Ours of these united with the church. We are young folks were baptized. Again on May 8 there were six more baptized. Not all people of all small O. our Master. Correspondent.

INDEPENDENCE, N. Y. — The people of the Alfred Church, as well as those of the churches in the Association, enjoyed entertaining the ministers of the denomination at their conference held here in April. It was pleasant and inspiring to have them in our homes, and to be privileged to attend some of the meetings.

A very impressive service of baptism was held Friday evening, May 8, at the church, when members of two nearby churches joined with us. The Rev. O. Blakeley Hill, pastor of our Independence Church, baptized a number of young people of that church. The pastor of the Almond Union Church baptized one from his church. Our pastor, the Rev. Hurley S. Warren, baptized four of our young people and one adult.

At the regular quarterly meeting of the church held in April, Mrs. Gordon Ogden, Mrs. Lucille Hildebrand, and Mrs. Paul Saunders were elected as deaconesses.

All societies of the church have been busy during the winter and spring. Special mention is made of the recent tea held by the Evangelical Society in the church parlors. Members had a delightful time at the annual event.

Several of our members — those working for the ministers conference, the tea and sale held by the Evangelical Society in the church parlors, Members and friends had a delightful time at the annual event.

Some of our members — those working for the ministers conference, the tea and sale, and the baptismal service, singing in the choir, teaching in the Sabbath School, etc. — are to be complimented on their ability and their willingness to do many things wherever and whenever it will aid in the work we are endeavoring to do for our Master. — Correspondent.

INDEPENDENCE, N. Y. — Ours is a small rural church, the only one in a wide area. We continue to be served by the Rev. O. Blakeley Hill of the Wellsville Disciples of Christ Church, who acts as pastor of all in this area. At Easter time three young folks were baptized. Again on May 8 there were six more baptized. Not all of these united with the church. We are sending in the names of five who did join. Miss Mary Lee, Carol and David Peckham were accepted as associate members. We regret that the three who joined by baptism a year ago and the four who came in by letter were not reported to the Sabbath Recorder. — Clerk

Accessions

First Hopkinton, R. I.

By Baptism:

Adelle Collings
Peggy Collings
Michael Spencer
Kelsie James
Sandra Burdick
Nathan Collins

Independence, N. Y.

By Baptism:

Connie Sisson
Judy Clarke
Masson Clarke
William Clarke
Sandra Hall

Nortonville, Kan.

By Baptism:

Judith August
Irene Bond
Gayle Johnson
Russell Johnson
Ileen McCoy
Yvonne Prentice
Eldon W. Quett
John Wheeler
Samuel Wheeler

Marriages

Crawford-Wood — George Crawford of Tekonsha, Mich., and Lorna Wood of Battle Creek, Mich., were united in marriage on April 11, 1959, by the Rev. Leland E. Davis.

Thorngate-Presley — Wendell Thorngate of Battle Creek, Mich., and Karen Presley of Tekonsha, Mich., were united in marriage on May 9, 1959, by the Rev. Leland E. Davis.

Deaths

Davis — A son, Roy Davis, to Frederick and Barbara Davis, Shiloh, N. J., on April 29, 1959.

Obituaries

Vester, William R., son of Rufus and Lucinda (Lydia) Vester, was born May 8, 1869, in Carlton Township, Barry County, Mich., and died March 23, 1959, in Battle Creek, Mich. He was a licentiate of the Battle Creek Church. (Extended obituary on another page.)
SCARING AND INCREASING

Would God that as churches, Christian agencies, and individuals we could always (as nearly always) know how and where to apply the proverb, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Proverbs 11:24). We have seen instances in our own lives where we would have done much better to have pondeerously tolerated than to have decided. We conclude, indeed, have moved into fields "white unto harvest" without indebtedness by using money held in trust. Much of such money has been used so that only the interest from it can be used. Much also is held by other strings than those attached to the controlling agency, which are subject to change by corporate action. Over a long period of time investment policies have been set up which are at the present time adding considerably to the total interest-bearing funds. We have followed the principle that so-called capital gains should all be plowed back to the funds involved, and that any additional interest to the fund, anticipating that at some future time it would be needed should be added to the interest fund. However, this principle can be challenged. There is another principle of investment practice which is often an alternative to the above idea. Growth of our denominational wealth is a long period of time investment.
violators could be prosecuted only at the point of origin of the mail, which made it easy for them to avoid prosecution at the point of delivery. Therefore those who receive it or know of its being received can make complaints that will lead to convictions. Delinquent postal officials do something and must do something if the Post Office Department is to succeed in driving this debasing material from the mails.

Catholic Conscience

To most Protestants it would seem quite legitimate to ask what one would do if the dictates of his conscience came in conflict with the teachings of his church. The Protestant would almost invariably accept the prohibitions and would answer that in the eventuality of such a conflict he would have to, in all honesty, follow the dictates of his conscience. Not so the Catholic. For him the problem is not supposed to be possible. The Rev. John V. Sheridan, a Catholic priest writing in the August 30, 1958, edition of The Tidings (Catholic) states that the conscience of the individual Catholic will always follow the dictates of the church. "Conscience," he affirms, "is actually formed by the decrees of the Church." Cardinal Mercier puts it: "The papaacy — the accepted and cherished supremacy of one conscience over all other consciences."

Is it any wonder that Protestants are fearful of what might happen if a Roman Catholic were elected to the highest executive position of our country. In spite of all election promises to the contrary, would such a public official be able to put state above church? It is doubtful. If the conscience of the Pope is supreme over the conscience of every member of the church, what would the executive do in a showdown? We cannot risk such a test. Too many cases in his history have happened when a Catholic ruler tries to oppose the will of his superior at Rome.

It is not bigotry, as some affirm, to continue to oppose the nomination and election of a Roman Catholic president. We know that under a Protestant chief executive the rights of Catholics are respected because separate church and state is a Protestant principle written into the Constitution. We do not know what would happen, given the right opportunity, if an executive whose supreme allegiance was to the Roman Pontiff was faced with a decision of his own conscience versus that of the Church.

Furthermore, Senator Kennedy who has shocked Catholic editors with his church-state credo published in the March 3 issue of Look, has a record to defend as much as a promise to live up to. If our memory serves us correctly, the Senator himself in the past has been very active in promoting bills which favored the Catholic Church and gave it huge sums of money under the guise of war damages to Catholic property.

What Do Ministers Think About?

Results of a novel study of the topics of conversation of fifty Protestant ministers in a New England city were reported by a prominent minister and educator. Covering one weekday and one Sunday in the life of each minister, the content of his conversation was systematically collected by researchers, transferred to IBM cards, and processed.

In his report of the study, the Rev. Dr. David B. Chamberlain of Boston University Graduate School explained that from the basic vocational information obtained, problems confronting today's ministers could be formulated.

"Judging from their conversations," Dr. Chamberlain remarked, "ministers shun administrative functions while parishioners and others call on them more often for those than for pastoral services." The study indicates that the proportion of the fifty ministers are dissatisfied with their present vocational role.

— The Religious Newsweekly.

EXECUTIVE SECRETARY

Letters have gone out to all churches asking that our program be designed as a day when everyone throughout the denomination will be urged to make a special contribution to Our World Mission budget. Those who have received church-state credo published in the March 3 issue of Look, has a record to defend as much as a promise to live up to. If our memory serves us correctly, the Senator himself in the past has been very active in promoting bills which favored the Catholic Church and gave it huge sums of money under the guise of war damages to Catholic property.

Anyone who has not been giving regularly will surely want to take this opportunity to make a substantial gift so that OWM program may be in reality a program unitedly upheld and undergirded by all Seventh Day Baptists. Those who have been contributing regularly will want to do the extra bit that will assure the success of the financial part of our program.

If OWM program is supported in full by all Seventh Day Baptists, the by-pass, or those have done duty is to administer the work, will feel a greater responsibility in carrying out announced plans. Workers on the field will also feel a moral sense of encouragement to know that the Holy Spirit is touching hearts so that they, who have been set apart to be our ambassadors for Christ, may continue to speak for Him at home and abroad.

Sabbath, July 11, 1959, could be a day in the history of Seventh Day Baptists when the Holy Spirit so touched every heart that both local and denominational programs took on new life and vigor. Then many more would be brought to Christ and many who are now Seventh Day Baptist Christians would become more effective workers in His vineyard.

Begin now to pray and plan so that you can bring a substantial and dedicated money gift and a consecrated heart on OWM Sabbath, July 11.

JUNE 8, 1959

RELIGION IN AMERICAN LIFE

By Edgar F. Wheeler

Religion in American Life (RIAL) is a nonsectarian movement emphasizing the importance of religion in personal and community life. It is sponsored by a laymen's committee composed of members of the major faiths and is supported by 24 national religious bodies. Seventh Day Baptists have a RIAL representative and contribute financially to this movement. Dr. Earle B. Pleasant, National Director, commented to his representative at the November, 1958, meeting, that if all cooperating denominations and religious groups gave as generously as proportion seven Seventh Day Baptists and Seventh-day Adventists, RIAL would have fully adequate resources to carry out its program without anxiety.

Probably most, if not all, of our readers have seen RIAL posters in or on public conveyances, in public buildings, and on large roadside billboards. The media of radio and television are being used to promote worship in churches and synagogues.

Religion in American Life had its most successful year to date during 1958, with evidence of greater attention to organized religion of all faiths than ever before. Worship attendance has increased 135% during eight years of the RIAL movement.

Program Kits, containing guides and sample RIAL materials for worship attendance promotion, are available free from Religion in American Life, Inc., 300 Fourth Avenue, New York 10, N. Y. Advertising materials based on the current theme are available the year-round, free of charge, also. These include, car cards in buses, television and radio announcements, and magazine ads. Editorialists, cartoons, mats, and filler items promoting worship attendance are also available free.

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President's Message

What Would You Show the Pearsons?

The Pearsons will be at Conference! I expect the Pearsons will visit many churches, many homes. I hope you may have the joy of entertaining them in your home.

Have you thought through what you will show them? What will you tell them about your year’s work? Yes, you will want to hear about their work. They will want to tell you of many rich experiences. They will show you Debbie or her picture. They will probably tell you of hopes and aspirations in their work — of work which had to go undone because of lack of funds. When the conversation turns to you, what will you tell about? They will want to see your new car, your children, the new appliances you have added to your home. They will be interested in your list of labor-saving conveniences in your home.

They will be interested in your new clothes styles, the new insurance program, your Social Security program. They will be interested in your entertainment you have enjoyed, the golf you have played, the fish you have caught. After several years away from home they will notice changes — changes that have taken place so slowly we have not recognized them. Can we report souls we have saved, lives we have changed? The two-line item gives the dates (August 17-22), the place (Salem, W. Va.), and the fact that it is the 147th Annual Session. Of the 28 events listed, only four or five are denominational.

The SABBATH RECORDER

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Bibles Distributed

In 140 Languages in U. S.

The American Bible Society during 1958 achieved its highest annual worldwide distribution of Scriptures, totaling 16,629,496 volumes, it was reported by President Daniel Burke at the 143rd annual meeting of the Bible Society in New York City. Distribution in the United States reached a total of 9,188,987 volumes.

Scriptures were circulated in 140 languages in the United States and in 282 languages in the Overseas Department. Associated Bible Societies for which the American Bible Society provided subsidies.

THE SABBATH RECORDER

MISSIONS — Soc. Everett T. Harris

Busy Schedule Of A Shepherding Pastor

All of our pastors are busy these days as the time comes again for planning and holding youth camps and Vacation Bible Schools as well as performing the usual pastoral duties of the churches they serve. Shepherding Pastor Marion Van Horn has given us a proposed schedule of his plans and services for the coming weeks. Anyone can read between the lines and know that these are the "extras." The usual duties also listed.

Sometimes it helps us to sympathize with our pastors and to hold them up in our prayers if we know better the loads they are carrying. We will list this partial schedule of Pastor Marion Van Horn:

May 22-26 — We go to Hammond. We will return by way of the camp where we will be holding Association camp, Camp Miles, and arrange for lunch, guard, etc.

May 30 — Will be our Sabbath Rally Day in Fouke and Texarkana Churches.

June 1 — We begin a two-week Vacation Bible School in Fouke.

June 6 — I am to be in Little Rock for services.

June 13 — An all-Arkansas meeting at Brother Ralph Soper’s home. People go for a basket dinner and afternoon services from all Arkansas churches.

June 15 — Camp Miles begins. It ends June 21.

June 22 — Begin a one-week Vacation Bible School at Jonesville.

June 24-28 — We are to have an evangelistic meeting with Brother Soper preaching in Fouke.

June 29 — Begin a two-week Vacation Bible School in Texarkana. Then Association at Paint Rock, Ala., works in and then the trip to Salem, W. Va., for the meetings of Commission and Conference, getting to Salem by Aug 7.

JUNE 8, 1959
and Miss Joan Clement, he added, "Might the Missionary Board consider the possibility of adding a mission-minded missionary?" It is evident that such an added worker is needed there soon.

Overwork and overtiredness make a mission worker an easy mark for illness. It is our earnest prayer that our mission workers may keep well and able to do the work God called them to do. This is a matter of Military Service," and "Protestant churches are scheduled to be closed. But Standards they were very disappointed.

The Protestant Council of the City of New York has established a Bible-in-Schools Committee, to be made up of representatives from each of the Protestant denominations in the city. The committee will work with the Board of Education to ensure that the Bible is presented in the schools in an unbiased manner.

CHRISTIAN EDUCATION — Sec. Ben E. Zwiebel

Protestants in New York City

There are more unchurched people per square block in New York City than in any similar area of the world," reports Rev. Potter, editor of the The Sabbath Recorder, and former director of the Protestant Council of the City of New York, in Ecumenical Press Service, May 8.

Further, it was pointed out that 2,700 Protestants a month come into the metropolis area while an estimated 1,300 move out. Most of the newcomers are from rural areas of the South or from Puerto Rico. To meet their needs, it was said that the city denomination would find everything to their liking in this particular seminary, it is interesting to learn that those who have taken part of their work at Faith have been a credit to the school and to the denomination. The Marlboro Church has prospered under the leadership of student pastors, a credit to the school and to the denomination. The Marlboro Church has prospered under the leadership of student pastors, a credit to the school and to the denomination.

Denominations in Congress

The Charles A. Wells' Newsletter reports a survey of the religious affiliations and "preferences" of the members of the 86th Congress which shows that Methodists are first; Roman Catholics, second; Presbyterians, third; Baptists, fourth; and Episcopalians, fifth. We suppose that Seventh Day Baptists are listed with the Baptists, but, in any case, the fact that one of the senators is a Seventh Day Baptist indicates that we desire to work with those who have found it necessary to serve our fellow man an opportunity to serve God.

THE SABBATH RECORDER

MINISTERIAL PREPARATION

When a boy enters high school he is required to perform all he should. Before he finishes he often gives the impression that he does. Usually, however, there is a leveling off of this attitude before high school graduation. It is likely to go on to college in a somewhat different form. If the young man feels as to the ministry he knows that he must make further preparation. When he enters theological seminary he has studied enough Bible or spoken enough in public so that he is pretty sure that he has most of the answers to Biblical and world problems and is able to expound these answers convincingly to all-comers. By the end of his three full years of ministerial training he begins to learn that there is much he ought to know and so little of the necessary knowledge he has mastered. He wants to go on for a third or fourth degree in graduate study.

Remarks similar to the above are often heard from faculty members at seminary graduation ceremonies. Dr. Allan A. MacRae made such a comment on May 26 to the 50 graduates of the School of Bachelor of Divinity at Faith Theological Seminary at Philadelphia. Among those graduates was the Rev. Paul Osborn, pastor of the Seventh Day Baptist Church. The words were known to be fitting in his case. A few years ago he wondered whether he should put forth the effort to become a pastor. He had received some Bible as well as academic training at Houghton College, from which he was graduated in 1950. He also took some work at Alfred School of Theology. Now he is well satisfied with his high scholastic attainments; he would like more.

A young man of strong Sabbath conviction, standing alone in a seminary of another denomination, has an opportunity to represent well the truths held sacred by Seventh Day Baptists if he has something of the keenness of mind possessed by this particular graduate. In the reception room after the graduation ceremonies there were some 23 Seventh Day Baptists from four or five churches queued up to shake hands with Mr. Osborn. It appeared that no other graduate had drawn such a large delegation. When others had never before had occasion to visit "the finest theological campus in America." (The seminary was able to purchase the estate of a very rich man. The ballroom-auditorium is all glisten with gold, mirrors, and plate glass windows — so unlike the humble churches where the men of God pray.)

What does the faculty of a very strict Presbyterian seminary think of Seventh Day Baptist students? There was opportunity to ask this question. Your editor got an enthusiastic response and was taken into the office to examine the scholastic record of Mr. Osborn. During the last semester (in which he lost two weeks or more because of sickness in the family) he was rated in Religion 96% of the time, and 90% in the other five. In previous years the grades were about the same. The professor asserted that such grades were very hard to come by in that seminary. He added, "If you have any more students like Paul Osborn send them along." Other professors met on this occasion concurred.

Without commenting on the question of whether other prospective students in our denomination would find everything to their liking in this particular seminary, it is interesting to learn that those who have taken part of their work at Faith have been a credit to the school and to the denomination. The Marlboro Church has prospered under the leadership of student pastors, a credit to the school and to the denomination.

Dutch Baptists increase

A membership increase of 5.36 percent in 1958 was reported by the Dutch Baptist Union. Membership as of January 1 was 97,933.

There are 50 ordained ministers working among the Baptists of Holland. Dutch Baptist membership has doubled since 1952. — BWA.
Evangelism and Sabbath Reform

In the late 60's we find a new concept of Sabbath keeping. Namely, men will never keep the Sabbath until they are brought to love God. Evangelistic labor must be united with scriptural labor on the Sabbath question.

It is very important that every minister familiarize himself with the reports of the Missionary and Tract Boards of that period. In no other way can you appreciate what took place and how far our lines of work extended.

As I study these reports from time to time I am always reminded of the hymn, “God Is Working His Purpose Out.”

Let me review briefly one area only at this period — the work in Southern Illinois. Elder James Bailey, who was sent out as an evangelist to the West, visited Villa Ridge and vicinity. A church made up almost if not entirely of converts to the Sabbath was organized. Among the converts was a William M. Stringer. He was ordained deacon of this church. Later this church was to be the home church of our beloved Ross Palmberg — herself a convert to the Sabbath. Coming to us at this time was a prominent Baptist preacher, the Rev. A. Addison Appel.

That God brought Elders Bailey and Kelley and others together seems a certainty. These two men began a series of meetings in Stonefort. The Seventh Day Baptist Church of Stonefort was organized — a church of the people.

The statement is made that at least six churches and many, many converts, among them eight ministers, resulted from the work of Elder Bailey and Elder Kelley and others which began in Villa Ridge. There is substantial evidence that the work which resulted from this consolidation was also a result. One could duplicate the story many times over.

THE SABBATH RECORDER

Briefly now let me give you some idea of the wide area covered by Sabbath reform work in the years that followed.


In 1872, the Tract Board alone employed five people as special lecturers on the Sabbath question.

In 1874, James Bailey labored in Minnesota and worked for the modification of Minnesota's Sunday law so as to exempt Seventh Day Baptists from fines for working on Sunday.

In 1875, Joel Greene spent months and A. H. Lewis weeks in working for the relief of Sabbathkeepers in Pennsylvania, and the newspapers of that area gave wide publicity to our views.

William M. Jones, a convert to the Sabbath at least 50 years before, began a Sabbath reform mission in England, Scotland, and Ireland. Some ten years later Mr. Jones wrote of a group of Sabbathkeepers in Attalla, Ala., who had separated from the Seventh Day Adventists. A. E. Main was sent there, and in 1883 a Seventh Day Baptist Church was organized. This area became an important Sabbath reform mission. Mr. Jones also began the publication of a Sabbath reform paper, The Sabbath Memorial.

In 1876, the Tract Board alone employed five people as special lecturers on the Sabbath question.

In June, 1879, Elder James Bailey was called to the West, worked with the Churches in Wisconsin, and organized a Women's Auxiliary Tract Society. The Bible Class became a church in 1883, and also a group of theological students from the seminary labored in Potter County, Pa.

In 1872, the Tract Board alone employed five people as special lecturers on the Sabbath question.

Sabbath Reform Tent Meetings

In 1875, the suggestion was made that a tent be used in Sabbath reform work. Three years later a tent was donated by C. D. Potter, of Adams Center. It was first used in West Winfield, N. Y., the summer of 1878, with Charles M. Lewis and John L. Huffman as evangelists, John Judson Burdick, singer. They remained there from July 5 to August 24.

The next year, 1879, the tent was set up in Oxford, N. Y., 24 days in Norwich, 40 days — with Lester Corlind Rogers, evangelist, and Herman D. Clarke, singer.

The next summer, 1880, it was returned to Norwich for a few weeks with the same leaders; then moved to Binghamton, where eight persons began to keep the Sabbath.

During the winter, tent meetings were held in Florida; first, at Jacksonville, six weeks; next, at Palatka, five weeks; next, at St. Augustine, where the tent was pitched in the heart of the city on property owned by the U. S. Government, three weeks. At this time L. C. Rogers shipped the tent back to Newton for Dayton where he worked four weeks.

The summer of 1881 found the tent in Hornellsville and Elmira. A second one was put into operation in the Northwestern Association that summer — at Albert Lea, Minn., and in Tama County, Iowa, among the Danes.

The summer of 1882 the tent was set up in Ithaca, N. Y. Thirteen began keeping the Sabbath. It was in Geneva, eight days; in Wolkett, 15 days. Churches were organized in Ithaca and Elmira.

That same summer the second tent was used in Kansas — at Marion, Florence, and Emporia. Samuel R. Wheeler and L. D. Seager were the evangelists. A tent was organized in Marion, Kan., in 1883.

The use of the tent was, I believe, abandoned by the Tract Society after 1883. Evangelistic tent campaigns continued to be carried on by the Board. In 1895, the Missionary and Tract Boards joined in a campaign at Louisville, Ky.

(To be concluded)
IMPRISONED, he wrote most of his letters while 

Mrc. t.... P.u:::c!1

There are several people mentioned in the New Testament who were witnesses with faith. Because of this, we find that faith doesn't lie, but a false witness does. From this we can see that faith and witness are two sides of the same coin. Even though we have many missionaries on the foreign fields we must remember that witnesses in our homeland. They lead camps, etc. So others can witness for Christ.

What can we do for Christ?
1. We can set an example by living according to Jesus' teachings, and according to God's will.
2. We may hand out tracts.
3. We can study God's Word.
4. We can attend church and Sabbath School regularly.
5. We can invite others to church.

I read something the other day that goes along with what I've been talking about; it was about a stamp.

I know that everyone knows what a stamp looks like. Stamps are sometimes rectangular, square, or triangular. Even though everyone knows what a stamp looks like, not many people know its history or meaning other than its being a plain ordinary stamp. The story of the stamp dates back to the year 1653, when a local post was set up in Paris, France. These were wrappers, rather than stamps, but they served the same purpose.

In 1840 Great Britain issued stamped envelopes or wrappers, and also stamps bearing the queen's portrait. The first postage stamps issued by the United States was in 1847 — a 10-cent and a 5-cent issue. Today there is scarcely a country on the face of the earth which does not issue some kind of postage stamp.

Let us make some comparisons:
1. Stamps are small, but they represent great power. We are small in comparison to many things about us, but we represent the greatest power on earth — the love of God.
2. Stamps have a value which is printed on them, and others are worth one-half cent; others are worth many dollars. We, too, have a God-given value. Whether our task is great or small, we must be faithful to the limits of our ability.
3. Stamps have glue upon the back so they can be affixed to the letter or the package, which is their assigned task. We should stick to our tasks until they are completed.
4. Stamps carry messages and packages all over the world. We are the messengers of God, and without our help the story of Jesus and His life cannot be delivered. "Go ye therefore, and preach the gospel to every creature."
5. Stamps do not select the letter or package they want to deliver. They stand ready to be used upon any message or package anyone chooses to use them for. We should be ready and willing to go wherever God directs and do whatever He commands.

I like the following poem.

There was a little postage stamp
No bigger than your thumb;
But still it stuck right on the job
Until its work was done.
They licked it, but they couldn't detach it;
Till it would make you sick;
But the tighter that stamp would stick,
The tighter that stamp would stick.

No one expects our own unions to ask us to carry messages and packages all over the world. We, too, are God's messengers, and we should be ready and willing to do our part.

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THE SABBATH RECORDER

JOHN D. ALEXANDER

Women's Activities 

The first item we would mention does not, strictly speaking, fall under the above heading, but for the program on Tuesday afternoon presents a costumed review of 75 years of organized work among the women of our denomination. Some of these are contributive in character and will be of interest to the whole family. The six different episodes have been written by individuals and societies across the denomination, giving us interesting glimpses of bygone years and bringing us up to recent accomplishments. You will want to see it.

The Mother-Daughter Banquet on Wednesday evening for all the women and girls of Conference will be an opportunity to fellowship together and to hear Mrs. David Pearson tell of her experiences on the mission field in Nyssaland, Africa.

The Annual Meeting will be held as has been the practice for few years at a women's luncheon. Each woman is a member of the Women's Society and is urged to attend to give consideration to matters of her denomination. If you are planning to attend, it will be a good one for us, too!"
Sabbathkeeping Churches in New York City

Our largest cities have many active churches not well known to most people. In that category are the rather numerous Sabbathkeeping churches of New York City that are not members of the better-known denominations such as Seventh Adventist and Seventh Day Baptist.

Perhaps the best known among our own folks is the Manhattan church at 165 West 105th Street, of which Frederick Frerichs is minister. The greater portion of its membership is white. The church was founded and ministered to for many years by the Rev. Mr. Franke. Several men have been licensed to preach by this church, among whom is Harold K. Pearson, the present minister of the church which is located at 252 West 138th Street. It is the headquarters church of the Christian Sabbath Keepers and pastor of the Rev. David Pearson of Nyasaland. The Rev. Mr. Pearson is well known among our own people in much higher levels of society.

Another thing that has caught on again in the Riverside Church, Brooklyn, is the so-called "worship of the World Council's member churches. Although one seldom sees a white person in the large congregation, they are most graciously welcomed. Visitors are most graciously welcomed. They occasionally visit our Plainfield Church. Although one seldom sees a large person in the congregation, visitors are most graciously welcomed. Miss Sarah Becker, preparing in New York for supervisory nursing work in Nyasaland, has attended several of their services and gave a missionary message there on May 16.

Not far from the above-mentioned church is another active group, the Advent Church at 252 West 252d Avenue which has been mentioned before. An active group in this periodical. It does not operate as the "parent church" at 110 West 105th Street, as was noticed. The Rev. Mr. Pearson is in close touch with the Tract Mission. In this periodical. It does not operate as the "parent church" at 110 West 105th Street, as was noticed. The Rev. Mr. Pearson is in close touch with the Tract Mission.

The strongest group is called Victory Baptist Church. It is the headquarters church of the World Council of Churches in this periodical. It does not operate as the "parent church" at 110 West 105th Street, as was noticed. The Rev. Mr. Pearson is in close touch with the Tract Mission.

Mr. Herbert Hughes, a leader of the in New York keep the Sabbath, is not known to the present writer. Three separate but cooperating churches are known, although the "parent church" at 145 West 110th Street has not been visited.

The strongest group is called Victory Tabernacle and is located at 252 West 138th Street. The cooperation under the able leadership of the Rev. Philip Bailey, a native of Jamaica, owns an building, has several choirs and a splendid, dignified church. The church is almost too small for their present needs. The pastor heads the Unification Association of Christian Sabbath Keepers, Inc., now in its third year, and publishes a monthly paper. This organization has several choirs and a splendid, dignified church. The strongest group is called Victory Baptist Church. It is the headquarters church of the World Council of Churches in this periodical. It does not operate as the "parent church" at 110 West 105th Street, as was noticed. The Rev. Mr. Pearson is in close touch with the Tract Mission.

In Brooklyn there is an incorporated Sabbathkeeping mission at 352 Classon Avenue which has been mentioned before. In this periodical. It does not operate as the "parent church" at 110 West 105th Street, as was noticed. The Rev. Mr. Pearson is in close touch with the Tract Mission.

The text continues on the next page.
The annual birthday party, engineered by the Fellowship Class and accomplished by cooperative effort, was held Sunday evening, May 17, with good attendance.

The twelve birthday cakes were the proud achievement of Junior girls. It was the occasion also for making up a purse for the soon-to-married missionaries in Nyasaland, Dr. Victor Burdick and Miss Beth Severe.

Los Angeles, Calif. — On Sabbath day, May 9, our church had a dedication service for babies at which time two couples dedicated their children to the service of the Lord. Pastor Saunders gave an impressive sermon on the subject, “Dedication,” explaining the meaning of the term and giving the thought that we should dedicate our all to the service of the Lord.

In the evening of May 9 our Family Night program was a concert by the choir, directed by Miss Lois Wells. They sang the entire church service, even the sermon, under the following headings:

1. Let us worship and praise the Lord.
2. Let us lift our voices in prayer to the Lord.
3. Let us read the Word of the Lord.
4. Let us listen to a message from the Lord.
5. Let us, as we part, ask the blessing of the Lord.

The choir was assisted by three guest singers: Paul Mayo, tenor; Judy Smallman, alto; Robert Carl, bass. Mrs. Stella Mason Carpenter is our very talented organist. This was truly a very inspirational program. Much credit is due to Miss Wells for her excellent work.

— Correspondent.

Sabbath School Lesson

for June 20, 1959

The Importance of Sharing Responsibility

Lesson Scripture: 2 Chronicles 19: 4-11.

Masonic — Marion C., daughter of Orenius F. and Harriette Botsford Mason, was born in Rushford, N. Y., November 17, 1879, and died at the Foote Nursing Home, Canisteo, N. Y., January 28, 1939.

She was graduated as a nurse from Jackson Sanitarium, Dansville, N. Y., in 1907. After a year of private nursing, she went out as a missionary to China under the Presbyterian Board of Foreign Missions, returning to the United States in 1913. She was head nurse at Clarendon General and German Hospitals, Cleveland, Ohio, until 1928. She was superintendent of nurses at Deaconess Hospital, Cincinnati, Ohio, 1928-1937, when she retired because of ill health.

Miss Mason became a member of the Alfred Seventh Day Baptist Church by letter from the Rushford Baptist Church on January 31, 1942.

A. W.

Richmond — Alice Stull, daughter of Joseph C. and Henrietta Beckwith Stull, was born in Farmers Valley, Pa., August 27, 1884, and died at Bethesda Hospital, North Hornell, N. Y., March 24, 1959.

She was a grade school teacher in McKeen County, Pa., for many years. She was married to Bert W. Richmond on June 5, 1912. To this union were born two sons: Joseph C. of Washington, D. C., and Bert W., Jr., of Alfred, N. Y., both of whom survive. Other survivors, besides her husband, include one sister, Mrs. Frances Nuber, Cincinnati, Ohio; four grandchildren, and several nieces and nephews.

Mrs. Richmond became an associate member of the Alfred Church in 1943 and was active in its organizations.

Memorial services were held at the Alfred Church with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery.

H.S.W.

Saunders — Clara Viola Barber, daughter of Byron and Clarinda Barber, was born in Scott, Cortland County, N. Y., May 2, 1880, and died at the Harris Nursing Home, Hornell, April 12, 1959.

She united with the Scott, N. Y., Seventh Day Baptist Church when quite young, which church she served as organist for a number of years. When her family moved to Adams Center, N. Y., she took her letter to the Seventh Day Baptist Church there. In 1956, Mrs. Saunders brought her letter to the Alfred Church.

She was married to Clark E. Saunders on October 9, 1900. To this union were born one daughter and four sons, all of whom survive, namely: Edith (Mrs. Howard Gould), Alfred; Harry B. and Clyde A. of Hornell; Earl C. of Alfred Station; Olin P. of Niagara Falls. Other survivors include one granddaughter and several nieces and nephews.

Memorial services were held at the Landon Funeral Home, Hornell, with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Woodlawn Cemetery, Alfred Station. — H.S.W.