**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.

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**SEVENTH DAY BAPTIST GENERAL CONFERENCE**

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

---

**OUR WORLD MISSION**

Statement of the Treasurer, March, 1961

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**BUDGET RECEIPTS**

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**SUMMARY**

- Current annual budget: $111,295.00
- Receipts of six months: $2,407.62
- Balance needed in six months: $69,087.45
- Average needed per month: $11,514.57
- Percentage year elapsed: 59%
- Percentage budget raised: 57.929%

**TREASURER’S DISBURSEMENTS**

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**THE SABBATH RECORDER**

May 1, 1961

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The children's altar is beautiful, it is a place where they can 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.
The Sabbath Recorder
First Issue June 10, 1854

A Magazine for Christian Enlightenment and Instruction

REV. LEON H. MASTBY, Editor

Contributing Editors:

D. BARKER, D.D.
D. BARKER, D.D.

MISSIONS

D. BARKER, D.D.
D. BARKER, D.D.

WOMEN'S WORK

D. BARKER, D.D.
D. BARKER, D.D.

CHRISTIAN EDUCATION

D. BARKER, D.D.
D. BARKER, D.D.

Features:

Sabbath Recorder Plainfield, N. J.

Second Issue

October 10, 1854

Published weekly by the American Sabbath Association, Plainfield, N. J.

TUESDAY, MAY 1, 1961

Vol. 170, No. 18

Whole No. 5,942

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Film Censorship

There needs to be continued concern by every Christian — every Seventh Day Baptist — about the films that are shown in the theatres and on television. Not enough laymen are keeping their minds clear on the great moral issues involved. The producers are astute students of human nature. They know what the people want and are not content to provide programs just for the people of low moral standards or to cater to those of supposedly higher standards. There is more money in programs that will please the sensual and will be tolerated by those who try to engage in only such entertainment as is in keeping with Christian principles.

It is natural that ministerial associations and local councils of churches should periodically give great concern about those motion pictures that debauch and degrade. Ministers feel a responsibility for their flocks. They would like to do something in a united way to curb the evil and to approve the good. Efforts in this direction often seem futile. Even the film rating commissions at the top level of Protestant co-operation cannot do all they would like. Neither can there be complete co-operation between Catholic and Protestant on a definition of morals since church interest and morals are questionably tied together by the former to the detriment of the latter. What is the answer?

The individual Protestant should be his own censor when it comes to viewing films, suggests the director of the National Council of Churches Broadcasting and Film Committee. In a report to the council, Dr. S. Franklin Mack emphasized that no one person or organization can speak for all. "Every man is his own individual conscience," he said, "supports the good programs and films and rejects the inferior." Admitting that some film producers and distributors are often reluctant to let their own children see some of their pictures, Dr. Mack explained the problem of popular demand. "Only the public can control the publishers and producers, the industry leaders tell us. Lack of patronage will kill undesirable films, while a busy box office can put a quality film over the top."

Turning Back Recorder Pages

Ever since Seventh Day Baptist interests began to be served by a weekly periodical the martyrdom of John James has been featured from time to time in the pages of that paper. The leading article in the issue of July 18, 1844 (Vol. I, p. 245) told of the preacher who was hauled down from his pulpit on a Sabbath in the fall of 1661 and was put to death on November 26 of that year. A detailed account of John James' martyrdom and the dispatching of the rev. r. S. Smi was newspaper size with six 2x3-inch columns to the page. The article mentioned above was two quotations in length.

A noteworthy article entitled, "The Martyrdom of John James," appeared in the issue of August 6, 1857. It was the complete accounting from the State Department of the Martyrdom of John James. The article did not grow out of any than an introductory paragraph calling on the readers to meditate on it. The reasons for doing so in 1961 are just as valid as they were in 1857. Space does not permit reprinting of the long article in its entirety but we are printing this week the introduction and part of the defense made by the accused pastor. It is expected that the article will be concluded in the issue of May 8. What is reprinted here should be found also in identical wording in the 48-page book, A Narrative of the Apprehending Commitment, Arrestment, Condemnation, and Execution of John James, a book prepared by eyewitnesses of the trial and published the very next year, 1662 — a very rare book which is in the possession of the Historical Society at Plainfield. It was from this book that the last prayer of John James was copied for the Recorder of April 17.

Armed Forces Day

Many sincere Christians will feel a reluctance to heed the president's proclamation naming the third Sabbath in May Armed Forces Day. It is becoming traditional, and this year the proclamation mentions future years in these words (dated March 18):

"Now, therefore, I, John F. Kennedy, President of the United States of America and Commander in Chief of the armed forces of the United States, do hereby proclaim the third Saturday of May in 1961 and the third Saturday of May in each succeeding year as Armed Forces Day."

The message of the church is not armed force but peace, and one does not need to be a pacifist to have a little uneasiness about the display of instruments of war that usually goes with Armed Forces Day celebration. On the other hand, President Kennedy, pointed out in the reasons for observing the day that the American people need to be informed and need to appreciate the dedication of members of the armed forces. This all should go along with it. If, as the President says, "the survival of our cherished freedoms is dependent in large measure upon the capabilities of our armed forces to discourage totalitarian aggression," then full information should help to implant high national ideals. The day should contribute to that end. We must be trust-worthy and insist that our leaders be the same.

A Tide of Evangelism

Numerous churches have been blessed by special revival or evangelistic meetings. Churches and pastors have been generous in sharing their experiences with the minds of us. Very heavy local responsibilities have been called away, not once but two or three times, to help pastors in nearby or distant places. Meetings have been reported by the churches helped and other reports have been promised for these pages. We cannot mention all such meetings already held or in prospect but reference to a few of them may indicate that there is a rising tide of "New Life" or evangelistic meetings.

The Rev. Kenneth S. Smith accepted an invitation to Riverside, California, to a well-prepared field during the latter part of the winter and as a result showed a record breaking church attendance in the month following his visit. A recent bulletin from Boulder tells of the messages that have been giving in that church. It appears that his home church (Denver)
Executive Secretary
Denominational Committee
Plan Program for Advance

The Planning Committee of General Conference met in the vestry of the Westerly, R. I., Seventh Day Baptist Church on April 20-21. Mrs. R. T. Fetherston, General Conference executive secretary, was elected chairman. Members present were Mrs. LeRoy DeLand, president of the Women's Board, the Rev. Everett T. Harris, corresponding secretary of the Missionary Board, the Rev. Leon Malbry, corresponding secretary of the Tract Board, and the Rev. Rex E. Zwiebel, executive secretary-elect of the General Conference were in attendance at all sessions. Special consultants present at a part of the meeting were the Rev. Fred Cruz, chairman of the Home Field Committee of the Missionary Board and Mr. Loren G. Osborn, president of General Conference. A mutually beneficial review of the present work and future plans of the boards was made. It was announced that the three board secretaries will attend the Ministers Conference in Plainfield in May, each will be present at one or more Association meetings.

Using an outline suggested by Commis sion, a work book is being compiled for help in implementing the Third Year Advance program. The work book and additional materials will be included in a packet for use by the churches.

A presentation of the Third Year Advance plans will be made at Conference in August. Packets will be available for distribution by a representative from each church.

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MEMORY TEXT

The entrance of thy words giveth light; it giveth understanding unto the simple. Psalm 119: 130.

THE SABBATH RECORDER

MAY 1, 1961

The Martyrdom of John James
(From the Sabbath Recorder of August 6, 1857.)

(Considerably abridged)

The following account of the martyrdom of a Pastor of one of the Seventh Day Baptist Churches in Scotland is from the "State Trials," a large number of which were published for the purpose of securing the Denominational Memorials of English history, and are not may be another copy in this country, we republish it entire that it may be preserved for such future use, if necessary, as hereafter required, as a warning to the readers of the Recorder for their meditation, in the hope that the contrast between the circumstances of the two brethren two hundred years ago, and the present may suggest some good resolution:

The Substance of the Indictment

He stood indicted by the name of John James:

"1. For compassing and imagining the death of the King.

"2. For endeavouring to levy war against the King.

"3. For endeavouring a change of the Government. And in this his compassing, imagining, and contriving the King's death, he had maliciously, traitorously, and by instigation of the devil, not having the fear of God before his eyes, declared these absurd fancies. (1.) That the King was a bloody tyrant, a blood-sucker, and blood-thirsty man, and his nobles the same. (2.) That the King and his nobles had shed the blood of the saints at Charing-Cross, and the blood of the Covenanters in Scotland. (3.) That the King was brought in to this end, to fill up the measure of his iniquity; and that the King's cup of iniquity had filled more within this last year than in many years before. (4.) That he had confessed that they had not improved their opportunity when they had power in their hands; and thus he did say it would not be long before they had power again, and then they would improve it better; and that he did bewail the apostacy of the people of God, and say, they had not fought the Lord's battles thoroughly; but when the Lord should give power to them again, and give his work into their hands, that they would do it better. (5.) That the death and destruction of the King drew very near.

"John James' Defensive Speech

He said he had somewhat to say, first, as to the form of the charge, viz., that he had maliciously, wickedly, traitorously, and by the instigation of the devil, not having the fear of God before his eyes, &c. He told them, that in the fear of God he did deny it; and told them he had not a malicious thought against the person of the King, but desired the salvation of his soul, as of his own; that he had not dealt maliciously against the King, neither was instigated thereto by the devil; and that by the goodness of the Lord, what he had done, he had done in the fear of God. Neither could he be judged, as he told them, as a malicious person against the King, in that he never did any publick employment in the nation, either against this King in being, or his father, being a man of no account in the world, having not with a sword this eleven years; and therefore desired they would in their understanding clear him from this charge, as a person malicious against the King. And further, he said, he was a person that could not be supposed to have in his eye any thing of a change in the world in so acting against the King. And did, did, did deny it, as to the form of the charge, whereas it runs, that John James had compassed, imagined, and contrived the death of the King. John James told the court he did not well understand what they meant by compassing the death of the King, as compassing and imaging is only thinking of it; whereas he was capable of enduring the King's death, nor the change of the Government; being a man of a quiet disposition, if he had been a man that had lived upon his calling. And as to those particulars lastly charged upon him, he said he was not guilty of them; he did not say the King was a bloody tyrant, a blood-sucker, a blood-thirsty man; that in the fear of the Lord he did utterly deny; neither did he say any thing tending thereto. He further said, he did not say..."
the King had shed the blood of the saints at Charing-Cross this time twelve months: he did not say, they, when they had power in their hands, would improve it more thoroughly for God; and that we did not fight the Lord's battles thoroughly. And the he was charged with trading for Cromwell: and that power, (that God had so eminently wiped off from the stage) he said he did declare again that he was avowed to it, and did suffer under it in his measure; and told them he did not stand there as Cromwell's advocate. 

The second thing that I shall say, is, what I am in principle, what I am in respect of my religion and judgment, and I shall be brief as to that. I do own the title of a baptized believer, I do own the commandments of Jesus Christ, I do own all the principles in Heb. vi. 1, 2, about the doctrine of faith towards God, and repentance from dead works, the doctrine of baptism, and laying on of hands, the resurrection of the dead, and eternal judgment. These are principles that I desire to have some weak measure been found walking in: I do not own all the principles and doctrines declared in the sixth, as the Hebrews, but I do own the commandments of God, the ten commandments, as they are expressed in the 20th of Exodux. I do here, as before the Lord, testify, I do not say I may yet willingly break the least of those commandments to save my life; I do declare that the rather, because I desire that to do the Lord's holy Sabbath, the Seventh-day of the week to be the Lord's Sabbath; you know the commandment, Remember the Sabbath day, to speak any more to that.

Again, further, in respect of my principle (as that for which I judge I am here this day to suffer) that I do own the Kingdom of our Lord Jesus Christ, (not the visible Kingdom of Jesus Christ here on earth, and I do desire to declare it humbly and in the fear of the Lord, that none of thejudges of kings have the power of all the nations in the world, according to that in Rev. xii. 15, upon the sounding of the seventh trumpet there was a great voice in heaven. The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. More to be said, tho' many more Scriptures might be brought to prove that it is so. It cannot be a spiritual kingdom, the text cannot be allegorical: For there was not yet a test, expressly. The kingdoms of this world, &c. I shall endeavour not to tire you with men; but many may (the Lord knows) to sow sedition, I have it not upon my heart, I hath not been my practice, tho' this be the pretended cause of bringing me hither; but the Lord knows, before whom I stand, and with whom I shall shortly be, that whatever I am accused of, as to matters of fact, I shall declare it as far as God hath a mind, by the words of a dying man, to do their souls good, and I would add a word; I beseech you therefore, brother, consider, though this be the pretended cause, before God. For there's the matter, notwithstanding that several witnesses took the boldness to swear it in court.

I shall not trouble you with much more, only a word to those that have not yet an interest in Jesus, that cannot call God Father, I beseech such to consider, it may be that God hath a mind, by the words of a dying man, to do their souls good, and I would add a word; I beseech you therefore, brother, consider, though this be the pretended cause, before God. For there's the matter, notwithstanding that several witnesses took the boldness to swear it in court.

I shall not trouble you with much more, only a word to those that have not yet an interest in Jesus, that cannot call God Father, I beseech such to consider, it may be that God hath a mind, by the words of a dying man, to do their souls good, and I would add a word; I beseech you therefore, brother, consider, though this be the pretended cause, before God. For there's the matter, notwithstanding that several witnesses took the boldness to swear it in court.
MISSIONS — Soe. Seventh T. Heinr

MISSIONARY Pastors Report

Reports from missionary pastors during the first quarter of 1961 reveal varied and helpful services. Several pastors are looking forward to attending the Ministers Meeting at Plainfield, N. J., May 1-6. The Missionary Board has offered to assist by covering one-half of the cost of railroad travel.

Pastor Leslie Welch of the Ritchie Seventh Day Baptist Church has written, "This quarter together with two weeks in December after coming to Berea have been used largely in getting acquainted and situated in the community. There is still much to be done along this line as the wintry roads were difficult to travel. Definite results are hard to put on paper but we hope to leave a witness to the love of Christ."

Pastor Loyal Hurley writes from Selma­ville of conducting a training class in church membership for young people, of having been selected chairman of a group of ministers organized to co-operate with the school (the Joint Schools for Northern Eldorado) in having been requested to give the baccalaureate sermon for the school. He writes, "Such a service may give our people more recognition in the community. May God use it to advance His truth."

Pastor Kenneth Van Horn of New Albany, Miss., of the prayer meeting held on several evenings. He is presently serving as supply pastor of the First Congregational Church of Bloomer, Wisconsin.

Pastor Theodore Hibbard of Walker, La., tells of the young people of the Hammond church having monthly meetings with the young people of Metairie, alternating the meeting place." He reports that Ralph Hayes of Metairie, who has expressed an interest in becoming one of our ministers, has been coming to Walker once a week to hold meetings. The Whiteacre church has continued Sabbath services for a time because "three families moved away.

Shepherding Pastor Marion Van Horn of Fouke reports, "The Fouke church sponsored the World Day of Prayer program held this year in our church. It was the first such service ever held in our church as a community."

The plan of exchange services between the pastor of the Lost Creek church and Jamaica mission supervisor has seemed to work out to mutual satisfaction and benefit. Pastor Leon Lawton's report of sixteen Sabbaths as pastor at Lost Creek closes with these words, "We give God the praise and glory for His blessing and leading during these weeks as long as they have flown by! He has answered prayers, has prepared the way before, and has led us out in so many ways. We humbly thank Him for His abundant love.

The change in environment, in work schedule, and in climate has been beneficial in many ways. While we have grown to love the work in which we are now engaged, we also look forward to our return to the brethren and work in Jamaica, to carry on the unfinished task."

Pastor Lawton mentions plans to hold special meetings at Lost Creek, April 23-29 and requests prayer "that many may yield themselves to Christ and find His abundant life."

Pastor Duane Davis, acting supervisor of the Jamaica mission field, writes of beginning a prospectivc church membership or "Inquirer's Class," to be held at Crandall High School on Tuesday afternoons for several weeks. By meeting directly after school it is hoped to reach a large group of youth who have made decisions at end trimester meetings and of other occasions but have not joined the church. Headmaster Courtland V. Davis is co-operating with Pastor Davis in this matter.

Pastor Davis writes of how bad it makes him feel to see "the opportunities for outreach here and to think how our Jamaica pastors are tied down with other things, and which meetings and methods to travel. The lay leaders certainly deserve a lot of credit for the good they are doing but there is so much more to be done here.

Pastor Randolph plans to attend the Ministers Meeting at Plainfield, traveling by auto with the Rev. Grover S. Brissie.

Lost Creek Church and Jamaica Mission Exchange

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Stewardship of Time — A Reflection of Your Love

By Wendell and Karen Thornage

We have all been given that precious gift called time to do with as we please, or at least as we please. When there is a job to maintain, a family to feed, and a home to care for, no doubt we probably sometimes wonder whether our time is ours. Often times we ask what we do with our spare time is perhaps the most important.

As Christians we should be willing to give at least a portion of our time to the work of our church, and we should be willing to help others. Of course, nothing spectacular has to be done — just doing everyday little niceties can show our friends and loved ones that we really care; and a hard worker can be very helpful to a growing church. We can use our working time to a greater advantage for God by being good Christians and witnessing for Him. Needless to say, not all of us can devote our entire time to Christ and the work of the church; even the minister, evangelist, and missionary. God did not plan that everyone should do so, but He does desire that we give as much as possible of our talents, money, and time because of our great love for Him.

Through Christ, the Son of God and Savior, we have a wonderful and precious gift of love. As Christ said, "Love ye one another even as I have loved you." When we begin to know and love God, there is something in our hearts about loving our fellow man; and we feel the desire to help him find the right way. Once we have done so, we receive the reward of our kindness and love not only a good friend, but also a warm and wonderful feeling of deep satisfaction. But even this is not all the reward that can be ours. God Himself has reason to be pleased with us, for from the love that He first gave to us, was born in our hearts a love for others. When we give of our time to some useful and good deed, we do it first of all because we love God; second, because we want to give

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Theme for the 1961 Pre-Conference Youth Retreat will be "Seeking Values — Making Decisions." In his first publicity release, the Rev. David S. Clarke of Boulder, Colo., who will direct the retreat, reveals that he has a topnotch program in store for those who journey to Laure Park at Northampton, Mass.

At the heart of the program will be four simultaneous discussion groups: Youth Fellowship, led by Miss Janet Van Horn of Penrith, Ark.; Vocations; Personal Christian Living; and Churchmanship. A unique feature of the retreat will be the setting up of a hypothetical Seventh Day Baptist mission on the camp grounds. The campers will be divided into four groups: "Missionary Board," "Missionaries," "Natives," and "Native Government." The Rev. Eugene N. Fatato of little Genesea, N. Y., will be one of the leaders of this interesting phase of the Pre-Con program. Other key people on the staff include Gary Cox of Boulder, Colo., who will lead music for the second consecutive year, and his wife, Myrna, who will be a counselor for the girls. It is also hoped that Dr. and Mrs. Victor Burdick will be included on the staff.

Director Clarke's schedule is packed with an interesting blend of worship, study, play, and all the other elements that make up a top-flight camping experience. Our Seventh Day Baptist youth from coast to coast won't want to miss it, August 9-13, just preceding General Conference.

Quarterly Board Meeting

Twenty-four directors of the Seventh Day Baptist Board of Christian Education were in attendance at the quarterly meeting April 16, 1961. The executive secretary, Mr. Harley D. Bond, was present.

Reports were received from all of the standing committees showing a vast volume of work being done. It was announced that the manuscript for the Church Membership Manual was back to the board committee after being thoroughly edited by Mrs. Edward Parker of the Plainfield church. It is our hope that the book will be ready for presentation at General Conference in August.

It was voted that as of March 1962, the subscription rates for the Sabbath Recorder be $1.00 per subscription for group orders and $1.50 for single copy orders.

To fill the gap in membership of the directors of the board, Dr. H. O. Burdick was unanimously elected. We are happy to have Dr. Burdick working with us again. He has served the board in several capacities for many years, and it is felt that his counsel is invaluable.

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entering. Near the doors on either side in back of the side pews was a long, low wood-burning stove of a type that the editor had almost forgotten. There was something about the warmth of that church building that was doubly satisfying to guests and regular worshipers. Other types of heat satisfy but one sense—feeling. They are adequate, convenient, modern, and expensive. These wood stoves appeal to all. Almost the full range of age is represented, and a scattering of young people and children give hope for the future.

What of the service itself? It is well ordered and dignified, with numerous places where the piano and the congregation provide worshipful responses. At one point we briefly break down, intentionally or otherwise. The guest speaker is introduced by his first name. Informality characterizes the taking of the offering and the beginning of the message. We remind ourselves that the church is the people and that the high point of a Seventh-day Baptist service is the message from the Word of God couched in terms designed to apply to the hearts and lives of those in the pews. Whether in the busy city or in the open country men's spiritual needs are much the same.

"The wicked shall be turned into hell, and all their inventions that forget God" (Psalm 9: 17).

Southwestern Association

Southwestern Association will be held with the Fouke church June 8 through 11. H. E. DeLand of the Metairie church, vice-president, will be in charge of the program.

Camp MILES for youth of the Southwestern Association will be held at Chemin-A-Haut Baptist on June 12 to 18. The theme is to be, "What shall I do with my life?" The staff will include the youth field worker, Janet Van Horn, Austa Coalwell, Pastor Charles Swing, Pastor Marion Van Horn, and others.

Christ Answers My Prayer
May I Live Ever Steadfast

STEWARDSHIP OF TIME
(Continued from page 9)

the benefit of some talent or knowledge to others; and third, because we ourselves want satisfaction.

"Love-Give-Receive" should be the "do" words of each Christian. If we love one another enough to give to one another, we shall receive in return an even greater love from our God. We must also remember that no matter what we do for the church or for others, we should first turn to Christ for help and guidance. Prayer in itself is a way of confirming our love and confidence in our heavenly Father. We are not alone, but we receive from God. We must also remember that no matter what we do for the church or for others, we should first turn to Christ for help and guidance. Prayer in itself is a way of confirming our love and confidence in our heavenly Father, and the giving of our time is a way of confirming our love.

"First of all we think of relationship which we have with our families. A Christian home will be one in which the principle of freedom - freedom in an unpredictable world - is always carefully guarded. A Christian home plans for a way of confirming our love to one another, we do for the church and others. And third, because we ourselves want satisfaction.

"And if we often fail to grant real freedom — to be themselves and to do what they want — to the adults in our families, how much more often we violate the freedom of our children. This raises some real dilemmas, of course. Our home is our personal domain, our freedom. We must enforce firm limits. One of the most common ways of robbing a child of his freedom is to be inconsistent in our demands. If he is allowed to do one thing today and spanked for the same thing tomorrow, he is certain to be confused. There is no way to establish freedom until we do not need to set clear and firm limits to the child's actions, and then let him alone as long as he does not overstep those limits. The play pen is an excellent illustration of this. It limits the baby, yet it gives him freedom to play, explore, and grow within its sheltering rails."

"The challenge for our children is to expand the boundaries as fast as possible. It is hard for all of us to realize that our 'little ones' are growing up, but they always do. Many a family struggle arises from our natural tendency to impose high standards of self-control on our three- to four-year-olds. Many of the critical problems of adolescence will be lesseren if parents were wise enough to give increasing evidence of responsibility."

"The basis of a free society and a free world are responsible individuals who are able to handle their responsibilities to their best — perhaps only — be learned in the home."

"Where the spirit of the Lord is, there is freedom" (2 Cor. 3: 17).
ECUMENICAL NEWS

Communism and Television Resolutions

The National Association of Evangelicals in concluding the annual convention at Grand Rapids, April 14, voted overwhelmingly in support of governmental investigatory functions necessary for national security, with the qualification that "such functions must, however, be in accord with due procedures and must be limited and conducted in such a way that individual rights will not be unconstitutionally overridden."

Without naming the controversial film, "Operation Abolition," the delegates said in the resolution that "the national security, faced by forces which would destroy our constitutional form of government, requires the distribution of factual information about the nature of the communist threat. Whether distributed by governmental or non-governmental agencies, the value of such information will be determined by its correspondence to the facts and by its constructive attitude in which the facts are presented."

The NAE also asked for strict enforcement of the Code of Ethics of the radio and television industry, to eliminate all immoral or obscene shows which portray depravity or lack of virtue and which contain lewd, obscene, profane, and libelous language, and all shows which represent excessive violence bordering on sadism.

The association numbers two million in membership through its 38 constituent denominations. It is the second largest Protestant co-operative body in the United States.

The Women's Fellowship of the NAE charged in their resolution that American churches have not been doing an adequate job of educating young persons concerning the dangers surrounding the use of alcoholic beverages. They pointed out their position that total abstinence is one of the hallmarks of evangelical Christian ethics, and that churches should be active in campaigns to discourage the custom of moderate drinking.

The women's group also launched a campaign calling for letters to be written to Congressmen urging "the discontinuance of lavish appropriations allowed for the serving of alcoholic beverages at the conferences of foreign affairs and in other diplomatic circles."

Pastoral Changes Expected

S. Kenneth Davis, son of Mr. and Mrs. Courtland V. Davis, who is student assis­tant pastor at Alfred, N. Y., has accepted a call to the Hardyville, Fla., church, with pastoral duties beginning early next fall. It is hoped that with adequate financial support he can do much in the next few years to strengthen that church to the point where it will no longer require mission funds to maintain its program.

J. Paul Green, pastor of the Alfred Station, N. Y., church has accepted a call to the Marlboro, N. J., church to fill the vacancy that will exist there when Pastor Paul Osborn undertakes the city-pastor evangelist work at Little Rock, Ark., under the sponsorship of the Missionary Board and the local church. He does not expect to move to Marlboro until the first of December. It is expected that Edward Sutton, a ministerial student at Salem College, will serve the church during the summer and provide much-needed leadership in the strong Vacation Bible School and camp programs of the co-operating South Jersey churches.

The North Loup, Neb., church has called the Rev. David S. Clarke from his present pastorate at Boulder, Colo., to replace Munor Soper who recently an­nounced his resignation.

It is also reported that the Rev. A. Addison Appel, who has been serving for several years at First and Second Brookfield, N. Y., churches has accepted a call to Parma, Ill., the church he left to undertake the work there in the spring of 1958.

Vacancies are created and vacancies filled as pastors accept new fields of labor. It is the prayer of denominational leaders and those charged with planning for effective outreach at home and abroad that all of the pastoral changes due to the opening of new fields will prove to be of the Lord and not of men.

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NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — At the regular church business meeting held April 2 Pastor Davis was given a rising vote of thanks for his work among us during the past seven years. It was voted that his resignation as pastor be accepted with regret and that he be asked to continue through July, when the church would send him to Conference and also giving him his regular two weeks' vacation. The pastor was given to answer his question con­cerning staying through August at the adjourned meeting on April 16.

The following excerpts from the pastor's quarterly report picture some of the out­reach efforts of the pastor and the church.

In an endeavor to renew the spiritual life of the church and surrounding community, six Wednesday evening cottage prayer services were held January 4 through February 8. Three of these services were held in homes of non-members. The average attendance was fifteen with the highest attendance being 20.

One hundred fifty-seven pastoral calls were made during the quarter. Out of this number, 26 were made on non-attending members, 22 on sick and shut-ins, and 20 on regular members. Out of the total number of calls, 45, or nearly one-fourth, were made on non-members including the unchurched and the unsaved. Individual Bible studies on the meaning of the Christian way of life, including the Sabbath, were presented to ten attending members, 22 on sick and shut-ins, and 20 on regular members. The average attendance was fifteen with the highest attendance being 20.

About three letters a day were written during the 78 weekdays of the quarter. Of this number, some 25 went to nonresi­dent members, some 15 to members to answer inquiries regarding Seventh Day Baptists, and the rest were routine business for church or denomination. Two hundred specific announcements regarding the candlelight service, the sacred cantata, the Baptismal service and Resurrection Sabbath service were mailed to interested members and friends of the church. Some fruit was born, inasmuch as the church, including the balcony and choirloft was nearly full for "The Seven Last Words," a sacred cantata given by the Central High School.

Six discipleship training classes for youth were held by the pastor on Sabbath afternoon in March and April. An average of eleven youth participated in the course. The highest attendance on two occasions was 13. The course will con­tinue through the fall. Eight, or one-half, of the thirteen have accepted Christ; three renewed their covenant, and four expressed desire for baptism. We continue to pray that others inside and outside the class, who are active in the church, and yet have not been baptized, will make their public confession of Christ and unite with the church.

TEXARKANA, ARK. — Baptism was administered in the Texarkana church at the close of the service April 13. Those receiving baptism were Irving and Emma Seager of the Little Rock church, and Pat Cupp of the Texarkana church. The Texarkana church expected to receive new members and have a ceremony for dedication of babies on April 22.

FOULKE, ARK. — The Foulke church has been holding evangelinegic services April 16 to 22 with the Rev. Leland Davis, pastor of the Battle Creek, Mich., church, presenting the messages.

SILHOU, N. J. — Attendance ran high for the whole weekend of Easter Sabbath. On Friday evening there were 171. The morning Sabbath service was main­ained for Sabbath School. The usual attendance on Sabbath eve may be at­tributed to the program presented by the senior choir, a program entitled, "The Easter Gospel According to St. John." The Sabbath morning service did not feature extra music. Pastor Band's sermon was on "The Triumph of the Empty Tomb."

SABBATH SCHOOL LESSON

for May 13, 1961

Discipline in the Home


MAY 1, 1961
Cubchev.-A daughter, thy present to Mr. and Mrs. Ronald Brooks of Alton, Ill. Mrs. Brooks is the daughter of Mr. and Mrs. Carlos McSparron.

Hanna.-A daughter, Susan, was born February 19, 1961, to Mr. and Mrs. Robert S. Hanna, 3619 Загнап, Houston 24, Texas. 

Harris.-A son, Thomas Leete, to James and Nancy (Leete) Harris of 74 Auburn St., Cranston, R. I., on April 8, 1961.

Stillman.-A son, Benjamin Shaw, to Joyce (McWilliam) and George Stillman of 1837 Marshall, Houston 6, Texas, on March 30, 1961.

Vulchev.-A son, Peter, to Mary (Fisher) and Ned Vulchev, Rt. 1, Box 175, Sanaway, Wash., on December 16, 1961.

Burdick.-Henry Frank, a resident of Connecticut until 1947 and who lived at Ormond Beach, Fla., died at his home March 27, 1961.

On February 10, 1936, he was married to Julia Wells, also of Connecticut, who preceded him in death at a nursing home in DeLand, Fla., January 15 of this year.

Graveside service were conducted by the Rev. O. B. Bond on April 1 at Woodland Cemetery, Port Orange, Fla., with Woodward-Lowther Undertakers of Ormond Beach in charge.

— Written by H. L. P. by request.

Hallenbeck.—Bertha Elizabeth, daughter of Daniel B. and Catherine Elizabeth Langworthy, was born in Alfred, N. Y., December 11, 1876, and died at Loudonville, N. Y., March 21, 1961.

She was baptized and united with the Alfred Seventh-day Baptist Church on April 12, 1890. She was married to Clarence H. Hallenbeck, August 5, 1900, by the Rev. Lester C. Randolph. Her husband died in 1936. She is survived by two sons and three daughters: Robert L. of Peckskill, N. Y.; Donald E. of Loudonville, N. Y.; Elizabeth (Mrs. Charles) Riley of Snyder, N. Y.; Rosalyn (Mrs. Herbert) Monroe of Rochester, N. Y.; and Jean (Mrs. Robert) Carolann (Mrs. E. F.) Hildebrand of Alfred, N. Y.; and fourteen grandchildren.

Mrs. Hallenbeck was educated in Alfred and taught nearby as well as in schools in Harrison and Cornwall-on-Hudson, N. Y. Memorial services were conducted by the Rev. Richard D. Hunter and the Rev. Fred Tinkoff at the Babcock Funeral Home, Ravena, N. Y. Services were also held at the Alfred church, with the Rev. Albert N. Rogers, and her pastor, the Rev. Hurley S. Warren officiating. Internment was in Alfred Rural Cemetery. — H. S. W.

Kenyon.—Mae Catherine, the daughter of Christina and John B. Henry, was born March 8, 1867, at Walkerton, Indiana, and died October 14, 1960, at Los Angeles. In 1878 she journeyed with three brothers and sisters to Nortonville, Kan., by covered wagon. She was married February 19, 1883, to Frank Clark Kenyon. To this union were born two sons, Ernest and Orla. They moved to De Buer, N. Y., in the spring of 1914 to farm. There they were active members of the Seventh-day Baptist church. After the death of Mr. Kenyon in 1932, she went to Detroit, Mich., to be with her son Ernest. In 1936 she came to live in Los Angeles where she became active in the Seventh-day Baptist church.

Survivors are: her brother Elsworth Henry; a sister, Clara Landrum; and a son Orla; 6 grandchildren and 12 great-grandchildren.

Funeral services were held at the Utter-McKinley Wilshire Chapel in Los Angeles with her pastor, the Rev. Francis D. Saunders officiating. Place of internment was Nortonville, Kan.

BERNARD D. S.