountain-top memories.

From Shiloh, N. J., word comes via the church bulletin that the Permanent Camp Committee is ready to recommend the purchase of a camp site at Maskell's Mill Pond. What the church business meetings decide will doubtless be reported later. Those who are planning the annual development of a church or Association camp sites in other places speak in glowing terms of the values received from working together for something permanent of this sort. It brings blessing to the adults as well as to changing camper generations.

Annual Meeting of Viterbofecl Society
The annual meeting of the Seventh Day Baptist Historical Society will be held on Sunday, May 31, 1959, at 11 a.m., in the Seventh Day Baptist Building, 510 Wachung Avenue, Plainfield, N. J.
Frederick J. Bakker, Secy.

SABBATH SCHOOL LESSON
for May 30, 1959
Not Alone in the Faith

May 18, 1959.
Missions — Sec. Everett T. Harris

A Busy Schedule

The Rev. David Pearson's report as head of the Mackapwa Mission for the quarter ending March 31, 1959, brings to mind the sense of the busy schedule of our mission workers in Nyasaland.

Pastor Pearson reports having made visits to six churches, held twenty-four prayer meetings, and delivered ten sermons. The average church attendance is given as 233. From these activities he has written the adult quarterlies for the school.

In addition, Pastor Pearson also reports that several youth meetings have been held at Manasseh with presentation of films strips. There was an average attendance of eighteen.

Pastor Don Richlands reports he has visited a "very needed group" at Critt Mountain, near Sutton, W. Va. He writes, "More of this type of visitation should be done within these areas and others." Pastor Richards suggests that interest in the areas of the Middle Island and Berea Churches will increase as weather conditions improve. Summer and fall plans of the two churches are presently being considered.

Shepherdess Pastor Marion Van Horn writes concerning the hopes and plans of the Little Rock Fellowship which looks toward organization as a Seventh Day Baptist church in the near future. It is possible that this will be delayed until after Conference so as to relate these plans with those of the fellowships at Metairie and Walker, La. Denominational leaders might then attend several consecutive organizational services in the Southern states.

Pastor Herbert Polan reports that during the last thirteen weeks of service at Daytona Beach, Fla., he preached thirteen times, made 91 calls, held a baptismal service for 2, and added 6 to the church.

Pastor Ted Hibbard has written regarding tentative plans for the Walker Fellowship to be organized as a Seventh Day Baptist church in coming months.

WOMEN'S WORK — Mrs. A. Russell Hanson

DEVOlUTION PROGRAM FOR JUNE

By Mrs. Alena Bond

Nortonville, Kansas

Topic: The Work Willingly for a Willing God

Scripture: Hebrews 6: 17-20

Meditation: Our Master has taken His journey To a country that's far away; And there attendance be His vineyard, To work in it day by day. There's a work for me and a work for you. Something for each of us now to do.

When we look about us at the conditions in the world today, we cannot but see the overwhelming need of work to be done. Often we feel so inadequate to meet these needs. We should remember Paul's words in 2 Corinthians 8: 12, "If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not," and we may find that the Master can take our small but willing offering, whether it be of our money, our time, our work, or our prayers, and bring great blessings out of it, like the boy's lunch that fed the multitudes. Recently I heard a speaker on the radio remark that praying, real praying, is work, hard work. That is something that we can each do, and can do more and more effectively as we practice it. Furthermore, the Sower had the tabernacle for worship as we read in Exodus 35: 29, "The children of Israel brought as of September 30, 1959, was announced to the Missionary Board meeting. It is expected that complete his pension schedule of services before retirement. This includes plans for assistance at Little Gennesee, N. Y., in September. Tentative plans have been discussed looking toward assistance in the Dodge Center - Twin Cities area.

Brethren, we need our children, in understanding; howbeit in malice ye children, but in understanding be men.

1 Cor. 14: 20.

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THE SABBATH RECORDER

MAY 18, 1959

CONGRATULATIONS!

An interesting bit of news comes out of the last quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund. On November 19, 1953, the Old Stone Fort Seventh Day Baptist Church at Stonefort, Ill., borrowed $2,000 from the "George H. Babcock Feeble Church Fund" to help them in building a house of worship.

Over the intervening years this church has been sending in small amounts until in January it made the final payment of $245.93, canceling the mortgage. It all goes to show that "where there is a will there is a way," and the Old Stone Fort Church is to be congratulated on being able to clear off this indebtedness.

L. H. N.

What Is Conscience?

For most of us, conscience is a highly intimate and personal thing, a moral watchman in our very citadel of the self. But for the Catholic, conscience means simply the teachings and directives of his church. The Catholic who accepts Christ's commandments has been taught that he should obey them obediently. By so doing, he follows the lead of the Church. The Church, in turn, is the tabernacle for worship as we read in Exodus 35: 29, "The children of Israel brought

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CHRISTIAN EDUCATION — Sec. Rex E. Zitoholo

VACATION SCHOOL

The Vacation Church School (Vacation Day Bible School) has developed from a twofold concern of Christian education: (1) to reach children outside the church's Christian education program, and, (2) to provide additional time for a more effective program with children already enrolled in Sabbath School.

It is becoming increasingly apparent that the church needs to provide church-sponsored summer programs for boys and girls for longer periods of time and to provide such religious programs as will enable the character building forces of the church to be increasingly effective in the lives of the children of the community. Therefore, the biggest task to which Christian workers can give themselves this summer is to live, work, play, and worship with boys and girls so that they shall come to understand better what it means to be a Christian. That opportunity is the essence of the Vacation Church School.

Take that group of lively boys and girls in your community, add 10, 15, or 20 summer days, sit in some converted Christian school building, give the careful preparation. Mix them all together in Christian-living relationships where children and leaders work together and worship God; where they study the Bible, seek to know what God is like, and learn to work together with Him in serving others; where they enjoy each other's company during the day as well as finding fellowship with new friends and the Father God. The result is a Vacation Church School that is carrying through the program emphasis for 1959.

Let your Vacation Church School become the center of your June and/or July educational program. The church is the center of your church and your community to broaden their horizons and have "opportunity to grow as Christians through finding their places as contributing members in their own group and through learning to appreciate the worth of every other individual.

Let this be your church's opportunity to relate, permanently, unreachèd youth to the church through satisfying personal and group relationships begun in the Vacation Church School.

Young Adult Retreat

Young Adults of the Seventh Day Baptist churches are urged to plan now to attend the annual Young Adult Retreat which will be held the week before the General Conference in West Virginia. As soon as a place to hold the Retreat is found, the amount of fee along with other pertinent information will be forwarded.

The fee will be in the neighborhood of $12 per person. The dates will be August 12-16, 1959.

New Board President

At its April quarterly meeting George Potter was elected to serve as president of the Seventh Day Baptist Institute for Christian Education for the balance of the fiscal year. Mr. Potter succeeds the Rev. Delmer E. Van Horn who resigned effective April 19, 1959. The son of Mr. and Mrs. Clifford Potter, the new president is a professor in the State University of New York Agricultural and Technical Institute in Alfred, N. Y. His wife, Mrs. Olive Potter is the daughter of the late Rev. A. Clyde Ehret. Mr. Potter is also president of the First Alfred Seventh Day Baptist Church.

Besides being elected president of the board, it was also voted that he represent the board on the denominational Coordinating Committee.

Other matters of business at the quarterly meeting of the board included reports from all the committee chairmen. The Higher Education Committee reported that many who attended the annual Ministers Conference had expressed satisfaction with the program. The Publications Committee reported 13 chapters of the book "You and Your Church" (Manual for Church Membership) have been written, edited, and publication is planned early in the next denominational year.

The Youth Work Committee reported the employment of Miss Helen Knox to represent the committee as she works among our summer camps and Associations.

The Employment of Miss Knox by the board was given to Miss Knox.

Mrs. R. T. Fetherston, executive secretary of the General Conference, was introduced, and spoke regarding the work of the Board of Christian Education in relation to the program of growth and extension of Seventh Day Baptist.

Other guests present were Mr. and Mrs. Rene Mauch and Roger Cazzulo.

The following were present: Rev. and Mrs. Delmer E. Van Horn, Dr. Hurley S. Warren, Dr. Melvin G. Nida, Rev. A. M. Bliss, Edward G. Green, Ernest T. Bee, President George Potter, Treasurer L. Eugene Reynolds, Philip Post, Mrs. Madge Sutton, Mrs. Helen Ogden, Mrs. Elizabeth Peterson, Secretary Mabel F. Reynoldson, and the executive secretary, the Rev. Rex Zwiebel.

MISSIONS — Sec. Everett T. Harris

Work Progress at Twin Cities

Pastor Kenneth Van Horn has been spending two or three days a week calling among the Twin Cities Church members and prospective members. He now conducts Sabbath services regularly on his first and third Sabbaths of each month. Visitors passing through the city over these weekends are invited to attend Sabbath services held at St. Anthony Methodist Church, Hillside and Como Ave., St. Paul.

Pastor Van Horn tells of one of the interesting contacts he had made. It came about this way, according to the account he has given.

We were at supper in Mrs. Leonard's apartment in Minneapolis a few months ago, I saw the name of Mrs. W. T. Grant in the Sabbath Recorder. It was in the "Births" column. She had a son born to her. The notice gave the information that she was formerly Mary Fogg of the Shiloh, N. J., Church. Here was someone whom we might contact. Finding only two W. T. Grants in the Minneapolis Telephone Directory, we figured that we might have a chance on the first call. But on the second we made the call.

The notice gave the information that the Grants had returned to the home of Rev. and Mrs. F. R. Loofboro, retired for many years at Westerly, R. I., still drives his car and remains an active member of the Missionary Board in addition to his other church and civic interests.

Speaking of elderly ministers, it is interesting to note that Rev. F. R. Loofboro, retired for many years at Westerly, R. I., still drives his car and remains an active member of the Missionary Board in addition to his other church and civic interests.

Confined for many years by a paralytic stroke and unable to talk, the Rev. George B. Shaw, of Alfred, N. Y., looks well and takes on new vigor for his work in the local church.

There are other retired ministers who find important places of service in the churches near which they live. The writer does not have up-to-date information about all of them. It is to be noted that one of these, the Rev. Erle E. Sutton of Boulder, Colo., had a feature article on regular circulation in the July issue of the Sabbath Recorder released on May 11.

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News of Ministers

The Rev. Don A. Sanford and the White Cloud, Mich., Church have announced that he has accepted a call to serve that church. He will leave the New Auburn Boys, pastor and move to White Cloud about September 1.

Alvin Huntington who held a brief pastorate at White Cloud has returned with his family to the area where he has secured employment. The note in the White Cloud bulletin states that the Huntington family was staying in the home of Albyn Mackintosh until they could find a house.

The Rev. Herbert L. Polan and his wife have returned to their home in Battle Creek, Mich., after serving the Dyer Beach Church during the winter months.

As previously noted, the Rev. H. Eugene Davis, veteran China missionary, was the only retired minister attending the Ministers Conference at Alfred. He appeared in good health although he reluctantly accepted a little help in getting from place to place.

Another veteran missionary and pastor is the Rev. Jay W. Crootof whom we might contact. Finding only one retired minister among the Churches, we finally located him in Woodstock, Ga., where he has secured employment.

He and his wife have returned to their church and work. He recently celebrated his eighty-fifth birthday.

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Silver Anniversary
Of Church Dedication
By Marjorie J. Burdick

A beautiful Sabbath, April 11, 1959, is
drawing to a close. The members and
friends of the Milton Seventh Day Baptist
Church have had a heart-warming experi-
ence. Twenty-five years ago our beautiful
church building was dedicated. Today we
were filled with a similar spirit.

The morning service followed the pat-
tern of the service held April 14, 1934.
Miss Elizabeth Daland played pieces used
by Mrs. Kathryn Rogers, who was organist
at that time. The Choral Call to Prayer,'Seek Ye the Lord' was written by
Mrs. Rogers. Two anthems sung by the
choir were "Build Thee More Stately Mansions," and "How Lovely Is Thy Dwelling Place."
Kenneth Babcock sang, "How Lovely Are
Thy Dwellings," which he sang at the
original service. In the pews, the new
hymns had been replaced by the old, and
the same hymns and responsive reading
were used.

Pastor Randolph based his sermon, "The
House of God," on the Scripture, Psalm
73. As the Psalmist of old, he pointed out
the need that we have a sanctuary to which
we can go in our weakness, that we may
gain an understanding of the meaning of
life and our relationship to it. He spoke of the many
uses of this sanctuary through the years,
for services of worship, church group
meetings, weddings, funerals, and for
fellowship with other groups. Through
all of these, the supreme question is,
What has happened to the people who have
been through twenty-five years ago:
"Build Thee More Stately Mansions," and
"How Lovely Is Thy Dwelling Place."
Kenneth Babcock sang, "How Lovely Are
Thy Dwellings," which he sang at the
original service. In the pews, the new
hymns had been replaced by the old, and
the same hymns and responsive reading
were used.

As the congregation read together their
affirmation of re-dedication, patterned
after the original service, there was a sincere feeling with the Psalmist,
"It is good for me to draw near to God"
in our beautiful sanctuary.

The afternoon service followed the Meal
of Shabbat. Professor L. H. Stringer di-
rected a group of some twenty-five men
in the singing of such favorites as "Take
Time To Be Holy" and "Rock of Age"
written by Professor D. N. Inglis led devotional.

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The Sabbath During the Reformation
(Continued from page 8)

the Sabbath must needs be still upon the
seventh day as it has always been.'

It is simply impossible to reconcile these
statements, which are repeated frequently,
with the first paragraph quoted. The
church has not been given authority to
change the day, and apparently with
Dr. Bound's blessing. Here, then, is a
lengthy work (479 pages) which holds
that the Sabbath must never be changed or
abrogated, but buried in a mysterious para-
graph, the admission that it has been
changed from the very seventh day to
this very seventh day. In every other
respect the author shows himself to be a
learned scholar and a lucid writer, hence
one can conclude that he got into difficulty by his consistency with the facts
and got out of difficulty by a momentary
lapse into obscurantism.

All of this might be amusing but for the
fast that Bound set the pattern for a nation
and a culture in regard to a day of rest.
Unlike the reformers of Germany, Switz-
erland, and France, he insisted upon Sab-
both observance for Sunday. The use of

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zations of that time and their combined

f

efforts.

Visiting and looking at old pictures on
display kept many there long after the
service. As the day closed, the writer
thought of a little five-year-old girl, just
a few weeks ago, as she looked up into the high-
vaulted ceiling. "It must have taken a lot of time and a lot of money to build
this church." We all have a deeper ap-
preciation and love for our church because
we have spent this Sabbath in remem-
brance and re-dedication.

An Outpouring of the Spirit
At Paint Rock, Ala., Carlton Wilson,
the interim pastor from Philadelphia,
witnessed an outpouring of the Spirit on
March 29 such as is not often duplicated.
Writing that same night, he describes
his disappointment when only seventeen
came to the Sunday evening evangelistic
service. He had prayed much about the salvation
message which the Lord had laid upon his heart. It appeared that the community
was not very interested.

The pastor delivered the message to
the seventeen people who were present.
confident that the Lord could bless his
effort for a few as well as for many. Out
of that little group he reports that seven
gave their heart to the Lord and came
forward for prayer. He speaks of having
had in the after meeting "one of those
glorious times in the Lord." The letter
continues to say that those young people
got up to work for the Lord at once, pray-
ing for others who had requested prayer.

Such results are not every-day occur-
ences as those were. We therefore following the
day of Pentecost, when the Lord's
voice is heeded in such fashion there is
great rejoicing. Thus it was when Philip
reported "many of whom believed" (Acts 8: 12)
"And there was great joy in that city!"
(Acts 8: 8).

Results of previous Sunday evening serv-
ces in the Paint Rock Seventh Day Bap-
ist Church have not been like this and
it is probable that subsequent evangelistic
preaching did not fall upon such well-
prepared soil, but rather "the Lord's hand is not shortened that it cannot save." The changing of men's

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hearts is a mystery and a miracle. It is not in the hands of men but of God. But when souls respond to the call of the Lord there is rejoicing on earth as well as among angels.

L. M. M.

Where to Draw the Line

"Real and wise tolerance is based on conviction, but when tolerance becomes superficial so that we lose sight of our own convictions and half-heartedly try to accept the convictions of another, tolerance has turned to indifference, and it is time to draw the line. It is required of the Christian that he be gentle and forgiving, but when forgiveness leads to moral compromise and destroys the sense of Christian justice, it is time to draw the line."

Rex Zwiebel.

Obituaries

Beyea, — Harriet Elizabeth, daughter of Langford and Anna M. Pettibone Whitford, was born in Hartsville, N. Y., January 12, 1861, and died at the Anglica Infirmary, Angelica, N. Y., February 22, 1959.

As a young girl she joined the Hartsville Seventh Day Baptist Church. Upon moving to Alfred she united with the local church by letter July 29, 1893. She also belonged to the Ladies' Aid and Evangelical Societies of the Alfred Church, and to the Amandine Club.

She was married to Lewis Smith Beyea in 1879. To this union was born one son, Erman Langford Beyea.

Survivors include two grandchildren, Miss Grace Elizabeth Beyea, Alfred, N. Y., and Richard S. Beyea, Dallas, Tex., and two great-grandchildren.

Memorial services were conducted by the Rev. Albert N. Rogers, dean of the School of Theology, at the Alfred Church on Tuesday, February 24. Interment was in Alfred Rural Cemetery.

H.S.W.

Casey. — Hubert C., son of Daniel and Mary Corwin Case, was born August 4, 1882, in Friendship, N. Y., and died. It is thought of burns suffered while fighting a grass fire on April 16, 1959.

A member of the Friendship Seventh Day Baptist Church for many years, he recently joined the Richburg Church.

He is survived by two sons, Willard, of Friendship, and Glover, of Buffalo; two daughters, Mrs. Earl Baker, Kosnow, and Mrs. Clifford Dawley, Fort Allegheny, Pa.; two sisters, Mrs. Ralph Colgrove, Alfred Station, and Mrs. Willis Burdick, Rochester.

Memorial services were conducted by his pastor, Doyle K. Zwiebel, at the Davis Funeral Home in Friendship. Interment was in Mt. Hope Cemetery.

D.K.Z.

Perrin. — Clifford Eugene, son of William D. and Mary Duru Perrin, was born in North Stonington, Conn., Dec. 26, 1883, and died at the Wesley Hospital, Westerly, R. L., April 27, 1959.

Mr. Perrin worked faithfully in the First Hopkinton Seventh Day Baptist Church for many years and was highly respected as a good citizen and businessman, and in the field of politics.

He is survived by his wife, Annie; a daughter, Mrs. John Bradshaw; two sons, Clifford E. Jr., and Glendon D.; and a sister, Mrs. Arthur Portmore.

Funeral services were conducted in the Schilke Funeral Home, Westerly, R. L., by his pastor, the Rev. Edgar F. Wheeler, assisted by the Revs. Harold Cranford and Everett T. Harris. Interment was in North Stonington Cemetery.

E.F.W.

We need to think more of God, and less of self. "How can I honor the day so that I can honor God who set it apart, and Jesus Christ, who is its Lord?" L.G.O.