When Compromise is Good

By T. B. Maston

"Compromise" is considered a nasty word by some people. They contend that it reveals a lack of conviction, courage and character.

Many times in a democracy, political or religious, no decision can or will be reached without some compromise. An individual or a group, small or large, that is unwilling to compromise or make adjustments will frequently unnecessarily slow down the decision making process or even make it impossible to arrive at a decision.

An unwillingness to compromise may also disrupt or destroy the fellowship in a group. On the other hand, if the fellowship in the church or religious group is to be maintained on the highest level, all of the compromise or adjustment must not be made by one individual or by those representing one particular position. There must be a willingness on the part of all "to give a little in order to gain a little." Compromise does not do any serious damage to the integrity of an individual or a group so long as the end attained is greater or more significant than the sacrifice that was made. This is particularly true when the end could not have been attained without the compromise.

For compromise to be most effective and least damaging there must be enough maturity by the individual or the group to distinguish between the essential and the nonessential. There can properly be more of a readiness to compromise on the latter than the former. There are limits to how far an individual or a group can go in compromising on essentials and still maintain his or its integrity.

There may come a time, for example, when the individual will have to take a stand even if he has to stand alone. When he reaches the limits of his accommodation, if the majority votes against him he should accept the decision graciously. He should beware of a martyr complex, of a self-righteous spirit, or of an attitude of superior enlightenment. After all, there is at least a possibility that he may be wrong. At least he should react in such a way as to strengthen rather than weaken the fellowship of the group: church, association, or convention. He should trust the future for his vindication.

An important case will come before the Supreme Court at its next session that may affect every church in the United States. The court has agreed to rule on the constitutionality of exempting church property from taxes.

The case was brought before the court by the action of a New York lawyer, Frederick Walz, who owns a 22-by-29 foot parcel of land on Staten Island that is taxed $5.24 a year, according to an article which appeared in the New York Times.

The lawyer brought suit because he contends that tax exemption by churches increases his own property taxes and thus forces him to support churches.

The property is between the backyards of two other properties, contains no buildings, has no access to any street, and is assessed at $100. Mr. Walz purchased the property in June 1967 — the month he began to press the tax case. None of the property owners near the plot of land said they knew Mr. Walz or had ever heard of him.

Supreme Court To Rule on Church Tax Exemption

SEVENTH DAY BAPTIST GENERAL CONFERENCE
168th Anniversary, 157th Session at Nyack, N. Y.
The Sabbath Recorder
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Rev. George B. Utter 1860-1872 Rev. Herbert C. Van Horn 1931-1945
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Rev. L. M. Maltby, present editor

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CONTRIBUTOR INFORMATION
Rev. Albert N. Rogers formerly pastor and theological seminary dean is now working full-time with the Seventh Day Baptist Historical Society of which he is president.

Rev. Willard D. Burdick, deceased, was pastor of several churches, Conference president and field representative for the Tract Society.

KarL G. Stillman, financial advisor, treasurer of the Missionary Society, has also a keen interest in Seventh Day Baptist history.

Loren G. Osborn, newspaper advertising executive in New Hampshire, is president of the Missionary Society.

THE SABBATH RECORDER

Taking a Look at Ourselves
The age of a periodical such as the Sabbath Recorder does not show like the age of the people who serve on the editorial staff or read it throughout their life span. The weight of years does not hang heavy, for the material within its covers is new every week and much of it, dealing as it does with the Word of God and the continuing problems of the Christian life, is ageless.

One of the evidences of age and length of service is the accumulation of bound volumes. The editor's office is not big enough to hold on its bookshelves all the volumes of the Sabbath Recorder (although they are all available in the building for reference). The bound volumes in the working office cover about sixty years. If stacked on the floor they would make a little tower of books over sixteen feet high. The work of the present editor by comparison is insignificant. The volumes produced under his sixteen years of editing stack up to only about two and a half feet. The Sabbath Recorder is not just the normal sixteen pages per week of reading material; it is also the accumulation so far of 6,360 weekly issues, which is quite a number. The size and the number of pages has changed considerably up until recent years, when it has remained fairly constant in spite of mounting costs.

The possibility for our publication to remain alive while so many others have failed lies largely in the loyalty of past and present Seventh Day Baptists. Were it not for the willingness of our people to subsidize extensively the weekly that does so much for the cause the Sabbath Recorder would have long since ceased to exist—and in all probability there would have been a sharp decline in membership because of its ceasing to serve.

At the time of the centennial issue in 1944 the printing cost of the Sabbath Recorder was budgeted at $6,000. At the present time it is budgeted at nearly $20,000, not including special issues. The subscription price then was $2.50 now only $4. Costs other than printing have advanced somewhat as wages have crept up with the changing economy. With
costs more than three times what they were at our 100th anniversary and subscription prices doubled it is evident that the benefits of these publications are not paid directly by the subscribers. However, the income from subscriptions was estimated at $4,600, compared with $2,500 in 1944. The number of subscribers is approximately the same even though the potential number has never been larger.

Church membership in 1944 was listed as 6,428, now 5,623. Thus in the past twenty-five years the denominational weekly has attracted a much larger proportion of Seventh Day Baptists as subscribers. It would appear that when the membership grows the Sabbath Recorder, by present tendencies, may more than double the number of subscribers. However, the income from subscription prices not even doubled it is estimated at $4,600.

How bright is the future? The familiar question is often asked. We stand at a new juncture of history this summer. Things seem to be in a different relation to each other—in some respects a thrilling relation. From the earliest times men have looked speculatively and lovingly at the largest heavenly body other than the blazing sun. Now two men have climbed to nearly $20,000. It has been true. We have held the primary editorial costs to a figure just a little higher than sixteen years ago. Now has the Tract Society, which publishes the Sabbath Recorder, been able to make the periodical available at so little extra cost? By devoting more of its investment income to this enterprise and drawing more heavily on the denominational gifts of our people through the Our World Mission gift.

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"May the Candles Burn Brightly!"
Reminiscence by a former editor
K. Duane Hurley
President, Salem College

The Sabbath Recorder is eligible to put 125 candles on its birthday cake. Not many publications boast such a long and illustrious—life.

Through the years, the Sabbath Recorder has served as an important communication medium among Seventh Day Baptists. In addition, it has been a powerful means of disseminating to the world not only information about the denomination but the gospel message. Who knows how many converts have been made? How many church members have strengthened in the faith? How many people have just at the right time in the right way? One thing is sure: the printed word has power. "The pen is mightier than the sword."

Those of us who have had the privilege of editing the pen, the editor pen may have been tamed by comparison, I did try to put some "color and excitement" into the Sabbath Recorder. This effort was probably the keynote of my editorship just as all editors have made some special emphasis. My desire was to "brighten" the format with attention-getting headlines, balanced page make-up, full utilization of pictures, and the introduction of special features such as "The Old Timer's Tales" and the Open Forum.

It seemed to me then—and it still does—that the Sabbath Recorder should provide an opportunity for the various conscientious viewpoints among our diverse membership to be expressed. In this and the obvious ways, the Sabbath Recorder can continue to be a major communication link "from Cal y Rhody, the state whence our forefathers came." During the next 125 years, there is no reason why the Sabbath Recorder should not continue to enjoy a prominent and influential place not only in Seventh Day Baptist homes but in the total Christian community.

One of the things which impressed me most during my editorship was the response to the Sabbath Recorder in all quarters of the religious press. Society at large is impressed by the substantial quality of the Seventh Day Baptist witness through the years.

As president of Salem College I continue to have opportunity day by day to recount the history of the denomination and to explain the principles for which we stand. Never have I failed to get a favorable response, and where people have had contact with Seventh Day Baptists the comment is always the same: "They are the finest people anywhere!"

We have no reason to be apologetic or reticent about proclaiming the truth as perpetuated by Seventh Day Baptists. As we sing "happy birthday" to our publication, let's take new courage and generate new enthusiasm. Instead of being "rubbernecked" out, as is the custom at birthday parties, let's take a deep breath preliminary to strong, aggressive action and make a fervent wish that the light of our denomination may continue to burn brightly through all the days to come.

Conference President Optimistic of Future

I would like to take this opportunity to say the Seventh Day Baptists that it has been a privilege and a personal blessing to serve as the president of our General Conference for the year of 1968-69. It has been to visit with you through the pages of the Sabbath Recorder, a publication that for 125 years has kept Seventh Day Baptists informed of denominational interests and in a very personal way. In some ways it has been just like a letter from home. It has been a personal pleasure to have readers of the Sabbath Recorder say on several occasions how much they appreciated the publication and certain particular articles, including the articles from the president.

As I complete this year of service to the denomination I want you to know that God has blessed in many ways. It was through this experience that God led me to a personal relationship with the Holy Spirit. It was through the experiences of this year that I discovered that God had a plan for my life. I shall forever be grateful to Him.

I believe that God has a plan for Seventh Day Baptists. In times when conditions around us appear to be far from bright, I would like to sound a note of optimism. In my travels to many of our churches this past year I have observed a working of the Holy Spirit especially among the youth and young adults. I have seen evidences of a desire to know Him and to make Him known. I have witnessed Seventh Day Baptists who are intent on winning others to Christ. They are intent on putting Christ first and then the Sabbath, which becomes important when we really know Him.

I am particularly happy for the way that Seventh Day Baptists have supported me in the program to become more "Sensitive in His Service." I believe that we have become more sensitive because we have prayed and worked to this end.

I shall cherish the friendships that I have made through the pages of this publication as well as through the personal contacts that have been made through the year.

I would commend to you your new president. I know him to be a man of God with a zeal to serve Him. I know that you will uphold him with your prayers and a willingness to serve just as you have upheld me through this wonderful year of service to the Lord.

—Leland W. Bond
Communication and the Sabbath Fellowship
The Sabbath Recorder Through the Years
By Albert N. Rogers

The late Herbert N. Wheeler, who was a lecturer for the U. S. Bureau of Forestry, wrote in the 1944 centennial issue of the Sabbath Recorder of his eagerness as a child growing up in rural Kansas to go to Sunday school and get the weekly copy of the Recorder that came to their home. Eighty years afterward in his retirement he was still grateful for its reports, denominational news, sermons, even for its marriage and death notices.

"In many homes the pages of the early Recorder were read by candlelight and even by the flickering light of a rag wick, twisted and submerged in a saucer of lard or tallow," observed Herbert C. Van Horn, editor of the centennial issue. "Sod houses, lonely cabins in the mountains or on the plains, busy village homes and bright city apartments have been made friendly and glowing by the Recorder. Indeed those who still have articles are often as nostalgic about discarding old Recorders as they are about a worn-Out Bible, because these are symbols of the fellowship and truth of their Christian experience. And more than once possession of a copy of the Recorder has been a means of identification between erstwhile strangers.

A history of the American Sabbath Tract Society in Volume II, Seventh Day Baptists in Europe and America, tells how and by whom the institution was tested at different times, and how Seventh Day Baptists in Schenectady, N. Y., felt that a medium of communication among widely scattered churches and people would strengthen them. The stock company they organized to publish the Missionary Magazine, at first, failed for lack of support. The Protestant Sentinel at Homer, N. Y., and the Seventh Day Baptist Register at De Ruyter, N. Y., also failed; but the conviction finally established itself in New York City in 1844 through eleven men who promised to see it on its feet. Four years later a publishing society was organized to buy the paper from the first editor, the Rev. George B. Utter, and his colleagues, but Utter lost out and sold the paper back to Utter who moved it to Westerly, R. I. In 1872 when the Tract Society had grown stronger the Recorder was purchased for about $6,000 by Rev. R. N., where it was published until 1895. Then on recommendation of General Conference it was moved to Plainfield, N. J., its home since that time. Other publications and church extension work of the Tract Society across the country and overseas can be only noted here, but without doubt the most influential and circulation of the Recorder.

A. H. Lewis, our most influential writer and leader in Sabbath promotion, was editor of the Recorder from 1898 to 1907 and its pages were one of his platforms. Theodore L. Gardiner who succeeded him did more than anyone else to rally support for the denominational building at Plainfield, and he lived to see it dedicated in 1929 as the home of various Seventh Day Baptist agencies. During World War I the names of men serving in the armed forces, totalling 431, were published regularly and each issue was opened fearfully lest some friend be listed as a casualty. In the difficult post-war years it was natural for the Tract Society to share its secretary, Edwin B. Shaw, with the Missionary Society, establishing precedent for more recent coordination through the Planning Committee and the office of the general secretary of Conference.

The tiny and isolated group of Seventh Day Baptists that lived at Calhan, Colo., in the eighties held debates and declamation contests on vital issues of the day in their schools, and the Recorder published regular reports on missionary activities in China, which they supported heroically. Their primary source of current information for these was the Recorder. Our primary source today for denominational news and editorial comment, as well as of considerable material for general thought and culture, is the same. One college professor said that a respectable Ph.D. dissertation could be written on several subjects from the Recorder files. The Recorder's editors through a century and a quarter and appropriately listed in this celebration of the anniversary issue. It would be equally appropriate if space were allotted to list those who contributed content to the publication through certain periods. The editors guided the policy of the publication and wrote the editorials while the contributors gave much color and charm. The Children's Page edited for many years by Mızaph S. Greene with its letters to and from child readers, the Denominational Hook-Up conceived by Herbert C. Van Horn out of his vast transcontinental acquaintance when transcontinental radio programs were new and exciting, and the writings of Lois R. Fay Powell each added something distinctive. Missionaries' letters afford a vivid account of both the Christian enterprise and social development in other countries. Lucy M. Carpenter, wife of one of our first missionaries to China sent to the Recorder a poignant poem she had written to the ship "Houqua" and its captain after their voyage, the manuscript of which is now in the Seventh Day Baptist Historical Society museum. It expresses her loneliness and hopes, and the cost of Christ's service in such a place in 1847.

Reports of local church activities and the tours of home missionary pastors, both with the missionaries, ministers, are an exciting and the vitality and deep concerns of people in a thousand places.

We should also pay our debt of appreciation to the officers of the Tract Board who through the years have fostered the Recorder, paid its expenses and employed its personnel. Subsidy by General Conference has always been necessary and sometimes this has seemed heavy. But hours and hours of thought and effort are donated or a much larger subsidy would be required. The presidents of the Tract Board and their associates through the years have been consecrated men and women trying to do their best to meet the needs of the denomination and the objectives of its weekly.

God has spoken historically through Jesus Christ, through law and covenant, and His Word. In some very real sense the Sabbath Recorder is for us an expression of all of these.

Congratulations
From the Evangelical Press Association
At a time when new magazines are springing forth and old ones are struggling to survive, it is gratifying to note the editorial stability of a Christian periodical.

The Evangelical Press Association congratulates the editors of the Sabbath Recorder on the occasion of its 125th publication anniversary.

The magazine has ministered to at least three generations and outlasted its editors. May the Lord be pleased to keep strong this editorial voice for Christ and His Kingdom.

Norman Rohrer
Executive Secretary

From the Baptist Joint Committee on Public Affairs
Leon Maltby, Editor
The Sabbath Recorder
Dear Brother Maltby,

The occasion of the 125th anniversary of the Recorder being currently celebrated by Seventh Day Baptists is an event which we are pleased to note.

The Baptist Joint Committee on Public Affairs is appreciative of the continuing and faithful participation of Seventh Day Baptists. We are grateful for the caliber of the men of faith and perception who have been selected to represent Seventh Day Baptists in the deliberations of the Baptist Joint Committee.

We salute you, a valid and vital segment of the broad spectrum of the Baptist movement in the continental United States. We pray that the relationships of Baptists through the Baptist Joint Committee may continue to be meaningful and mutually beneficial in the years to come.

James M. Sapp, Director
Correlation Services
A Review of Articles in the First Issue of the Sabbath Recorder
By Rev. Willard D. Burdick

A glance at the pages of that old Recorder reminds us that the editor, Rev. George B. Utter, planned the paper when condensed in the littleness of the early days, quite different from what they are now—but that he planned wisely. The territory of the United States was much smaller than it is now; slavery existed in several of the states; travel was slow; newspapers were not numerous; and denominational, national, and world news traveled slowly. In 1844 there were but three of our present Seventh Day Baptist churches west of New York State—Jackson Center, Ohio, Milton, Wis., both organized in 1840; and Albion, Wis., organized in 1843.

The most interesting article in the paper, I believe, is the "Introductory" by the editor, covering the first column on page two. The quotations that make from this article cannot adequately convey the plan and spirit of the article. The first lines are these: "In presenting the plan and spirit of the article, we shall endeavor to speak consistently with that grand maxim, 'The Bible only is the religion of Protestants.' "Two objects, connected with the people for whose especial benefit our paper has been established, will be constantly before us. Our first object will be, to promote vital piety, in connection with united and vigorous benevolent action, among the people themselves. ... It shall be our aim, then, to exert an influence in favor of joining the two, and leading men, while they 'keep the commandments of God,' to honor also 'the faith of Jesus.' Our second object will be to show the reasons why the Seventh Day Baptists occupy their present position in regard to other denominations, and the bearing of the common view respecting the change of the Sabbath upon the influence of that institution. With a full conviction, that by forsaking the day which God has established, men have been led lightly to neglect the duties of the institution; we shall from time to time speak freely of our reasons for believing that a return to the observance of the seventh day of the week is the only means of securing fully the designs of the Sabbath. We cannot think that this is a question of words merely, but must think that it is a question vital to the best interests of an institution which has exerted, and must continue to exert, a most important influence upon the destinies of man. And we shall endeavor, by presenting the history of the Sabbath in the different discussions which it has undergone, the reasons of those discussions..." (Continued on page 25)

How We Do It
Producing the Sabbath Recorder in 1869

Not long before this 125th year of publication there were some changes in the working force and the general procedure in the publishing house of the American Sabbath Tract Society—changes that could well be called consolidation. The once successful plan of doing commercial printing to equip and man a printing shop capable of efficiently printing the Sabbath Recorder and other denominational literature had to be dropped because the commercial work had become a liability rather than an asset. The publishing house returned to its original single purpose and pared down its force to that which was needed for denominational work. Taking advantage of the good equipment on hand and purchasing more that was suited to the need it has been possible to operate efficiently. In this 125th year the new procedures are well established and running smoothly.

The numerous and diversified procedures involved in getting the Sabbath Recorder into the mail every Friday have not changed. There are not many short cuts. There is no cutting, typesetting, proofreading, hand composition, printing, folding and mailing are some of the processes that are constant each week and are carried out efficiently by our loyal workers without a paid manager (the Rev. Alton L. Wheeler is the acting manager). Believing in the importance of our work a number of people go beyond the call of duty giving extra hours. Mr. Poulin takes over the galley of type; makes up the pages according to the dummy provided by the editor's office, locks up the printing forms, and prints the issue. This is normally completed on the Wednesday preceding the Monday date of issue. He then takes a little time on Thursday for folding and trimming. When the papers are ready to mail on Friday, he completes the weekly cycle by transporting the mailbags to the post office. In his spare time, with occasional help from former regular employees, he does all the other work of similar nature for the other publications.

There are others whose time of service in office and shop has been long and faithful. Etta North O'Connor, who is known personally by most of our subscribers, has been able to handle the necessary office tasks. There are others whose time of service has spanned the years. Glady's Wooden Poulin, wife of Mr. Poulin. Her work as clerical assistant to the editor goes back of the sixteen years the present editor has been at his desk. She also does the office work of the Memorial Fund afternoons. For this is a reprint from the centennial issue with a few short paragraphs omitted.

THE SABBATH RECORDER
From a Lone-Sabbathkeeper

Dear Recorder friends:

Just a note to enclose with my check to express appreciation for the Recorder and for all the staff who make it possible. I am glad for this means of keeping in touch with denominational affairs and many friends across the country.

Betty Rood Galt
Salt Lake City, Utah

THE SABBATH RECORDER

S. D. B. World Federation Takes Shape

By Loren G. Osborn, President

When the Sabbath Recorder noted its 120th anniversary publication, the seeds for a worldwide fellowship of Seventh Day Baptists were planted. That was five years ago in sessions of a group representing the Baptist Communion in several nations—CoWoCo it was called.

Now, on the occasion of the Recorder's 125th anniversary issue, the seeds of CoWoCo are sprouting into a viable organization known as the Seventh Day Baptist World Federation.

To provide, promote, stimulate and coordinate are the keywords in the Constitution of the Federation as it was adopted at that historic session of CoWoCo. The results, slow to become apparent, but real all the same, have been increasingly encouraging. Based on the original plans worked out by the CoWoCo delegates representing seven national Seventh Day Baptist Bodies, the membership has reached a total of eleven ... with a number of inviting groups showing interest in identifying themselves as Seventh Day Baptists and adding their membership to the growing list.

The future is impossible to forecast, but certain hopes and aims for that uncertain time ahead are discernible. Still based on the key words of the Federation Constitution, forward progress is contemplated. Let us reiterate the phrases that accompany the key words:

To provide increased communication among Seventh Day Baptist groups . . .

To promote projects of mutual interest . . .

To coordinate mutual endeavors . . .

These four points, coupled with the definition of membership, spell out progress in worldwide cooperation and understanding, and the strengthening of the distinctive Seventh Day Baptist witness in many lands.

Increased communication is provided through channels, including direct communication among the members of the Executive Committee and the official representatives of the Federation; the use of the SDBW Newsletter delivered periodically to approximately 300 subscribers in key positions among the membership; and support from the Sabbath Recorder with its internationally-oriented list of subscribers.

With freer communications, the promotion of projects of mutual interest to the members has been made possible. The surface has only been scratched in the potential benefits to be realized in the future from this service.

Fellowship has been stimulated, not only through more frequent communication, but in the exchange of fraternal delegates among Conferences, and in planning for the first session of the Seventh Day Baptist World Federation to be held in August at the Seventh Day Baptist World Federation.

Coordination of mutual endeavors is probably the most tangible result of the functioning of this international body. Such endeavors include the encouragement and investigation of groups who distinguish themselves as Seventh Day Baptists within various nations; channeling of assistance to meet the needs and projects of member bodies; setting up "Mission"-emphasizing units within member Conferences so that mutual aid can be more real, and other equally unrealistic projects.

The future surely holds promise—great promise—if patience and diligence are practiced in equal measure. With the 125th anniversary issue of the Sabbath Recorder now in hand, and realizing that only five years have elapsed since the formalization of the World Federation, it is mission to continue to work with members with which meaningful movements mature.

To paraphrase the conclusion of the CoWoCo report: "It is the heartfelt prayer of the member bodies that this is only the beginning of a substantial trend toward the goal of Seventh Day Baptists being a vigorous witness throughout the world."

THE SABBATH RECORDER

From the National Council of Churches

Greetings and congratulations to the 125 year old Sabbath Recorder for your faithfulness to the Good News.

We salute the Seventh Day Baptists also for your contribution to, and involvement in, the ecumenical movement. As a charter member of the Federal Council and the National Council of Churches you have made a significant contribution to the Church of Jesus Christ through the conciliar movement as well as through your own denomination.

These are days of crisis and opportunity for all churches. As Christians "we do not lose heart," as Paul wrote to the Corinthians, but we join together to face the challenges and opportunities of these days with the hope which we have in Jesus Christ, our Divine Lord and Savior.

The National Council of Churches, organized in 1950, has been able to assist the churches in developing dynamic lay and clergy leadership, in renewing and revitalizing the churches in service to all men, and in confronting persons with the relevancy of the Gospel in all areas of life.

We pray that the NCC may continue to provide the basis for the "mission and unity" to which we express our most heartfelt prayer of the member bodies that this is only the beginning of a substantial trend toward the goal of Seventh Day Baptists being a vigorous witness throughout the world."

L. M. M.

R. H. Edwin Espy
General Secretary

THE SABBATH RECORDER
Seventh Day Baptists Build for Tomorrow

Although much space in this anniversary commemorative issue is appropriately devoted to work of the past century and a quarter, we note with interest and approval the building of Seventh Day Baptists for the future. The following are examples of improvements and expansion of facilities in churches in various parts of the denomination.

The Church of Jesus Christ, as Seventh Day Baptists conceive it, is certainly much more than brick and mortar. But building projects offer a joyful sort of stewardship, and they testify to a faith in generations to come and the God beyond history.

A. N. R.
The New Evangelism

By Mynor G. Soper

(Mr. Soper of North Loop, Nebr., recently pastor of the Los Angeles church is the new "Home Front Evangelist" employed by the Seventh Day Baptist Missionary Society on a project basis.)

We stand at a point in the history of evangelism between two main methods: mass evangelism and personal evangelism.

For the most part, mass evangelism, which so electrified the nations of people and served as a channel through which the Holy Spirit moved the hearts of many to repentance and commitment to Christ, has for years been on the decline. The need for this type of "entertainment" to draw people has diminished with the advent of movies, radio and television and a myriad of other "attention-getters."

To be sure, this method always lacked one fundamental ingredient — personalness! Its very nature, where many were responding, made it almost impossible to deal with each individual on a personal basis. Without that personal touch, many well-intentioned, sincerely motivated personal witnesses, lacking direction, had no alternative but to continue on the only way of life they knew. Thus, charges were brought against the practice of mass evangelism as an appeal to emotion which didn't last.

The real failure lay in the lack of understanding of what to do with and for those who had come to faith. The impetus to commit themselves to God through Jesus Christ. Recognizing this failure, modern mass evangelism has developed an organizational structure and coupled it with teachable techniques to train personal workers to assist those who make a public response. The results have been gratifying. I think there will remain a place for mass evangelism in the process of communicating God's love to the world. It will obviously no longer be the major technique. At this very moment, we stand at the brink of discovering the exhilarating technique of personal evangelism. To say "discovering" might seem a misnomer. It is really a rediscovery of the method Jesus Christ committed to His followers and commanded all believers to use, when He commissioned us to "go into all the world . . ." (Mark 16:15). He intended for every believer to be personally involved.

The technique was simple: "Go . . . tell them how the Lord hath done . . ." (Mark 5:19), wherever and with whomever one could get an audience. There is nothing so convincing and convincing to someone who is moved and alive with his own personal experience of what Christ has done for him.

However good it may have been, the system that has developed through the centuries of the institutional church, has robbed individuals of the personal impact of what the Lord means to them personally. At long last the laity has begun to move, convinced that its role is more than being a spectator. In addition, this role as spectator seemed to reduce them to passivity and impotence, both in their ability to live Christ-controlled lives and to give meaningful help to others as an expression of what the Lord means to them personally. And, in all fairness to the laity, it must be conceded that many of us in the ministry have directed. Now, however, by the grace and mercy of our heavenly Father, His Spirit is compelling the laity in many places across the land to take advantage of the great arm of the gospel. Literally thousands of people who previously said they couldn't witness are now seeking to be excited witnesses for Christ, simply by being shown how to communicate their faith to others.

This type of training is the thing that we must train them in, a simple, yet effective method which not only works, but is vital in their own experience, thus making it a real, living testimony to the truth. Such methods have been made available today as God has spoken to dedicated men and women and has "handed down" the "how" of personal witnessing coupled with the essential ingredients of the gospel. Literally thousands were people who previously said they couldn't witness, now are receiving excited witnesses for Christ, simply by being shown how to communicate their faith to others.

The New Evangelism is a method that is needed most at the present time: to take advantage of a vast army of Christians who sincerely want to see the world changed, who really want to share their faith, who know they are the answer to the world's problems, but who don't know how to go about it. Herein lies the great future in evangelism that about which Paul exhorted Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). We must teach others to teach others so that they can in turn teach others. It is still God's plan. It still memorates God's creative power exercised during the first six days of world history. It still stands as a continual challenge to both theistic and atheistic evolution.

The Sabbath Recorder has maintained its vigor because the message it bears is so vital. It is still God's "home front." It still offers the good news that God is willing to forgive and cleanse and give eternal life to everyone who will believe that He "so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Congratulations

From the Associated Church Press

Editor:

There are very religious journals in the United States and Canada that have reached the venerable age of 125 years. In fact, there are very secular publications that can boast such an amazing continuity of publication.

Please accept my congratulations on this happy occasion. I know your readership will rejoice with you upon this anniversary.

Be assured that the Sabbath Recorder has always been an honored member of the Associated Church Press and your contributions to greater understanding among our many publications and editors has always been appreciated. May the Sabbath Recorder continue to flourish in the years to come.

Alfred P. Klauser

Executive Secretary

From the Review and Herald

No one can challenge the vitality of a magazine that has survived for 125 years, ever since 1844! Please accept the congratulations of the Review and Herald, a mere youngster that first appeared in 1850, when the Sabbath Recorder was already a healthy six-year-old.

The world has changed dramatically in the past century and a quarter, but the seventh-day Sabbath has not changed. It is still God's holy day. It still commemorates God's creative power exercised during the first six days of world history. It still stands as a continual challenge to both theistic and atheistic evolution.

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Congratulations

Kenneth H. Wood, Editor

Review and Herald
“Tract” President Speaks

As others have so fittingly demonstrated in other columns of this 125th anniversary commemorative issue, an eighth of a millennium is longer than most journals of religion and church life are able to survive. May I add a few words of commendation from the American Sabbath Tract Society to all persons who have carried on the Sabbath Recorder tradition during the last 25 years of an illustrious, if sometimes stormy, but always a “Plainfield” experience.

Seventh Day Baptists owe a debt of gratitude to the memory of the late business manager, L. Harrison North, Editor Herbert C. Van Horn and his wife, Abbie B. Van Horn, who filled an interim editorship. But more appropriate today is a hearty greeting and salutation to two past editors — the Rev. Hurley S. Warren, now in retirement, and layman-educator Dr. K. Duane Hurley, now president of Salem College — and to the present incumbent, the Rev. Leon M. Maltby, who continues to lead, teach, encourage, inspire, perhaps even to cajole his readers in thought-filled weekly messages. One strength of the Sabbath Recorder is its historic policy of encouraging more than one side of a question to be presented honestly, without rancor or unchristian personal attack. Editor Maltby has faithfully maintained that tradition, if criticisms from “both sides” are any criterion.

My salute goes out also to those who work behind the scenes — to the co-workers in the publishing house and the Tract Society office, to the often anonymous contributors from local churches, to persons who prepare signed articles for publication (sometimes on request, but always without remuneration), and to those who faithfully renew their subscriptions even when they may take issue with the Recorder (sometimes on request, but always without remuneration), and to those who faithfully renew their subscriptions even when they may take issue with the Recorder (sometimes on request, but always without remuneration), and to those who faithfully renew their subscriptions even when they may take issue with the Recorder (sometimes on request, but always without remuneration)

The Recorder has been more or less a “Plainfield project” only for the last 75 years, it is one of the prime responsibilities of a Society whose trustees have long been Plainfield area or “South Jersey” residents. To others of the 30 trustees, may I say that your dedication of time and talents is indeed appreciated, even when seemingly unnoticed!

This gives me an opportunity to speak a word to you, the Seventh Day Baptist reader, who may be entering into a new career on wishing to change to another one promising greater rewards — whether or not financial, at least in the satisfaction of doing an important job as well as you can with God’s help!

The Plainfield area abounds with opportunity! Perhaps your field is inertial guidance (so important to the recent lunar landing), or electronics, or communications, or engineering, or chemical, medical or drug research, or production, or business, or mechanical assembly, or any of the building or service trades, or education, or city planning, or whatever the metropolitan North Jersey-New York area has openings crying to be filled by the right person!

Perhaps you may have forgotten that this Society’s publishing house even now is soliciting applications from a qualified printer who can double in creative layout or in office procedures, and from a secretary-typist for the editor-secretary’s office.

Not only this Society, but the General Conference, the Historical Society, the Center for Ministerial Education, the Memorial Fund, and even the Plainfield church earnestly solicit your interest and help by sharing actively in their work! Much is indeed going on now, but your help could make it go even better.

Only a word need be said here about other important Tract Society work — preparing, printing or distributing literature for, and to Seventh Day Baptists and to the world. The Helping Hand, the annual Yearbook, books, tracts, filmstrips and tape recordings all share a mission with the Sabbath Recorder to lead in “Christian enlightenment and inspiration,” and to the observance of the Bible Sabbath and the interests of vital godliness and sound morality . . .

Charles H. North, President
American Sabbath Tract Society

THE SABBATH RECORDER

Reviewing and Renewing the Sabbath Faith

By Rev. Herbert E. Saunders

“Which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?” (Luke 14: 28).

“A Crisis is at hand. The Sabbath question has reached a point . . . in this country . . . where a reconsideration is imperative. . . . God has blessed our efforts . . . until we cannot go backward, and the question is not of one day against another. We stand for loyalty to God; for obedience as against disobedience; for reverence and Sabbathsickness. Seventh-day Baptists have waited for centuries ‘in dumb endurance,’ with little hope, knowing that God, the Creator, was demanding worship. Now, the ashes from Vesuvius covered him. Our fathers have laid the foundation. To us the call comes, ‘Count the cost, and build the tower.’ We must heed this call and rise with the occasion, or be overwhelmed by the coming tide.”

These eloquent words, written at the close of the nineteenth century, bear repeating today as we think about 125 years of Sabbath witness and consider a new and dynamic understanding of the Sabbath and its role in modern society. The dynamic changes that have characterized modern man have developed an impersonalization of our cultural life and activity. All one has to do to realize the lack of individual quality is to examine the moral, social and spiritual depravity inherent in twentieth century culture. We live in a day and age that is searching for something that has the spiritual quality that will restore God’s human creation to his rightful place as the highest order. The majesty of God’s promises that one day, through Jesus Christ, man will achieve the spiritual restoration he so desperately needs, demands that we search out and find the tool through which such spiritual reconciliation is possible. The demand is upon us to bring to the world of twentieth century man the means through which, once again, he can find fellowship and communion with his Creator and realize the potential that is inherent in his character. It is in the search for such a tool that the Sabbath and all it represents comes to pass. If we are to reach the relationships that the Creator that makes personal his life. There has to be in each man’s life the opportunity to find expression for his most inward thoughts and desires.

The Sabbath is God’s provision for that relationship which is the crying need of this restless age.

Dr. Ernest R. Palen, a minister of the Reformed Church of America, in March of 1966 advocated a return to the Sabbath of the Bible. He said:

“Our madly rushing, neurotic society needs the therapy of the silence and quietness that flows from a day kept holy, really holy. A day when our thoughts are of God, our actions are tempered by a desire to serve God and our families, a day that is different from other days that it could make us different in our relationships to God and to our fellow men.”

The time has come for the world to realize its need for a Sabbath dedicated to the restoration of relationship with God and designed to build the individual character of man. Something is necessary in the life of man today if the impersonalization of his life is not to relegate him to the role of a mechanical robot for an industrial complex that denies any need for relationship to the Creator. New movements in theology and biblical scholarship have not been able to achieve this goal of restoring man to his spiritual fellowship with God. In fact, often, as in the case of the recent “God Is Dead” craze, the impersonal relationship of a man to his God has added to the confusion which dominates our twentieth century world. The need, therefore,
is for something real and genuine which will allow man to give expression to his inward desire to meet God and share with Him the fellowship of life. This is the purpose of God’s Sabbath, given to man as a trust and as a symbol of that constant personal relationship that he so desperately desires. “The day of God leads to the house of God, to the Book of God, and to the Son of God.”

We have come to the point in time when we must begin to “build the Sabbath tower” keeping ever in mind that what happens to the world because of our efforts is the result of our dedication and the response to our sincerity. A. H. Lewis once said that “there is nothing in the world but what is much more in it than either its friends or its enemies seem to apprehend.”

The demands of the hour are that we who bear the responsibility of maintaining a Sabbath spirituality must come to a new realization of the significance of our “day of rest” and give it the place in our hearts and lives that will produce “character and Christian life so exalted so as to compel faith in its importance.”

There is a need for us who insist on the importance of the Sabbath to begin to keep it and proclaim it, “from a basis that relates it in meaningful and reverent ways to man’s life today, and our lives must become living demonstrations of the values of sabbath keeping before we shall be able to share these values with others in a convincing way.”

The Sabbath does have significance for the twentieth century, possibly more than it has ever had before, primarily because the demands of the age require that man find himself and reestablish the communication lines between God and his Creator. There is a great longing in the world for something real and vital and creative. There is a search for identity and recognition. There is a demand for new purpose and new direction, new trust and new faith, but above all, new spirituality and personal quality. This new realization of these demands is to be found in the realization of the Sabbath and the Sabbathic idea. The fulfillment of all the desires of man as a spiritual and moral being is to be found in a restoration of the claim of the Sabbath on a man’s life. The frustrations of the present age would quickly be dispelled should man find unique fellowship with the Sabbath of the God who made the Sabbath for his spiritual renewal.

Seventh Day Baptists ought to stand in unique contrast to the present world’s preoccupation with busyness and its overemphasis on the material. We have a spiritual life and a personal encounter with God in contrast to concern for wealth, prestige and social recognition. Because of the Sabbath we find ourselves in the unique position of being the instruments through which a new spiritual life can be born in twentieth century man. We hold the key to the symbol and truth. Belief in the Sabbath is not merely by letting our faith in it die. For years we have done that and the time has come for us to begin the process of putting into our life the realization of the Sabbath into the thickest of the fight. If their position will not stand this new change, better know it at once. A truth that cannot go to the front when God calls it there is not a truth to be continued.”

There is a quality of Sabbath experience that cannot be found on any other day than God’s own day. There is in the Sabbath the realization that something dramatic has taken place, that one is no longer subject to the world but is once again in command of his own destiny as God has ordained it. It is in the Sabbath the quality of change and release that cannot be found unless one realizes the potential which God gave the Sabbath Day. Worship, social service, fellowship, and rest are all possible on any day of the week, but sabbathism is only possible on the Sabbath — the seventh day of the week.

The holiness of the Sabbath springs out upon us as we set it aside in anticipation of fellowship with God. When the Sabbath comes it restores in us the sense of belonging and once again we are freed from the tyranny of the world and accept its quality and meet God on a plane not possible on any other day of the week. Keeping the Sabbath as Sabbath, with God, restores in us the spiritual character that has been ours since creation. A. H. Lewis, in his book Spiritual Sabbathism, writes: “People will hold to the Sabbathism until they try it, and try it on a high spiritual plane.” The fruitless efforts toward sabbathism give eloquent evidence of the futility of trying to instill sabbath qualities on any day but the Sabbath.

But let us not presume to suggest than one automatically realizes sabbath quality by merely “keeping the Sabbath Day.” Even we who hold to the biblical foundations of the Sabbath are all too often indifferent, negligent and careless as to its Sabbathic qualities. True sabbathism must be a conscious effort toward Sabbath understanding. Belief in the Sabbath must coincide with Sabbath-keeping. A search for Sabbath must go hand in hand with Sabbath observance. One must find God on the Sabbath or the significance of His rest comes to naught. “To realize sabbathism one must first enter into rest through faith in Him . . . When fellowship is restored, then the Sabbath has a meaning for man.” Sabbathism, then, is the conscious observance of the Sabbath Day in communion with God, keeping ever in mind that “it is God’s Sabbath; it is His Sabbath and the Lord of the Sabbath, one must first have entered into rest through faith in Him . . . When fellowship is restored, then the Sabbath has a meaning for man.” Sabbathism, then, is the conscious observance of the Sabbath Day in communion with God, keeping ever in mind that “it is God’s Sabbath; it is His Sabbath and the Lord of the Sabbath; he needs it. It should make us more conscious of God, and more like Jesus Christ. Its highest value for us will depend upon how we use it; whether we hold it sacred and keep it holy.”

There is no set human standard for Sabbath observance. Conscience becomes the guide for Sabbath observance. “The keeping of the Sabbath ourselves in order that others may keep it, is keeping it for God, and therefore keeping it holy. Any conduct, or word, on our part that will hinder any one else directly or indirectly from keeping the Sabbath can hardly be said to be keeping the Sabbath holy.” Anything, therefore, “which does not
hinder our Christian growth or harm our spiritual well-being — these things are in keeping with the sacredness of the day.”14 Sabbath-keeping must enter a higher plane than that imagined by contemporary man. If it is to be meaningful at all there must be a conscious effort to do that on the Sabbath which leads toward an understanding of God’s will. Anything that detracts from such contemplation or that allows one to forget that it is the Sabbath is detrimental to the joy and peace and quietness that the Sabbath can bring. There is something in the Sabbath that only a conscious keeping of it — in obedience to the will of God — can bring into the life of man. Values are inherent in it, but can only be found by one who keeps it without fail.

There is, therefore, a distinguishing mark on one who regularly keeps the Sabbath. The Sabbath, kept faithfully and consciously, gives distinctive qualities to one’s life. What we are in our Sabbath keeping, then, determines the recognition of others that the Sabbath has qualities for them. “The best testimony that we can possibly give to our belief in the Sabbath is a people unitedly and consecratedly keeping the Sabbath holy. Our influence in this respect is greatly hampered by individuals who, by their practice, make light of the Sabbath day.”15 Sabbath keeping, then, evidences spiritual life, and influences, one way or the other, others who may be searching for such life.

We who observe the Sabbath and experience its spiritual qualities know that there is a positive effect on the life of man. Accomplishing those tasks which are in line with Sabbath sacredness gives meaning to one’s life and restores spiritual expression. There is so much that the Sabbath offers modern man. Rest, renewal, spiritual devotion and a quality of life that has no parallel. The keeping of the Sabbath with these thoughts in mind will do much to build a Sabbath faith that will stand the test of time.

1 Saunders, Francis D. Changing Spiritual Changes. (Plainfield, N. J. American Sabbath Tract Society, no date, p. 3

2 Hansen, Clifford, W. P. Baptist Sabbath Keepers. (Salem, W. Va.: Committee on Publications, Salem Seventh Day Baptist Church, no date), pp. 22, 23

3 Lewis, A. H. "The Sabbath and Spiritual Christianity." Tracts on the Sabbath Question. Tract No. 1, American Sabbath Tract Society, no date, p. 10


8 Lewis, Abram Herbert. "The Sabbath and Spiritual Christianity." Tracts on the Sabbath Question. Tract No. 1, American Sabbath Tract Society, no date, p. 5


15 Osborn, Lester G., op. cit., pp. 40-42


Westerly’s First Settlers

It is appropriate to include in this issue an article on the early settlers of Westerly, R. I. The Rev. George B. Utter, first editor of the SABBATH RECORDER, later moved to Westerly and, in cooperation with the WORCESTER SUN, the only daily newspaper in Westerly until 1885, established a regular publication on the Sabbath and has a regular edition on Sunday. The present head of the Utter Publishing Co. is Wilfred Utter, grandson of our first editor.

By Karl G. Stillman

"You are now approaching Westerly, Rhode Island, which was settled in 1669 by Seventh Day Baptists, a number of whom still reside in the vicinity."

So read a large sign located at the top of the hill on what today is South Broad Street but then known as the Stonington Road some fifty years ago. It had been erected by the United States Tire Company as a part of the latter's national advertising program. The paper described an open history book with the quoted legend thereon. It was in fact a true statement, but those early Seventh Day Baptists, as hardly a lot as they were, hardly could have lived that long as some facetious people construed the sign to say.

Actually the idea of a settlement in Misquamicut or Ascomicutt, as this southwestern part of Rhode Island was then called, was conceived as early as June 29, 1661, when a group of Newport, R. I., people purchased a tract of land from Sosoa, an Indian captain who claimed ownership of the desired acreage by his conquest of the Pequot. It was about fifteen miles in length and seven in breadth bounded on the west by the Pawtucket River and on the south by the Mount Hope harbor.

Articles of Agreement were entered into by the original purchasers and some seventy-six others prior to the actual settlement and establishment of the group. He, a Seventh Day Baptist, was the only minister within a radius of twenty miles for a generation.

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Articles of Agreement were entered into by the original purchasers and some seventy-six others prior to the actual purchase date granting the same privileges to the added group according to their proportion of land in the total purchased area. This group was composed preponderantly of individuals who were then Seventh Day Baptists with those who were not of that faith at the onset of establishment. Seventy-six others prior to the actual purchase date granting the same privileges to the added group according to their proportion of land in the total purchased area. This group was composed preponderantly of individuals who were then Seventh Day Baptists with those who were not of that faith at the onset of establishment.

By Karl G. Stillman

Address given at the morning service of the Pawtucket Seventh Day Baptist Church in Westerly, R. I., on Saturday, March 31, 1959, in connection with the observance of the 300th anniversary of the founding of Westerly, R. I.
was the first under the new Colonial Charter of 1663 and the fifth in the history of the colony.

But the dispute continued and in 1671, Connecticut authorities arrested Rev. John Crandall and others imprisoning them in Hartford. Rev. John Crandall immediately petitioned together with Tobias Saunders, had been appointed by the colony as “conservators of his Majesty’s peace” with power to summon juries and hold courts.

These Seventh Day Baptists all held membership in the Newport church and loved the religious freedom secured in Rhode Island by Roger Williams and his associates and had no intention of standing idly by while both Massachusetts and Connecticut attempted to gain control over their lands, incidentally forcing them to accept the threefold Congregational religious tradition. Not only would they have been prohibited from observing the Sabbath but from baptism by immersion also.

At the same time they were imprisoning Baptists and Seven Day Baptists alike for observing that practice.

In 1676, King Philip's War was developing and relatives in Newport, notably Samuel Hubbard, sent over boats to bring back the threatened families. There they remained in hiding and returned to Newport the year following that peace with power to summon juries and hold courts.

Also the Newport Seventh Day Baptists were numerous and active in the community.

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The first church building resembled a typical fair large colonial house two stories in height. The Puritan simplicity of this structure without ornamentation gave it a distinctive charm. As one entered the building there was a narrow front door. Running from the opening into the sanctuary from the vestibule was the pulpit. Extending from the pulpit on both sides were benches for those who were not pew-holders. It is believed that the interior woodwork of the building was left in its natural condition, unpainted and undecorated, as also probably was the exterior. The pew next to the pulpit was reserved for the minister. The others were rented at one time by members with the familiar names of today’s descendants including Babcock, Burdick, Clarke, Gavitts, Langworthy, Larkins, Maxsons, Potters, Saunders, Stillmans and others.

Three governors of the Colony of Rhode Island, all Seventh Day Baptists with Westerly connections headed the Government and the Church, as second governor succeeded Roger Williams, Richard Ward and his son Samuel Ward. The home of the latter stood at the corner of Langworthy and Shore Roads.

Seventh Day Baptists from Westerly and vicinity joined in the formation of Brown University in 1765, which was called at the time Rhode Island College. Samuel Ward served on its Board of Trustees from its founding and was one of the first to sign its petition for a charter. Rev. Joshua Clarke and Deacon John Tanner also were trustees and Dr. Joshua Babcock, Westerly's first postmaster was the founder of Franklin, the town, according to some historians.

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The paper as planned would have frequent biographical sketches of influential Sabbath keepers in this and other countries.

The following are also quotations from the editorial: “The benevolent and reformation movements of the day will receive a full share of attention. We shall not fail to look with deep interest upon any efforts which seem likely to improve the condition of the masses of society, to diffuse knowledge, to reclaim the inebriate, to enfranchise the enslaved, and to make known those gospel truths which are the foundation of everything valuable to individuals or communities.

A reform is needed — and an entire and radical one it would be — which shall bring us to the notion of God as the sufficient directory in all matters, and exalt that above all of the inventions of men. Such a reform would strike at the root of our difficulties, and would remove all those evils, in the church, in society, in the world at large, over which good men now mourn.”

"A portion of our paper will be de-
voted to religious, literary, and scientific subjects."

"In the Intelligence Department we design to present the most important items of foreign and domestic intelligence."

The plan so clearly presented in the "Introductory" was immediately entered into in the first issue of the paper.

The subjects of some of the religious articles are: Sanctification of the Sabbath, Methodist General Conference on the Sabbath, The Second Advent and the Sabbath, The Bible, Anecdote of Luther, and Walking with God.

There are several items and articles from our churches and fields. A letter from Rev. J. L. Scott told of a second visit that he made to Fulton County, Ill., as our missionary. Resolutions appear from the Hayfield, Crawford County, Pennsylvania, Church when their pastor, Rev. Thomas B. Brown, was about to leave them at the conclusion of four years of service. Rev. N. V. Hull wrote of additional and valuable accessions to the ranks of Sabbath keepers at Clarence, N. Y. He wrote, "I am still laboring in the cause of Sabbath reform, with the best prospects to cheer me that I have ever enjoyed. I feel my whole soul engaged in the work." Elder S. S. Griswold wrote from Independence, N. Y., March 12, 1844, of a revival that he conducted by himself and Elder James H. Cochran. "Not aiming to excite the passions," he wrote, "we enforced the plain truth of the Bible, until it produced its effect. Backsliders cried for mercy, prodigals returned, and those at ease in Zion trembled. The anxious seat was crowded with sinners inquiring what they must do to be saved." Elder Griswold baptized twenty persons.

On the fourth page is a long article taken from the Baltimore American about Morse's Magnetic Telegraph that had just been perfected and used. The writer of the article was thrilled as he wrote of the conveying of news from the Democratic Convention in Baltimore to Washington, as soon as it was announced in Baltimore. He wrote, "All this is calculated to put us upon the inquiry into the future agency of the wonderful contrivance which thus, without metaphor, annihilates both time and space."

Under "Congressional Doings" is the statement that in the Senate "a bill was introduced to purchase and construct Morse's Electro-Magnetic Telegraph between Baltimore and New York." Also that memorials were presented in the Senate "for and against the annexation of Texas to the Union." In four other paragraphs information was given about the bill presented for the annexation of Texas, and discussions of the subject.

Nearly a column of the paper is given to "New York Prices Current." Here are quoted prices of ashes, bark, bottles, bristles, coal, coffee, cotton, cloth, drugs and dyes, feathers, fish, fruit, grain, hemp, hops, iron, lumber, naval stores, provisions, rags, seeds, tin, wool, etc.

There was begun in this first Recorder the Obituary Department, that has continued through the century. Three obituaries were given: Mrs. Susan Burdick of Milton, W. T.; Mr. Hiram Fenner of "White Water, Walworth Co., Wisk."; and Mr. Christopher Brown of Hopkins, R. I.

In the last column of the paper is a list of the local agents of the Recorder, in fifty-seven localities in eleven states and territories.

Knowing of the great value the Sabbath Recorder has been to us through the century, we want to write the history of the course marked out by the first editor in the first issue of the paper and so faithfully carried out during the many years of his service as editor.

**From a Lone-Sabbathkeeper**

Inclosed you will have my check for four dollars to cover a year's subscription to the Sabbath Recorder. I have taken it for many years and would not want to be without this contact with our denomination.

Susie M. Ford
Greenwood, Ind.

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**Worldwide Work of Seventh Day Baptists**

The Sabbath Recorder has always been a missionary magazine. There is a close connection between foreign mission growth and the constant emphasis on and promotion of foreign missions. When this journal was started 125 years ago, Seventh Day Baptist foreign mission work had not yet begun although the Missionary Board had been organized. Three years later (1847) a mission was established in Shanghai, China, which prospered until forced underground by the Communists. During the history of the Sabbath Recorder (and partly because of the support fostered by its news columns) churches and conferences have sprung up and grown around the world, and a World Federation of eleven conferences has come into being.

![World Federation Map](image)

**Members of the Seventh Day Baptist World Federation**

<table>
<thead>
<tr>
<th>Conference</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conference of Brazil, S. A.</td>
<td>3,338</td>
</tr>
<tr>
<td>Conference of Burma, Asia</td>
<td>1,107</td>
</tr>
<tr>
<td>Conference of Central Africa</td>
<td>520</td>
</tr>
<tr>
<td>Conference of England</td>
<td>149</td>
</tr>
<tr>
<td>Conference of Germany</td>
<td>1,055</td>
</tr>
<tr>
<td>Conference of Guyana, S. A.</td>
<td>478</td>
</tr>
<tr>
<td>Conference of Jamaica, W. I.</td>
<td>1,117</td>
</tr>
<tr>
<td>Churches of Mexico</td>
<td>97</td>
</tr>
<tr>
<td>Churches of New Zealand</td>
<td>82</td>
</tr>
<tr>
<td>Conference of the United States</td>
<td>845</td>
</tr>
</tbody>
</table>

**Church Membership by Countries**

<table>
<thead>
<tr>
<th>Country</th>
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</tr>
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<tbody>
<tr>
<td>Africa</td>
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</tr>
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<td>Netherlands</td>
<td>82</td>
</tr>
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<td>New Zealand</td>
<td>478</td>
</tr>
<tr>
<td>United States of America</td>
<td>12,564</td>
</tr>
</tbody>
</table>

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**THE SABBATH RECORDER**

26
On the opening day of the 1969 Conference session (Aug. 11) President Leland Bond in his address showed how, with Purpose, Program, Procedure, Priority, and Enthusiasm, the S.D.B. rocket can ignite and climb as this picture shows.