

Keep Up With Youth!

The BEACON

Seventh Day Baptist  
Youth Fellowship Publication

NEWS

RESOURCES FOR THE YF  
STIMULATING ARTICLES

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SABBATH SCHOOL LESSON  
for April 29, 1961  
When God's Wisdom Prevails  
Lesson Scripture: Job 42: 1-12a.

*Accessions*

Battle Creek, Mich.

By Baptism:  
Dennis Boody  
Oliver Davis  
Robert Parrish  
Lewis DeLand

By Testimony:  
Arline Brown Wilson

*Births*

Brown.—A daughter, Catherine Lee, to Don and Mary (Barber) Brown, of North Bend A.F.S., Oregon, March 11, 1961.

Crawford.—A daughter, Connie Carole, to George and Lorna (Wood) Crawford, of Battle Creek, Mich., March 26, 1961.

Wood.—A daughter, Gloria Marie, to Samuel J. and Ruth (Cranmore) Wood, of Battle Creek, Mich., March 9, 1961.

*Obituaries*

Bradford.—Arabella Bogard was born March 9, 1872, in Kentucky, and died in Glendale, Calif., Dec. 26, 1960.

In March 1952 she was married to Harry G. Bradford, and they both joined and were active in the Los Angeles Seventh Day Baptist Church. Surviving are one son, John Housholder, one daughter, Mrs. Ruth Jeffreys, eight grandchildren, and two great-grandchildren. — F. D. S.

Churchward.—Everon E., was born in Minnesota, Sept. 16, 1882, and died in Los Angeles, Calif., March 1, 1961.

Funeral services were conducted by the Rev. Francis D. Saunders, pastor of the Los Angeles Seventh Day Baptist Church and interment was at the New Auburn, Wis. Cemetery.

Surviving are: two sons, Dale and Russell; two daughters, Vila Churchward and Virginia Grant; three brothers: Walter, Alton, and Merle, and one sister, Mrs. Eva Payne. — F. D. S.

Davis.—Deacon Samuel Erlow, son of Orlando and Lucinda Van Horn Davis, was born near Jane Lew, W. Va., October 21, 1879, and died at his home near Jane Lew, March 28, 1961.

Memorial services were held at the Lost Creek Seventh Day Baptist Church, March 31, with the Rev. Leon R. Lawton, acting pastor, officiating. Interment was in the Brick Church Cemetery. — L. R. L.

(See more extended obituary elsewhere in this issue.)

Paglia.—Marian Young, daughter of Leicester Angelo Young and Georgietta Sarah Gould Young, was born in Watson, N. Y., Jan. 8, 1869, and died in a rest home in La Crescenta, Calif., Feb. 18, 1961.

She was connected with the now extinct Watson Seventh Day Baptist Church in her early years and in later years was an active member of the Los Angeles church. She was married twice. One of six children, she is survived by two brothers, Seldon Monroe and Frederick Young, both of Westerly, R. I., and a sister, Mrs. Florence Hall, of New Hartford, N. Y.

A memorial service was conducted in the sanctuary of the Los Angeles Seventh Day Baptist Church by her pastor, Francis D. Saunders. — F. D. S.

Randolph.—Althea Jane Davis, daughter of Levi B. and Sarah Jane Rymer Davis, was born at Lost Creek, W. Va., April 25, 1866, and died March 30, 1961, at the home of the Rev. and Mrs. C. W. P. Hansen of Salem, where she had been cared for during the past several months.

She was married to Charles Randolph, Jan. 1, 1890. For many years the Randolphs were residents of Lost Creek, but later moved to Salem where for 28 years he was a partner in the Randolph and Lowther Real Estate Company. The home which Mr. and Mrs. Randolph built in Salem is now a Salem College girls' dormitory, named Althea Hall, in honor of Mrs. Randolph. Mrs. Randolph had been a member of the Lost Creek Seventh Day Baptist Church for more than 75 years.

Survivors include one daughter, Gretah F. Randolph of Salem; two grandsons, Charles W. F., and Donovan F. Randolph, Jr., of Pittsburgh, Pa.; one sister, Miss Girthea S. Davis of Clarksburg; and five great-grandchildren.

Memorial services were held at the Lost Creek Seventh Day Baptist Church, April 1, with the Rev. Leon R. Lawton, acting pastor, and the Rev. C. W. P. Hansen, officiating. Interment was in the Brick Church Cemetery. — L. R. L.

# The Sabbath Recorder



BEHOLD, A SOWER

It is no idle thing to sow the Word in human hearts; it calls for purpose, determination, and dedication to the task. Resolutely the sower must move with measured stride back and forth across his appointed field leaving no furrow untouched with the seed of precious truth. What the harvest will be is not for him to say. One sows, another waters, God gives the increase. But let us sow in faith beside many waters, assured that God will prosper the labor of love.

# The Sabbath Recorder

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Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. A. Russell Manson  
CHRISTIAN EDUCATION ..... Rex E. Zwiobol, B.A., D.D.

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## Travel Thoughts

There is something just a little different about any morning on which one starts on a trip — even a relatively short trip. The prayer at the breakfast table expresses gratitude for past blessings and invokes the protection of a loving heavenly Father. Every journey involves a little of the unknown because one moves out of the ordinary routine and he knows not what influences may be brought to bear upon his life when he gets beyond his usual street corners or daily familiar routes.

If the trip is to be by air the day begins with a little more than usual dependence on God for most of us do not consider the air as our natural element as far as travel is concerned. If the day is heavily overcast and rainy other uncertainties are introduced. Will the plane be able to keep its course and arrive at the proper destination at the scheduled time? Will the flight be smooth or unusually rough?

The radio on the crowded commuters' bus which passes by the airport gives a weather report which takes on added significance. It tells the temperature in the principal cities of America, Europe, Asia, and the islands. Ordinarily we do not give much thought to a comparison between New York, London, Rome, Tokyo, or Kingston, Jamaica, but when contemplating being airborne in a short time there is a consciousness that the air above is the air of all the world and the cities of Europe seem nearer than usual even though our plane will be but a few thousand feet above our own cities. It is a bit strange how much of the world is within the 40-60 degree range on this April morning. Only Kingston, of the cities mentioned, has a reading of above 80 degrees. We remember that there are such places where the morning mercury holds few surprises during the year. Crawling with the congested traffic on a rainswept highway, one's thoughts can take the wings of the morning and dwell in the uttermost part of the sea with just the stimulus of a one-minute radio announcement. How much farther and faster we can travel through the medium of unspoken prayer.

The time comes to board the 40-

passenger plane that will make several stops on the 500-mile flight. Can such a trip be interesting on such a day? One experience at least is pleasant. Within a moment we leave the realm of clear vision and climb steeply into the dripping gray clouds. In another instant we are in the upper half of the overcast and the clouds that hide the earth below take on a reassuring brilliance, letting us know that all is not dark and dreary even though we cannot see where we are or where we are going. Since this is not a nonstop flight the stewardess asks each passenger on boarding what his destination is. Lightly she asks the pilot the same question as he moves past her. It is not a bad question. The Christians on board know their destination — have known it since the day they took Christ as their Savior. But how many on this "executive flight" know their eternal destination? We wonder. Certainty of salvation is more than feeling; it can be fact.

## Israel's Lost Sheep

Our Lord's earthly ministry was devoted almost exclusively to those whom He called the "lost sheep of the house of Israel." The major work of the apostles was also among the same people although it extended, especially in the case of Paul, to the godfearers and beyond them to some who were pagans. The apostles cultivated the best ground first. They loved the Jews and longed for their salvation. Paul states it thus in Romans 10: 1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." In the same sentence he complimented them for their zeal for God, but this did not mean that they were saved. That was what he longed for.

There is nothing so warming to the heart as to be the instrument by which overflowing joy comes to one whom you love or to a whole group of people upon whom your love is poured out. This is the joy of evangelism, whether it be Jewish, Samaritan, Roman, Greek, American, or African. It is recorded that when the evangelist Philip preached in a city

of Samaria many were converted and "there was great joy in that city." Peter and Paul and other missionaries brought joyful salvation to many Jews. The joy of the converted is the encouragement of the evangelist, and it reverberates, we are told, through the courts of heaven.

Are Jews as a people capable of greater sadness and greater joy than other ethnic groups? Their treatment down through the centuries at the hands of professing Christians has made sadness their lot. Even before this Christian era of persecution (which supposedly stemmed from their responsibility in crucifying the Messiah) there was much of wailing in their synagogue services and in some of their annual feasts. On the other hand, almost all the joy recorded in the New Testament was the joy of Jews who had become Christians. Modern Jews are again making a name for themselves in American competitive society and also in the new nation of Israel. They are exerting an ever-widening influence on business, politics, and the American religious arena. Not so much through their religion but quite largely apart from it they are striving for happiness. We could remind them that social acceptance or advancing prestige are not the equivalent of overflowing happiness.

Christians have the age-old prescription for Jewish happiness — if we have not forgotten it — the Gospel of salvation. It is not enough to treat the Jews fairly or to welcome them into Christian assemblies on our so-called "Brotherhood Days." What we owe them is love, such a love as will compel us to earnestly present Christ to them. Do we have that kind of love?

The editor is prompted to write about Israel's lost sheep because he has had letters recently from some of those sheep who have been found by the Good Shepherd, who gave His life for them. What is characteristic of those letters? It is joy, bubbling joy. "I am happy!" writes a Jewish-Christian lady from Los Angeles requesting Sabbath literature. It is just as much our responsibility to bring abounding happiness to twentieth-century Jews as it was for deacons and apostles to bring the same joy to first-century Jews.

## Dutch Catholics

### Encouraged to Read New Bible

A new Roman Catholic Bible Society has been established in the Netherlands. At the same time, a new Catholic version of the Bible has been completed for circulation. In recognition of this event, the Lenten letter of the Dutch episcopate was completely devoted to encouraging Bible reading. "More than ever we need a clear vision about the meaning of life," the letter stated. "The Holy Scriptures show us the way."

From time to time there comes such an emphasis in the Catholic Church especially in countries that are predominantly Protestant. In countries where the Roman Church holds sway Bible reading is not effectively encouraged by the priests. It would appear that the competition of Bible-loving Protestantism forces the hierarchy to lay some stress on that which is observed to bring such help to the people among whom the Catholics live. How important then that the people in all our churches give more than lip service to their profession of taking the Bible as their rule of faith and practice.

It has been the experience of many ministers and laymen that there is a most interesting point of contact between them and adherents of the Catholic faith who own and read the Bible. There is a bond of kinship which seems most refreshing because it is so unexpected.

To be sure, the Catholic clergy study the Bible. They are required to read a specified amount of devotional material every day — an amount that would stagger some pastors not accustomed to such disciplined reading. Much of what they must read each day is Bible. The work of Catholic scholars in ancient and modern times in transcribing, preserving, translating and interpreting Scripture has been tremendous and in general commendable. This does not mean that they have given the Bible to the laymen to let it speak to their hearts and minds in anything like the way Protestant leaders have done. It does not mean that in numerous cases their translations have not been colored by unjustifiable Catholic theological presuppositions, for there are some serious

### MEMORY TEXT

Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. Proverbs 6: 6, 7, 8.

flaws in the Bibles that bear their stamp of approval. Nevertheless a Catholic Bible leads one to Christ if it is read and believed.

Protestants should rejoice when the Catholic Church brings out a modern English or a modern Dutch version of the Scriptures. The people who study these new versions will become true Christians within the Roman Church or, if there is opportunity to associate with Protestants, will find themselves to be good candidates for church membership. A new-found love for the Bible is also likely to produce Sabbathkeeping Christians, as it has so many times in the past. God's Word speaks; its "entrance giveth light." The Catholic Church claims to be superior to the Word, being its keeper and interpreter. The reader, however, finds that God's Word cannot be bound or kept in a museum.

### Spiritual Gardens

In many areas of Seventh Day Baptist constituency it is still too early to plant gardens, but it is late enough everywhere to see stirrings and signs of awakening in flower gardens where bulbs have already responded to the urge of sun and rain. There is impatience with the backward weather on the part of those who want to sow seed and transplant flowers or food-producing plants.

Do we feel the same urge to see growth in our spiritual gardens? Are we giving serious consideration to the temporary sacrifices that must be made if we are to sow unsparingly in order to reap bountifully? Just as the gardener or farmer has to think of planting in terms of finance, so the Christian must be prepared to put some of his bread money — his pleasure money — into the soil of the Christian

enterprise if the hungry are to be fed at harvest time. Do we want to see sinners converted at home and abroad? Do we want our message to be shared to the eternal blessing of the yet unconverted? We say we do. Every month is a month of sowing and every week of giving has its effect at the end of the month when we take stock of our total effort for the month.

Once more attention is called on the back page of this issue to the amount of financial sowing that was done during the month of March by all the Seventh Day Baptist churches in this favored land. There is some evidence that the long winter has been broken in certain cases. Two churches or fellowships that had not previously shown any seed sown for denominational work seem to have awakened with the approach of spring. Several other churches are credited with unusually large gifts in March.

How are our spiritual gardens growing judged by the financial totals gathered up by our denominational treasurer? We cannot escape the feeling that many of us have not fully realized that spring has come and that this is the time for sacrificial seed-sowing in our larger fields. Our laborers in the field will have some misgivings when they note how far behind our announced goals we are at this time. Some of our boards and agencies have extended their projected service to our cause beyond the level of contributions and are facing deficits. We asked them to venture on faith in order that our total work would suffer no loss. The question remains, will we sow more sacrificially in the six months that remain in our budget year or the four months before Conference — when again we must map out a new program of growth and outreach?

### ANNUAL MEETING HISTORICAL SOCIETY

The annual meeting of the Seventh Day Baptist Historical Society will be held on Sunday, May 7, 1961, at 10:30 a.m., in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J.

Frederik J. Bakker, Secy.

## President's Message

### Conference Appointments

As an organizer slowly puts together a program and makes plans for an event as important as our own General Conference sessions, there are many things that must be done. Now that Conference is so near, I feel that it is time to reveal more of the details that it is hoped will make this year's activities as worth while as Conference doings usually are.

In line with filling in the program, many appointments must be made. Most of these names have been filled in by now, and some of the areas that these people are responsible for merit special mention. Such a case is the recently developed program of counseling that has become a valuable part of our "extra-curricular" schedule. This is primarily counseling in the field of personal problems, and has proved beneficial to many perplexed and seeking individuals searching for help from qualified advisors.

This year I am especially proud to announce that the Rev. Wendell Stephan, chaplain of the Hartford General Hospital and one of the pioneers in this type of work, has consented to head up the personal counseling for this year's General Conference at Amherst. In addition to a number of years of intensive training in related fields, Mr. Stephan has had considerable experience with his hospital chaplaincy work in this sphere, so he is unusually well qualified to co-ordinate this phase of our work.

Mr. Stephan will announce the other members of his staff at a later date, but he has stated that he will ask several of our outstanding leaders to assist him. Offices for consultation will be set up in conveniently accessible sections of the campus area in which Conference will be meeting, probably in the dormitories where the delegates will be housed. Appointments can be scheduled with these advisors so that any personal problems or questions can be given the required attention.

It is good to know that each area of the Conference program will be in capable

hands that are continually "about my Fathers' business."

### Our Ecumenical Outreach

Every method of evangelism must be used to the best of our ability, both as individuals and as a denomination, if our influence is to be felt in the world. One of the methods by which we witness to society — including millions of fellow Christians — is through our co-operation with other organized church and Christian bodies. This is known in our General Conference planning as Ecumenical Relations.

There is a standing Committee on Ecumenical Relations working on this phase of our denominational witness the year round. In addition, many members of this committee have separate responsibility as representatives to groups with which Seventh Day Baptists work. It is in this latter area where we, as a General Conference, must proceed carefully and wisely if we are to accomplish our stated aims.

Co-operation is wonderful, and vitally necessary if Seventh Day Baptists are to make their voices heard in the religious circles of this age. But we must remember and impress on our representatives that co-operation is not a one-way street. We hold certain truths that cannot be compromised, and our convictions on these points must be made known to others in the groups with which we work.

Let us give due and deliberate consideration to the selection of our representatives for all ecumenical matters. Let us be sure that as our authorized representatives they will give no cause for misunderstanding when they speak for us in Christian councils. Let us make our witness to the world through every available channel, in terms that leave no doubt as to our beliefs. Co-operation in such a sphere as personal religious conviction must recognize the limits of compromise.

Perhaps one of the less conspicuous but tremendously important items of Conference business will be the selection of representatives to speak for Seventh Day Baptists in far-off convocations. If this is the case, let us begin now to consider whom we will send. Let us examine the

requirements of the post and the references and qualifications of our emissaries. Let us be sure that Seventh Day Baptists speak with a clear, informed, uncompromising voice in the councils of the earth's Christian brotherhood.

"I must be about my Father's business" in every aspect of life, including association with other Christians in co-operative movements.

### The Women

The women of our denomination are so important that I must give them one of the first reviews in the series on what is to happen at Conference in Amherst this year. Naturally, most of the organized planning is being conducted through the Women's Society, and as usual shows great variety, originality, and interest.

Besides taking their places on committees and filling program assignments, they will have a number of responsibilities that will help make the sessions of this General Conference interesting and inspiring. The schedule provides for the Women's Society to present its work and activities in the Wednesday morning program at 11 a.m., using the background and experience to carry a portion of the day's emphasis ("be about") from the Conference theme. The ladies are "doers," and it was felt that they could provide a sound insight into the ways and means of making Seventh Day Baptists known.

The Women's Society annual dinner will be held at 5:00 p.m. Thursday, and since all dining will be in a common hall, they will be served earlier than the rest, and will be given a reserved section so that they will have as little disturbance as possible during their meeting.

The women at Conference will also be interested in the mother-daughter banquet being planned by the Youth Work Committee, in conjunction with a similar banquet for fathers and sons. This banquet program is being arranged for Friday evening at 5:00, and will include inspirational speakers as well as good fellowship for all.

The Committee on Women's Work will be chaired by Mrs. A. Burdet Crofoot of Alfred, New York. Mrs. Crofoot has always worked diligently for our de-

## What Can You Do?

By "The Old Man"\*

The young man next door went to and came from work in a single-cylinder roadster. I learned he operated on auto repair shop. He came one Sunday morning asking me if I would go to his shop to pour gasoline for his customers, as he wanted the day to spend with "his girl." His gasoline stock was in five-gallon cans. Gas tanks were under the seat. The gallon measure was the conveyor. All went well that day and the next Sunday. Early the third Sunday there came a fine man asking if I was a mechanic. I answered I was a farmer and had always been fond of farm machinery and would like very much to know about autos. He kept me busy all day on that beautiful four-cylinder car. Night came; my new friend went home, and I had little more than finished making out my time card when Walter, the young owner, came to close up. He stood looking at my card for a long time. Finally he turned and said, "You mean to tell me you worked all day for that man? Can you work for me steady every day except Saturday?"

What can you do? Be thankful God in His wisdom gave to us good gifts and asks of us the best in willing service.

\* "The Old Man," several of whose articles on vocations will appear in the near future, does not sign his name. He is a respected deacon in his home church and a man who a number of years ago was president of the Seventh Day Baptist General Conference.

nomination and her experience as well as her ability indicate that this committee will have a strong report to make to the General Conference.

These are not all the activities in which the ladies will participate, but it shows how important they are. Encourage them all to come to Conference in Amherst this August, and share in the work and the fellowship of Seventh Day Baptists as the Women's Society, and all the ladies, go about "my Father's business."

## Literature Distribution Testimonials

A group of young people in 1958 attended a Baptist World Youth conference in Toronto, Canada. They told the thrilling story at our General Conference that summer. Part of the thrill they experienced was in providing Seventh Day Baptist literature and talking about it to the many who showed an interest. In such a gathering of earnest young people of Baptist faith from all over the world there were many who had never heard of Seventh Day Baptists and had given little thought to a study of the Sabbath.

The results of the interest taken in that tract display are slow in filtering back to the Tract Society and to the churches that may happen to be within reach of the delegates. Here, however, is one example.

On April 15, 1961, a lady visited our Chicago church at 5052 W. Division Street by invitation of the corresponding secretary of the American Sabbath Tract Society who was speaking there that day. She was called upon to briefly retell the story that she had told on the telephone. This lady was connected with a Missionary Baptist church and had gone to Toronto in 1958. There she picked up literature offered by the Seventh Day Baptist young people. She wanted to know more about a Baptist denomination that kept the Sabbath. After a time she wrote to the Tract Society for more literature. Still later she purchased the 1960 Year Book. Finally the day came when she decided she would attend the Chicago church, of which she had been told and of which she read in the Year Book. She closed her remarks by saying that she wanted to come regularly.

A few young people venturing to sow some seed in a way they had not previously tried brought blessing to a woman whom they might not even have seen. Such things could happen in many places many times. — L. M. M.

### SABBATH SCHOOL LESSON

for May 6, 1961

Out of the Heart

Lesson Scripture: Proverbs 3: 1-8; 4: 20-23.

## THOUGHTS ON BAPTIST UNITY

By Thelma Tarbox

(Portions of a letter sent to a Baptist minister in Providence, R. I., who had publicly advocated a "grand convention" to promote the merger of Baptist denominations, including Seventh Day Baptists.)

If, in an attempt to unite, Baptists agreed to leave all "theoretical matters to individual conscience, under the guidance of Christ, then there would remain some areas concerned with action which would require agreement.

For example, does God want people to worship together on Saturday or Sunday? Which is His Holy day? People can't very well worship together when one group believes God wants them to observe the seventh day and another insists that the first day is the Sabbath. This and other "togetherness" problems are important and can, I think, through adequate study and prayer be harmoniously resolved with an organization resulting best suited to fellowship and successful missionary endeavor.

It pleased me no end that one of the denominations you contacted was the Seventh Day Baptist General Conference. I was brought up a Seventh Day Baptist, but living in a town having no such church, I wanted very much to leave that faith. Upon reading a "Sunday" tract given me by a local Baptist minister, I was thrilled to learn that because the Christian is "under grace" he doesn't have to keep the Ten Commandments. As far as Sunday goes, he's not obliged to observe Sunday, either, but since most Christians do, it is wise to voluntarily observe Sunday (Evangelist John Rice). A few months later, another Baptist minister gave me a "Sunday" tract by Keith Brooks. This writer said that the Ten Commandments are eternal, Christians must obey them, Sunday was rightly substituted for the Sabbath without a direct command from Christ because there isn't a direct command from Christ for baptism or the Lord's supper, either! (You can see how these two theories rule each other out!)

At the time that I was trying so desperately to conscientiously accept Sunday, I had had a deep spiritual experience which

convinced me that God does exist, that Jesus is His Son, and as a result I was determined to live my life in accordance with God's wishes. In a few weeks my indecision on the Sabbath-Sunday question was changed to a positive conviction that the seventh day of the week has always been God's Holy day and it always will be. He is unchanging.

I have discussed the Sabbath-Sunday issue with a number of people, all admitting that they'd never given the question much thought. A number of local "Sunday" ministers most graciously studied the Sabbath point of view. One said that he could understand why people would believe that the seventh day was the proper Christian Sabbath. Another Baptist minister concluded that, historically and biblically speaking, the seventh day is the correct Lord's day. One acquaintance who said that she could show me why the day was changed to Sunday, admitted, after studying Seventh Day Baptist literature, that she thought the Sabbath was right. I know of active members in two local Baptist churches, brought up to keep Sunday, who would prefer a local Sabbathkeeping Baptist church.

If the seventh-day Sabbath is the true Christian Sabbath, there may be two basic reasons why its observance is not more widespread. Perhaps most laity lack the confidence in their own Biblical and spiritual scholarship to feel that they could possibly be right in selecting the Sabbath, no matter how logical it seems, when the majority overwhelmingly observe Sunday. And as for the clergy, dependent upon the laity as they are, it is understandable if they should hesitate to present the Sabbath question to their people. Possibly, those who may be inclined towards the Sabbath, brush the Sabbath question away as being not only inconsequential, but also a potential cause of conflict among the congregation — so why bring it up when there's enough trouble already! Or maybe there's the thought that since Sunday serves as an adequate substitute for the Sabbath, rather than upsetting the Sunday applecart, it seems better to preach against the sins of the flesh — which are always with us.

I do believe that for the majority of Christians, the Sabbath-Sunday issue is an unexplored "new frontier," and when Christians begin an investigation of this question they will find themselves embarked upon an exciting exploration which carries them from Genesis to Revelation, through history up to the present time. They will be confronted by such problems as the relationship of Christ to the Ten Commandments; God's treatment of the Ten Commandments as contrasted with His treatment of the laws He had Moses write in a book; the instructions of New Testament writers regarding the "Royal Law" and "the ordinances against us" — the effect of paganism and the Roman Emperors upon Christianity! I have found to my surprise that the Gospel of Christ is so intricately interwoven that it is impossible to consider one aspect of His teaching without becoming involved in the entire scope of the Bible.

The reason for choosing the seventh-day Sabbath is simply expressed: God blessed the seventh day, commanded that it be kept holy, and Christ, our example, observed the seventh-day Sabbath. The difficulty, of course, in convincing people that they should observe the Sabbath, is the fact that "actions speak louder than words." Sunday has become established by tradition and civil law. Probably for the majority, it is easier to defend Sunday than to give it up. The defense, however, I think, is contradictory, confusing, and unconvincing. The Sunday defense rests, as near as I can understand it, upon the theory that God's grace has cancelled out His law — at least as far as the Fourth Commandment is concerned.

This doesn't sound right to me, because I believe that God's grace and His law (the Ten Commandments) have always complemented each other. It seems to me that from the beginning it has always been wrong for men to lie, steal, and commit the other sins defined in the last five of the Ten Commandments; and it seems that it has always been to man's advantage to worship God, to honor parents, and to have a weekly rest day and a regularly scheduled day for communal worship — those acts outlined in

the first five of the Commandments. A check of each one of the Ten Commandments shows that every one of them is good, and in the best interest of the individual and society. So it would appear that the Ten Commandments themselves are an act of God's grace. Since Cain was punished for murdering his brother, it does seem that the law as well as God's grace have been in effect since the beginning of man's awareness of God.

In the early days of Bible history, God provided people with a simple form of worship — that suited his needs, enough to make man aware of God's existence, and therefore anxious to obey Him. The ceremonial form of worship did fulfill its purpose so that by the time of Christ, the Hebrews had risen to a comparatively high standard of conduct — some of them at least — so that they could accept Christ and become leaders in bringing mankind to the last and highest level, Christian righteousness! With God's grace having reached its highest manifestation in giving us the undeserved gift of Christ — with His example and indwelling Spirit, what excuse does the Christian have for not fulfilling the requirements of the Ten Commandments?

Acts 13: 42-44 seems to make it clear that even though the Jewish people were "under law" they were also "under grace." The text reads: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God."

If, as claimed by Sundaykeepers, the early Christian Church kept Sunday, why didn't Paul use this occasion to invite these interested Gentiles, Jews, and proselytes to the next day's service — if there was one? Instead, it was the next Sabbath day when almost the whole city gathered to hear the Word of God.

(Continued on page 14)

### Conference Planning Committee to Meet

At the invitation of the secretary of the Missionary Society, the Conference Planning Committee will meet at Westerly, R. I., April 20-21, 1961. The vestry of the Pawcatuck Seventh Day Baptist Church is being made available as a meeting place for the committee.

Word has been received that Conference secretary-elect, Mr. Harley Bond, will attend this meeting as will also the present executive secretary, Mrs. Robert Fetherston. It will be recalled that Mr. Bond will succeed Mrs. Fetherston, beginning his duties as of June 1, 1961.

Others who are expecting to attend the Conference Planning Committee are Mrs. Milton Van Horn, president-elect of the Women's Board; Mrs. LeRoy DeLand, present president of the Women's Board; Secretary Rex Zwiebel representing the Board of Christian Education; Secretary-Editor Leon M. Maltby representing Tract Society Interests, and Secretary E. T. Harris representing the Missionary Society.

Among matters to be considered will be that of making more specific plans for the third year advance program for Seventh Day Baptists on the theme, "Mission to the Unchurched."

Members of the Planning Committee and several visiting guests have been invited to remain in Westerly over the weekend and attend the quarterly meeting of the Missionary Board on April 23 in the vestry of the Pawcatuck church.

### Plans for Holland Conference

The annual Conference of Seventh Day Baptist Churches in Holland is expected to be held with the Leeuwarden Seventh Day Baptist Church in northern Holland July 28-30, 1961, about three hours' ride by train from Rotterdam. The president of Conference is Brother M. Baars of Wassenaar and the secretary-treasurer is Mr. G. Zijlstra of Rotterdam, Holland.

Mr. Zijlstra has written concerning the conference program that the first service will be open to the public and will be held on Friday evening, July 28. He

writes, "We kindly request one of our American brethren to be the speaker then.

"Next Sabbath morning the sermon will be given and the Lord's Supper administered by Brother H. Visser, the elder of the Haarlem church. In the afternoon there will be a meeting, led by and for the young people. In the evening a meeting, not a public one, will be held at which time we shall like to listen to the brethren from abroad, including the other American brother.

"For Sunday, the Leeuwarden church has planned a boat trip, leaving Leeuwarden at 8:00 a.m. Meals will be furnished on board. This will be the occasion of the yearly general meeting of the churches. We hope this last will be finished at 11:00 a.m., that we can take a cup of coffee then, and again listen to various speakers. In the afternoon perhaps we will leave the boat for a time of recreation for young and old, and be back at Leeuwarden at 5:00 to 6:00 p.m."

Pastor James McGeachy of the Mill Yard Church, England, has written of his hopes and plan to attend the Dutch conference. He writes: "For the trip to Holland I expect we shall have quite a number of our Jamaican friends with us after having enjoyed it so much last year, and some of these will be from the Church of God (7th Day), which meets at Thornton Heath, Surrey, and with which we co-operate."

### Plans for German Seventh Day Baptist Conference

It is expected that the Conference of German Seventh Day Baptist Churches will be held at Braunschweig, West Germany, on August 4-6, 1961. Pastor Otto Kohler will be the host pastor. Pastor Kohler has written to Secretary Harris, "We would like to extend a cordial invitation to you, to your wife, and to Brother Paul Burdick to our homeland. . . . It will be a great joy and pleasure for all of us if we could welcome you to Braunschweig."

Pastor Kohler has also written, "The program of the conference will be as follows: Friday evening, opening of the conference; Sabbath morning, worship

service with Communion; Sabbath afternoon, worship service and Bible studies; Sunday evening, closing service." He adds, "We will ask God the Father through our Lord Jesus Christ that He may lead and guide everything to the glory of His name."

In a review of the work of the German churches written several months ago, Pastor Kohler reported that Seventh Day Baptist churches still carried on in the cities where they originally were founded: Berlin, Hamburg, Gelsenkirchen and Braunschweig. "In addition to these, there is a large number of lone members (Sabbathkeepers) who, due to the war, were scattered. Many of the elderly brethren have died, reducing the membership. Public appearances for Bible lectures and evangelistic meetings cannot take place for lack of preachers or evangelists. Here God's helping hand must take over and put new life into our work."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Christian Family Week

Christian Family Week is set for May 7-15, 1961. Helpful materials to aid each of our churches and fellowships have been mailed to our leaders. The theme of Christian Family Week is "We Have This Stewardship." May we suggest that each Seventh Day Baptist family do something extra for the church during that week, such as giving an extra family offering, accepting added responsibility as a family, sitting together in worship services, taking on a special project for your Sabbath School or age group, or sponsoring or furnishing a gift for the church. Such a gift might be a needed handrail, a library shelf, a clothes rack, a robe for the minister, a mimeograph, a slide projector — the list is endless. Make Family Week mean something precious for each other and the Lord.

### Manual for Young Adults

We still have on hand a few copies of "A Manual for Young Adults" for sale at 85¢ each. The manual is a guide to program planning for older youth and young adults in the church. Also in the manual is a valuable bibliography related

to young adult work. Each of our churches should have a copy of this book. You may obtain yours from the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y.

### Church Membership Manual

The manuscript for our Church Membership Manual has been returned to the Board of Christian Education by the editor for final revision.

### Secretary Helps Plan NCC Meeting

Secretary Rex Zwiebel attending a meeting of the Executive Committee of the Section on Administration and Leadership, Division of Christian Education, National Council of Churches, at the Interchurch Center, New York City, on April 11. The purpose of the meeting was to plan the program for the annual meeting of the section which will be held in St. Louis next February.

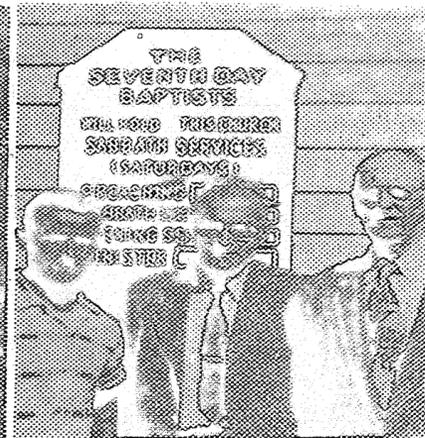
The annual meeting of the Division of Christian Education is open to the public. Workshops are held dealing with almost every aspect of Christian Education. Seventh Day Baptists living in the St. Louis area can gain a great deal of information for the price of a small registration fee plus board and lodging. The meetings will be held in St. Louis, February 13-15, 1962. They probably will be held elsewhere in 1963, thus giving Protestants of another area an opportunity to participate in this great endeavor.

Further information concerning the meetings may be obtained from the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y.

### Vocational Interests

Edwin L. Johnson of Kansas City, Mo., chairman of the Vocational Committee of General Conference, is interested in hearing of position opportunities in any community near a Seventh Day Baptist church. The Boulder, Colorado, representative has again sent to the chairman advertisements from the local paper telling of the need of a female accounting clerk by the Ball Brothers Research Corporation and an electrical engineer by the Forney Industries of Fort Collins.

## Deacons Ordained At Palatka Church



Deacon J. A. Price (left),  
Pastor C. A. Beebe, and  
Deacon Alfred Blix.

The little Putnam County, Fla., Seventh Day Baptist Church at Carraway (10 miles north of Palatka) lost its only deacon in 1953. It has also been without a pastor until last November when Clifford A. Beebe returned to the pastorate. Now the church has two deacons, ordained at appropriate services on March 25.

A reporter from *The Putnam Sun* spent the day with the church and wrote a factual story complete with pictures. He calls the attention of his readers to the fact that there is a Baptist church in the county that observes the seventh day of the week, which is to be distinguished from the Seventh-day Adventist. He speaks of it as being unique in that it observes "the long-forgotten practice among Baptist churches of feet washing." He might have added that Baptist (or Seventh Day Baptist) congregational government allows one congregation to celebrate this ceremony even though the others do not.

The little church of 17 members had a congregation of 35 on March 20 for the ordination of the two new deacons, J. A. Price and Alfred Blix. The story says that the 18 by 22-foot building and the scrub pine countryside rang with the singing and preaching on that day. Most of the visitors were from the Daytona Beach church, although representatives from Salem, W. Va., and Washington, D. C., were present and took part in the

service. Clarence Rogers acted as chorister and Grover Brissey preached the sermon on "Light and Salt."

The service was conducted by Pastor Beebe, who also gave the consecrating prayer after the statements of the candidates. The deacons and deaconesses participating in the laying on of hands were Merritt Kenyon (formerly from Ashaway, R. I.), Ruby Babcock (Daytona), Mabel Main of Pomona Park, and Mildred Greene of Berlin, N. Y. Present also, according to the newspaper clipping, was Dr. Josie Rogers, former mayor of Daytona and the oldest member of the Daytona church.

The reporter notes the date at which Seventh Day Baptist churches were started in England and Rhode Island and observes that the Putnam County church was organized in 1943. It was envisioned by the late Hiram Price of Carraway who donated the land. The building was not erected until after his death. Attendance and interest have increased under the pastoral leadership of Mr. Beebe. It is cause for rejoicing that this little church now has two ordained deacons.

If the wall of separation between church and state is ever battered down, it will come from the hands of misinformed or uninformed pious people rather than from the government. — J. M. Dawson of Austin, Tex., founder of POAU.

WOMEN'S WORK — Mrs. A. Russell Maxson

## Self-Control in the Christian Family

By Mrs. Denzil Stonestreet\*  
Charleston, W. Va.

The act of self-control brings into view every virtue of the Christian life, for without patience, understanding, and love there can be no self-control. We have to overcome ourselves, our selfish interests, desires, momentary pleasures, in order to achieve self-control. Only a life lived in close communion with God actually gains self-control.

In the family self-control begins with the parents and might be illustrated by the duties of each member of the family as outlined in Ephesians 5: 22, 23, and 6: 1-4. Verse 22 has this admonition: "Wives, submit yourselves unto your own husbands as unto the Lord." The marriage ceremony should take away our selfish interests, somewhat like our surrender to Christ. God made women to be homemakers. If all women put their home-making above all else, what homes we would have! Then ample numbers of courageous leaders would be forthcoming to guide our nation and preserve our liberty. Husbands and sons alike would be the men God planned them to be. This wifely surrender of selfish interests will make "her children arise up and call her blessed, her husband also, and he praiseth her" (Prov. 31: 28). This unselfish loyalty and devotion to the family does not come quickly. Often it takes years. There are so many other things that can attract women that look useful and worth while to do, but it is so easy for the family to suffer from these outside activities.

For husbands, verse 25 of this 5th chapter of Ephesians has this to say: "Husbands, love your wives, even as Christ also loved the church and gave himself for it." His love for his wife will overcome his selfish interests and desires.

\* Mrs. Stonestreet (Elaine Lawton Stonestreet) is the mother of a fine family. A member of the Battle Creek church, she is the sister of Rev. Leon Lawton, of our mission in Jamaica.

For the children, "Children, obey your parents in the Lord: for this is right" (Eph. 6: 1). Children who are taught to obey in a loving atmosphere will be guided into controlling themselves.

The foregoing sounds almost too idealistic to be possible for we all sin and come short of the glory of God, but we have to accept and understand the shortcomings of each other.

Thankfulness for the many blessings of our homes, the simple faith and trustfulness of our little children, the steady growth of a shared sense of humor among the family, and the individual dependence on Jesus as a guiding friend will help us find more than a little bit of heaven here on earth.

Prayer: Open our hearts, Lord Jesus, to the realization of your plan for our homes. May you help us feel the unselfish devotion we must have for our families in order to make this a better world. Humbly we pray, asking for great power to transform us into what we should be. In Jesus' name, Amen.

### Want a Good Book?

Here are two suggested by the author of the above article.

*Family Fun Night* by Monroe and Shirley Paxman.

Judge and Mrs. Paxman, parents of seven children out in Utah, believe that a family night once a week in the home is the secret for building a successful home. They ought to know and they do! They have written a book and here it is: family projects, materials, quiz games, winter evenings, refreshments, the space age, poems, hobbies, stories, the Bible, helps on classical music and family night drama, and much more. Not a dull moment in a family with such a guide.

*Enjoy Your Children* by Lucille E. Hein, Abingdon Press, 201 Eighth Ave., South, Nashville 3, Tenn.

Recreation and activity ideas for 7 to 12-year-olds. Children are an opportunity — not a problem! But every parent has moments when he doubts that statement. Here are answers to the cry, "What can we do now?" The chapter headings are bright: *Introducing Children to the World Around; Stamps, Stones, and Stuff; Some-*

times He Must Stay in Bed; In the Back Seat; The Intangible Gifts.

"The foundations in which his adult life will rest are laid by you. What you believe at home, what he is taught in church school and absorbs in religious services, that is his basic faith."

#### Thoughts on Baptist Unity (Continued from page 9)

Perhaps when Paul spoke about being under grace and not under law, he was criticizing the Jewish people for their smug faith in the fact that they had the law — what more did they need? He perhaps wanted to emphasize the fact that without God's grace in giving the undeserved gift of Christ, we could never adequately keep the law — and of course there is always some sin in every person's life— so that he needs Christ's sacrifice as a "cover." Romans 8: 3-4 says: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us. . . ."

How could Paul have taught that the Christian must ignore and disobey the Ten Commandments when he said that the law defines sin and he asked: "Shall we sin because we are not under law but under grace? God forbid" (Romans 6: 15).

Colossians 2: 16 does warn against being judged in meat, drink . . . or of the sabbath days. But when the Christian takes into consideration that the Passover and many other ceremonial feast days were called "sabbaths" he will decide that this is referring to these shadowy sabbaths which formed a part of the Jewish worship form — rather than the weekly Sabbath of the Ten Commandments.

If Christians are disobeying God by honoring a man-made Sabbath, then Christendom will be immeasurably benefited by correcting the error. How much easier it would be to win converts by being able to say, "Christ is our example — we keep God's laws as Christ kept them!" A simple, easy-to-understand Gospel can be "hammered in" faster than a bulky, conflicting message. Emerson must have been

right when he said that truth is simple.

When one considers that an organization such as the church is dependent upon a time free for all members to gather together, one realizes the wisdom of God in providing the Fourth Commandment. The benefits of the Sabbath are of course, many. But one thing is certain, all seven of the Baptist denominations which you have contacted, cannot write until it is decided which day of the week is God's day.

If the majority were to conclude that they have been wrong in honoring Sunday, it might be comparatively easy to discover and to admit to other errors that have been causing disunity.

If very few Sundaykeepers have given the Sabbath much thought, the opposite is true for Sabbathkeepers. The majority of us are forced by circumstances and desire to give Sunday observance considerable thought. Most of us conclude that Sabbathkeeping is God's will and our desire to serve God outweighs our "flock instinct."

Perhaps it is natural for the individual or small group to shy away from the Sabbath on the theory that "everybody" keeps Sunday so Sunday might be right! But if only a sympathetic, large-scale study of the Sabbath could be conducted! If a lot of people were studying the question, wouldn't it be easier for people to open their minds to the subject so that they could really think about it and honestly weigh the pros and cons?

With prayer, anything is possible. If Baptists were to approach their differences in the prayerful attitude of wanting to know God's will concerning these controversial matters, why couldn't we be blessed with Baptist unity?

If we who are Sabbathkeeping Baptists could be shown that we err in our Sabbathkeeping, it would be quite a relief to us.

But however the "day" question and other quarrels are ultimately resolved, I do hope that all Baptists greet your pleas for a "unity" convention with enthusiasm and that Christ's will in this matter will soon be realized.

"In these days of inflated money, the one thing that always keeps its value is the Word of God." — Herbert S. Mekeel.

#### Temperance Proclamation By the Governor of New York

Wise old Ben Franklin said many years ago: "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution."

To be a virtue, temperance must be free and not forced. It is a practice to be desired for people of all ages and conditions and callings. In this as in all other measures for the public health, education is of prime importance and value. Above all, it is essential that its benefits be impressed upon young people. What a person learns properly and thoroughly in his youth can sustain him throughout the years.

NOW, THEREFORE, I, Nelson A. Rockefeller, Governor of the State of New York, do hereby proclaim the week of April 16-22, 1961, as

#### YOUTH TEMPERANCE EDUCATION WEEK

in New York State and I call the attention of parents, teachers, and others in contact with young people to the observance of this week in which the New York State Department of Education will co-operate.

#### People in the News

The Brookfield Courier (April 6) reports that Miss Esther Burdick, daughter of the Rev. and Mrs. Paul S. Burdick, of the Waterford, Conn., Seventh Day Baptist Church, has been appointed executive director of the Onondaga Council of Camp Fire Girls in Syracuse, N. Y. Miss Burdick, prior to this appointment, had been associated with the Grace-New Haven Community Hospital in New Haven, Conn.

The Milton and Milton Junction (Wis.) Courier gives the results of recent village elections in which a rather high percentage of Seventh Day Baptist names appear as incumbents or as newly elected. Milton's president is Walter Sayre; its treasurer, William Burdick; its supervisor, Leland Hulett; its justice of the peace, Edwin Shaw (unopposed); one of its

trustees, Roy Harris. — a considerable group. This may not be a complete list of church-connected officers of town and village and, at this distance, the editor cannot be sure that all those named are now active in our local churches. Even so, it is apparent that college and church-connected men are recognized as willing and able to take civic responsibility.

The White Cloud (Mich.) Eagle continues to feature each week "New Light from Old Lamps," a two-column Bible study on the Uniform Series of International Bible Lessons for Christian Teaching prepared by the Rev. Don A. Sanford, editor of the Helping Hand, and pastor of the local Seventh Day Baptist church. The material is the same as a portion of what appears in the above-mentioned lesson quarterly.

#### NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — Under the heading of "Special Services Held," the Church Chimes carried the following paragraphs:

"You know, the more you put into anything, the more you get out of it! That's the way it was with my putting effort into attending all of the special services and encouraging others to go also!" That was but one of many expressions of gratitude expressed for the services held and for the stimulating messages brought by Pastor Kenneth Smith from Denver, Colorado.

The ten "New Life in Christ" services conducted March 3-5 and 9-12 served vitally in the 8-week witnessing crusade which continues through next week with Church Membership Day on April 8! Our thanks are expressed to the Lord for His bountiful blessings, to Pastor Smith for his help, and to many members and friends of our Christian fellowship for their labors and their loyalty. In any such efforts, man may plant the seeds, but it is God who truly gives the rewarding increase.

Attendance at the meetings continued to increase with the passing of the series, but it has also continued to grow, with a high of 189 on March 25. Average attendance for March was 182 with an additional 15 or 20 kiddies in the nursery.

OUR WORLD MISSION

Statement of the Treasurer, March, 1961

BUDGET RECEIPTS

	Treasurer's		Boards' 6 Mos.		Treasurer's		Boards' 6 Mos.
	Mar.	6 Mos.			Mar.	6 Mos.	
Adams Center	82.50	415.95		Los Angeles			
Albion	22.50	234.06	10.00	Christ's		45.00	
Alfred 1st	601.51	2,356.28	1.50	Lost Creek		807.50	
Alfred 2nd	154.56	886.55		Marlboro	118.31	1,835.47	
Associations and Groups	12.50	125.95	543.43	Memorial Fund		967.19	
Battle Creek	558.45	3,322.25	62.00	Middle Island	20.00	108.00	
Bay Area Fellow.	34.50	34.50		Milton	647.32	3,673.39	90.00
Berlin	30.68	403.86		Milton Junction	88.30	713.78	
Boulder	71.40	218.20	35.00	New Auburn	68.20	213.79	
Brookfield 1st	73.00	283.80		North Loup	305.47	508.37	
Brookfield 2nd		108.80		Nortonville	149.50	748.50	45.00
Buckeye Fellow.		25.00		Old Stone Fort	100.00	108.00	
Buffalo Fellow.		100.00		Paint Rock	64.50	194.50	
Carraway		3.75		Pawcatuck	713.00	2,625.50	5.00
Chicago	49.00	444.00	280.00	Plainfield	232.60	2,196.74	300.00
Daytona Beach	63.00	540.75		Richburg	106.00	418.00	
Denver		97.30	25.00	Ritchie	32.00	117.00	9.00
DeRuyter		230.50		Riverside	549.32	1,705.55	
Dodge Center	65.83	478.32		Roanoke		15.00	
Edinburg		33.34		Rockville	22.70	129.91	
Farina		48.75		Salem		548.00	
Fouke		82.79		Salemville	5.00	123.71	6.00
Hammond		10.00		Schenectady	18.00	114.00	
Hebron 1st	21.00	154.72		Shiloh	453.49	2,807.87	50.00
Hopkinton 1st	128.35	872.25		Texarkana		47.72	
Hopkinton 2nd	11.00	51.00		Verona	80.00	883.48	
Houston		71.92		Walworth	42.50	215.50	
Independence	40.94	746.00		Washington	223.00	223.00	
Individuals	45.00	2,407.62		Washington, People's	6.00	56.00	
Irvington	300.00	1,190.00	400.00	Waterford	87.31	543.78	
Little Genesee		305.28	10.00	White Cloud	50.27	291.10	
Little Rock		12.50		Yonah Mountain		3.75	
Los Angeles		1,035.55	15.00				
					\$6,548.51	\$40,320.64	\$1,886.93

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 491.11
General Conference	741.58
Historical Society	142.42
Ministerial Retirement	818.23
Ministerial Training	803.27
Missionary Society	2,635.53
Tract Society	611.34
Trustees of General Conference	39.29
Women's Society	113.49
World Fellowship and Service	49.12
Special Fund	103.13
	<u>\$6,548.51</u>

SUMMARY

Current annual budget	\$111,295.00
Receipts of six months	42,207.57
Balance needed in six months	69,087.43
Average needed per month	11,514.57
Percentage year elapsed	50%
Percentage budget raised	37.925%

G. E. Parrish,  
Treasurer.

205 Dogwood Trail,  
Battle Creek, Mich.

# The Sabbath Recorder



THE CHILDREN'S ALTAR

Day is done; all play is ended; bedtime is here. Public worship is good and church altars are beautiful, but the soft altar of mother's knee remains forever the cherished spot for well-guided children to express their thankfulness and to pour out their petitions. When this altar loses its place in family life the church and the nation will soon fail to produce potential Christian leadership.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

1961 Session — Amherst, Mass. — August 14-19