

# The Sabbath Recorder

## Accessions

Marlboro, N. J.

Baptism:

Leonard Davis,  
Paul Buckley,  
Dale Cruzan,  
Jerry Davis.

Letter:

Mrs. Margaret Davison.

## Marriages

**Ayars - Bivins.** — Frederick Munro Ayars, son of Mr. and Mrs. Albert Ayars of Marlboro, N. J., and Virginia May Bivins, daughter of Mr. and Mrs. Joseph Bivins of Marlboro, N. J., were united in marriage at the Marlboro Seventh Day Baptist Church on June 15, 1952. The ceremony was performed by their pastor, Rev. Rex Burdick. They are residing at 4029 Spruce Street, Apartment 3, Philadelphia, Pa.

**Cook - Hallett.** — Edward Brooks Cook, Jr., son of Mr. and Mrs. Edward B. Cook of Shiloh, N. J., and Jill Freda Hallett, daughter of Mr. and Mrs. Frederick Hallett of Elmer, N. J., were united in marriage at the Marlboro Seventh Day Baptist Church on August 3, 1952. The groom's pastor, Rev. Rex Burdick, read the ceremony. The new home is in Shiloh, N. J.

**Butler - Martain.** — At a very pretty and quiet wedding on July 14, 1952, in the Seventh Day Baptist parsonage at Paint Rock, Ala., Daniel Madison Butler, son of Mr. and Mrs. Robert L. Butler, Woodville, Ala., and Louise Elizabeth Martain, daughter of Mrs. Kate Martain of New Hope, Ala., were united in marriage by their pastor, Rev. Ralph M. Soper, assisted by Rev. Ralph H. Coon. Mr. Butler later joined the Armed Forces on August 7, 1952.

## Obituaries

**North.** — Arthur Merton, the son of Andrew and Etta Harrison North, was born July 21, 1887, at St. Peter, Minn., and passed away on July 21, 1952, at his home in New Auburn, Wis.

He was baptized by Rev. H. D. Clarke as a youth, and joined the Dodge Center Seventh Day Baptist Church. Later he moved his membership to the New Auburn Church.

He was married April 5, 1914, to Kittie Marie Cole of Milton, Wis., and the new home was made on a farm near Dodge Center until December, 1915. They then moved to their present home near New Auburn.

Surviving are their five sons: Duane, Rodney, Douglas, Norris, and Warren, all of New Auburn; his wife; two brothers: L. Harrison of Plainfield, N. J., and Ray of New Auburn; fourteen grandchildren; and other relatives.

D. S. C.

**Stephan.** — Claude F., the son of Daniel F. and Mary Hatfield Stephan, was born February 29, 1880, near Valley Falls, Kan., and passed away at his home in Nortonville, Kan., on August 24, 1952.

Claude moved to Nortonville when about 20 years old, where he spent almost all of the remainder of his life. Here he joined the Nortonville Seventh Day Baptist Church and was a loyal and consecrated member until his death. He was married January 4, 1905, to Rosa E. DeLand, who survives him. Other survivors are his mother of Lancaster, Kan.; his seven children: Rosa (Mrs. Leslie Bond) of Topeka, Kan., Harry of Packanack Lake, N. J., Austa (Mrs. Gerald Coalwell) of New Orleans, La., Melvin of Nortonville, Lila (Mrs. Francis Saunders) of North Loup, Neb., Rev. E. Wendell of Plainfield, N. J., and Marvin of Nortonville; two sisters, five brothers; twenty-one grandchildren; and one great-grandchild.

Funeral services were conducted at the Seventh Day Baptist Church, August 26, 1952, by his former pastor, Rev. Lester G. Osborn, Ashaway, R. I., assisted by Pastor Duane L. Davis. Burial was in the Nortonville Cemetery.

D. L. D.

**Randolph.** — Howard F., son of Jesse F. and Frances Bond Randolph, was born at Salem, W. Va., November 23, 1870, and died at Salem on June 25, 1952.

Mr. Randolph was married August 3, 1893, to Minnie Gains, a daughter of Aaron and Mary Flanagan Gains, of Salem. Surviving are Mrs. Randolph and two daughters: Pearl at home, and Nell (Mrs. Max Edgel) of Lake Floyd, near Salem. He is also survived by one brother, Charles F. Randolph, Clarksburg, W. Va.

The funeral service was conducted by Rev. James L. Skaggs, a former pastor of the Salem Seventh Day Baptist Church. Burial was made in the I.O.O.F. Cemetery at Salem. J. L. S.

**Sadler.** — Lorenzo L., son of Rudolph and Susan Welch Sadler, was born November 19, 1878, in Barbour County, W. Va., and died July 18, 1952.

Mr. Sadler taught school for many years and for several years he was superintendent of schools in Doddridge County, W. Va. After his retirement from service in the public schools he lived on a farm a few miles from Salem.

He is survived by Mrs. Sadler, the former Mona Ford, and by six sons and three daughters: Rudolph, Akron, Ohio; Leslie and Glen, Weirton, W. Va.; Gale, Steubenville, Ohio; Gene, Cleveland, Ohio; Clifford, Salem, W. Va.; Mrs. Belve Yeater, Akron, Ohio; Ruth, Detroit, Mich.; and Mrs. Virginia Hill, Weston, W. Va. There is also one brother and a considerable number of grandchildren.

Mr. Sadler was a member of the Salem Seventh Day Baptist Church. The funeral was held in the church sanctuary, conducted by Rev. James L. Skaggs, a former pastor, and burial was made in the church cemetery.

J. L. S.

**Seventh Day Baptist General Conference**  
BATTLE CREEK, MICH.,  
AUGUST 18-23, 1953.



*"The word is a lamp unto my feet, and a light unto my path."*

# The Sabbath Recorder

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## Conference President's Corner

In yesterday's mail came a handwritten note from a former president of General Conference, pastor of the Battle Creek Church (our host for the 1953 Conference). The striking feature of this letter was its complimentary close. Under the sign of a double O (O O), representing a yoke, was the affirmation, "Your yokefellow!" followed by the first name signature of the writer.

The fellowship experienced and practiced by Seventh Day Baptists provides one of the richest rewards of our Christian life here on earth. Despite the miles that separate our churches in so many cases, the ties that bind us together in Christian love are very real and close. First names, as in early church practice, are used freely among us. Observers looking in on our denominational life are often impressed that we are "one big family." In the words of the Milton College slogan, we believe that our denomination is "small enough to know you, large enough to serve you."

Now, in the meaning and challenge of the new Conference theme, our togetherness takes on added importance as we accept the "fellowship of the yoke." It is one thing to enjoy fellowship for its own sake, and quite another thing to experience the power of a working fellowship.

Through the late years of our denominational life there have been many voices, from many quarters, lamenting our losses in membership and failure to achieve major gains for the cause of Christ and the Sabbath. In very recent years these voices have blended into a concerted call for reorganization. That reorganization is in motion now and the direction it takes is toward more effective co-ordination of all our denominational forces. The present and ultimate success of any reorganization we may undertake will hinge on our willingness to be "Yoked for Life in Christ."

Remembering how the Apostle Paul addressed a friend in the church at Philippi (Philippians 4: 3), it is my prayer that we may all become "true yokefellow" in the Kingdom Cause.

O O  
Elmo Fitz Randolph.

## MEMORY TEXT

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

## A PRAYER

Adapted from Philippians 4: 8  
Whatsoever things are true,  
Whatsoever things are honest,  
Whatsoever things are just,  
Whatsoever things are pure,  
Whatsoever things are lovely,  
Whatsoever things are of good report;  
If there be any virtue,  
And if there be any praise —  
Help me to think on these things. Amen  
— From Prayers for a Busy Day.

## THE SERMON ON THE MOUNT

For a little time the verses used in the Recorder to be memorized will be found in the Sermon on the Mount. This group of teachings, almost as revolutionary today as in Jesus' time, has been called the "Constitution of the Kingdom of Heaven." Beginning with the first beatitude each pronouncement calls for profound thinking and deep spiritual insight if its teaching is to be understood. Some of the puzzling questions concerning the Beatitudes are: Who are the "poor in spirit"? Who are the "meek"? What is the difference between those who belong to these two classes? Who are the "pure in heart"? Sometimes we feel we approach the answers, often we are far from sure that we understand.

We are shown in the passage concerning gifts "at the altar" that no gift is acceptable unless the giver is reconciled to his brother. "Forgive us our debts as we forgive our debtors."

Often we forget "Judge not that ye be not judged" and harshly condemn the motives or the actions of another who may be as earnest and sincere in his desire to know the truth and do the right as are we.

What in our day does it mean to turn the other cheek or go the second mile? Did Jesus really mean that we are to give to everyone who asks, and lend of our means without hope of having the loan returned to us?

We must ponder deeply these questions and prayerfully seek the answers if we wish to be among those whose houses will stand in time of storm because built upon a rock! Such, says Jesus, are they who hear and do His teachings.

## An Appreciation

Many expressions of good will and assurances of remembrance in prayer have come to the editor's desk. It seems impossible for her to make personal acknowledgment of all these letters as much as she would like to do so. It is hoped that it is permissible to express her gratitude and appreciation to these dear friends through these columns. It is only with divine help that she can hope to do this task even for a short time.

## "MEET THE COMMISSION"

By Rev. Hurley S. Warren

The Commission of the General Conference is increasingly making itself available to the delegates of Conference. This year, as last, sessions were planned in which the members of the Commission appeared before the Conference as a panel or forum group to amplify certain recommendations in the Commission's Report. This unique method used at Alfred last year no doubt led to the eventual overwhelming favorable vote on the executive secretary proposal at that time.

This year two "Meet the Commission" sessions were held, one on Tuesday afternoon and the other on Wednesday afternoon. A number of recommendations of vital importance to the ongoing life and program of the boards, agencies, and churches were presented in this way. The total result of the "Meet the Commission" plan was a deeper insight into and a fuller understanding of the many considerations with which the Commission has been faced. In frank and open discussion, mind met mind and spirit met spirit under the direction of the Holy Spirit of God.

In referring to the Commission of the General Conference, Vice-President Albyn Mackintosh said, "These six men are the hardest working men I have seen in a

long time." We wish to go on record in commendation of our Commission's hard work in getting the facts on a given situation and in trying to bring forth a recommendation which would prove to be acceptable and workable. The Commission is doing a great job for Christ and the Sabbath and deserves our whole-hearted support.

### Meeting of Commission

On the closing day of Conference the newly elected Commission met for the purpose of organization. Five members were present. Neither Lloyd D. Seager nor the secretary of the Commission was able to attend.

E. Keith Davis was elected chairman, both an auditing committee and a committee to prepare the official list of accredited ministers were appointed.

The Conference president was given the task of budget promotion until such time as an executive secretary shall be found. Further steps were taken toward securing such a secretary. — From the minutes of the meeting.

### Christian Education Week

"Christian Education Week" will be observed in Protestant churches throughout America from September 28 to October 5. It will be under the auspices of the Christian education departments of the National Council of Churches in the U.S.A. and of the Canadian Council of Churches. Emphasis of the week this year will be in "Bible Observance, presenting the Revised Standard Version of the Holy Bible." Local church services will stress this observance on Sunday, the 28th; there will be community-wide interdenominational gatherings on Tuesday, the 30th; and Worldwide Communion Sunday will close the observance on Sunday, October 5. — W. W. Reid.

### SABBATH SCHOOL LESSON for October 4, 1952

Jesus Dedicates His Life  
Scripture: Matt. 3—4

### REVISED STANDARD VERSION

For many weeks advance notices have been given in many publications of the forthcoming Revised Standard Version of the Holy Bible. All Bible students and Bible lovers welcome anything which truly sheds new light upon the real meaning of the Scriptures. Many rightly love the beautiful and classic language of the King James Version, and do not enjoy the colloquial style of some of the recent translations. In a special manner such await the new version, in the hope that the beauty of the old in a similar classic style may appear, yet in a manner to appeal to the modern reader. In the September-October issue of the magazine, *The Chaplain*, appears an article concerning this new translation which, with the permission of the editor, is being reproduced here.

### The Newest Bible Is the Oldest

On September 30, in about three thousand cities, towns, and villages throughout the United States and Canada, congregations from approximately a hundred denominations will celebrate the publication of a book — the Revised Standard Version of the Holy Bible.

In services both great and small, worshippers will hear readings from the Scripture in the original tongues, will sing the prize-winning hymn chosen by the Hymn Society of America to commemorate the occasion, and will see five specially inscribed copies of the new version presented to five local citizens, each representing some field in which the Bible has shed its influence. United Protestant services are planned for the Armory, Washington, D. C.; Cadle Auditorium, Indianapolis; outdoor stadia in Birmingham and Montgomery, Ala.; possibly the Bowl in San Diego.

For all these services the theme will be "The Word of Life in Living Language."

Presses have been running day and night to turn out nearly one million volumes. Most of these will be complete Bibles, though the order includes 50,000 two-volume Old Testaments to match the one-volume New Testament published in 1946.

Remarkable significance lies in the mere date of publication, for it falls on a

memorable anniversary. Five hundred years ago (1450-55) Gutenberg's press was turning off the first printed book — The Holy Bible. Now the newest Bible deserves, and is getting, what has been called the biggest publishing effort in history.

For many reasons — because recent discoveries of ancient manuscripts aid recovery of the original text of the Scriptures, because modern scholars have gained new understanding of Biblical languages and customs, because the meanings of English words have changed — a new revision of the English Bible is needed.

The new revision stands in the historic line of authorized versions.

Four versions have been authorized by the Church of England: the Great Bible, 1539; the Bishops' Bible, 1568; the King James Version, 1611; and the English Revised Version, 1885.

The American Standard Version of 1901 is a variant of the English Revised Version, containing the reading preferred by the American Committee.

The Revised Standard Version was authorized by the International Council of Religious Education (now a division of the National Council of Churches), in which were associated the educational boards of forty major Protestant denominations of the United States and Canada, representing 80 per cent of Protestantism.

Work on this monumental task was begun in 1930, suspended in 1932 because of lack of funds, and resumed in 1937. Ninety-one scholars and church leaders have taken active part in the revision.

Their aim has been to produce a translation that would combine accuracy with the poetic beauty and spiritual power of the King James Version while using language that is direct and clear and meaningful to people today. In the Preface to the new version they say:

"The Revised Standard Version is not a new translation in the language of today. It is not a paraphrase which aims at striking idioms. It is a revision which seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public and private worship, not merely for reading and instruction. We

have resisted the temptation to use phrases that are merely current usage, and have sought to put the message of the Bible in simple, enduring words that are worthy to stand in the great Tyndale—King-James tradition."

The careful procedure followed is noteworthy. A committee of thirty-two scholars, under the chairmanship of Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, worked in two sections, one dealing with the Old Testament and one with the New Testament. A preliminary draft of each book was prepared by a member; each verse was then thoroughly discussed by the section. All changes, no matter how "minor," were subject to review by the entire committee. The final draft was then circulated among the members of an advisory board made up of representatives of the forty co-operating denominations.

There are always people who complain that any revision is "changing" the Bible. Dr. Weigle explains that he and his colleagues "have not been changing the Bible. We have been revising the King James Version of the Bible and the American Standard Version of the Bible in order to get closer to the Bible as it was originally written. . . . We have really been recovering the Bible. In this sense, this 'new' Bible is really the 'oldest.'"

To understand how the new is older, it is enough to be told that the King James translators used an edition of the Greek New Testament based on only eight medieval Greek manuscripts, whereas the present translators have access to about 4,500 Greek manuscripts, 200 of which are really ancient. The past eighty years have been called the Age of Discoveries in Bible lands. For example, the Isaiah scroll rescued from a cave near the Dead Sea in 1947 appears to date from the late second century B.C.; and this has become the basis for thirteen readings in the Revised Standard Version of Isaiah.

### YEARLY MEETING

The Yearly Meeting of the New Jersey and Eastern New York Churches will be held with the Plainfield Church on October 17 and 18, beginning at 7:30 on Sabbath eve, October 17.

**THE REVISED STANDARD VERSION**

Lois F. Powell

(Excerpts from a letter to the editor)

I am just now interested in the new translation of the Bible to be dedicated by the majority of city Protestant churches September 30.

In the mills of Fitchburg, about 12 miles from here, paper has been made for this new edition of the Bible, and the manufacturers have done their best to make a long-wearing, lightweight, easy-to-turn product.

I found in a bookstore a sample page of this new edition, the first page of Genesis, which I was glad to see. When I was quite young my mother had me read 2 Peter 3: 8 in connection with the first part of Genesis; and after I finished high school, she encouraged me to learn the Hebrew, Greek, and Latin of the Bible to see if those early languages taught the same idea of creation days.

In my study of Hebrew I was required to memorize the 90th Psalm, which carries in verse four the same idea as Peter, though in different words written by Moses, whose authorship or editorship of the first five books of the Bible is of eternal value.

In the sample page of the first chapter of Genesis in the new version, the first change noticeable is in verse five, where the new version says "one day" instead of "first day." That "one" is right, according to the Hebrew, the oldest Biblical language. There are other items in the so-called creation week, in the Hebrew, which agree with this noticeable difference in translation, for which there is this explanation: In both the English and Hebrew languages there are both cardinal numerals — one, two, three, etc., and ordinal numerals — first, second, third, etc.

There was some purpose of God in not calling "first" what we call "first." It seems as if God had already done some wonderful creating — as Genesis 1: 1 says — before our Bible counting began.

With the various differences of looking back at the so-called creation week in different groups and in different individuals, we shall see some very interesting comments. It is providential, I believe,

that this spiritual impetus is given us before the excitements of the presidential election.

**CONFERENCE PRAYER PERIODS**

Rev. David J. Williams

"All things are possible to him that believeth." Mark 9: 23. Prayer is an integral part of the experience of every true believer in Jesus Christ. President O. B. Bond was very cognizant of this fact and included planned prayer periods in the Denver Conference Program. Eight occasions of praise, thanksgiving, and supplication were enjoyed in the designated prayer room. The following men were leaders: Leon Lawton, Albyn Mackintosh, Robert Lippincott, Ralph Coon, Leland Davis, David Williams, and Kenneth Smith. On an average thirty people were in attendance. As they sought God's throne for mercy and guidance, hearts were warmed and blessed.

After the leaders finished expounding from God's Word in preparation for prayer, all knelt in humility sensing the need of gigantic faith and Holy Spirit power in these sin-laden days. Prayers focused around our tremendous mutual and urgent need — revival!

What power there is in real prayer! Yet like salvation, prayer must be experimental. Perhaps far more would be accomplished to the glory of God if Seventh Day Baptists employed a special Minister of Prayer with passion and prayer burden to circulate among our people. Our great spiritual need is the exercise of regular weekly corporate prayer, not deadly and formal, rather an hour of supernatural Power.

Experience with God in its reality was known as those present followed God's counsel "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace which passeth all understanding shall keep your hearts and minds through Christ Jesus." Philippians 4: 6-7.

**Seventh Day Baptist General Conference**  
BATTLE CREEK, MICH.,  
AUGUST 18-23, 1953.

**NOT A MAN OF DISTINCTION**

The Christian Statesman of July, 1952, informs us that Jersey Joe Wolcott is suing a distilling company because it used a photograph of the prizefighter in whiskey advertising. This photograph, Wolcott says, has been displayed in tap-rooms under the caption: "Calvert's Man of Distinction." Jersey Joe says he has repeatedly refused the use of his name to endorse alcoholic beverages and that he has suffered mentally because of the humiliation caused him by this unauthorized publicity. The Clipseet is positive in its own mind that anyone, who, without his consent, has been displayed to the public as one of the pretty boys who make up the "men of distinction" group, is thoroughly justified in feeling humiliated. Incidentally, we understand this distilling company has threatened to sue a State of Washington temperance organization which seems to have spoken somewhat irreverently of the "Man of Distinction" advertising. The truth is, that the man of distinction label has become a thing of derision with many people. — Selected.

**ITEMS OF INTEREST**

Rev. and Mrs. Loyal F. Hurley returned Friday from their western trip. Rev. Mr. Hurley, while in Denver, Colo., attended the Iliff School of Theology and he and Mrs. Hurley were among those attending the General Conference.

Volunteer workers at Camp Harley, Labor Day, included Mark Sanford, John Reynolds, and Gordon Sanford of Little Genesee, Donald Stearns of Hebron, Pa., Paul and Roger Baker of Nile, Milford Crandall and grandson of Independence, Victor Young and son of Scio, Clifford Burdick of Andover, Henry Hunting of Alfred, Lloyd Pierce, chairman, Donald Pierce, Clyde Willard, and Fred Pierce of Alfred Station.

Dr. Ray W. Wingate, carillonneur of the university, concluded the 20th Anniversary Carillon concert series at Trinity College, August 27th.

Dr. Wingate played a varied and familiar program including "Now the Day Is Over," "Battle Cry of Freedom," "Eternal Father Strong to Save," "The Holy

City," "You Tell Me Your Dreams," "Smoke Gets in Your Eyes," "Without a Song," "Day Is Dying in the West," and many others.

Dr. Wingate has played nearly all of the carillons in the Western Hemisphere, and last year gave one of Trinity's most distinguished concerts on the 30-bell Plumb Memorial instrument. — Alfred Sun.

Our church, we believe, had more official delegates at Conference than any other church. We filled our quota of 20 with the members who were able to be present at most of the meetings. Ten other Riverside folks attended a portion of Conference. We note that we had members appointed on 9 of the 10 regular committees which met daily. Three committee chairmen were from our church: P. B. Hurley — Nominations; Ray W. Rood — Courtesies and Resolutions; Iris S. Maltby — Women's Work. Maleta Curtis acted as secretary of the Missionary Interests Committee. Don Richards compiled and published the daily news sheet. The pastor's principal activity was in the realm of denominational missions, representing the Pacific Coast Association. — Riverside, Calif., Church Bulletin.

Refugees to the number of 29,478 persons, most of them Lutheran church members from the Baltic States (Latvians, Estonians, and Lithuanians), have been resettled in the United States under the "Service to Refugees" program of the Lutheran World Federation, it is reported by Miss Clara Anderson, director of the service in Frankfurt, Germany. In addition, some 5,000 "ethnic German refugees" were also resettled in the United States by the service. Though most of the people were Balts, there were also refugees from Austria, Hungary, Russia, and Poland. — W. W. Reid.

**NEWS FROM THE CHURCHES**

VERONA, N. Y. — The 25th wedding anniversary of Mr. and Mrs. Craig Sholtz was celebrated at our church on the evening of August 2. A program was presented. Vows taken by the bride and groom 25 years ago were renewed, and a gift was presented by Pastor Skaggs. Mrs. Sholtz responded expressing their

# The Sabbath Recorder

thanks and appreciation for the gift. Ice cream and cake were served.

The Ladies' Aid held their monthly meeting Thursday afternoon at the church with Mrs. Lois Stone and Mrs. Blanche Williams as hostesses. Devotions were led by the president, Mrs. Ruth Davis, from the topic, "The Larger Life." She was assisted by Mrs. Elmina Warner, Leora Sholtz, Mrs. Skaggs, and Mrs. Franklin. The Helpers Sabbath School Class held a food sale in Oneida last week from which they realized \$20. The Boosters Sabbath School Class held their monthly meeting at Sylvan Beach last Thursday night and all enjoyed a fried chicken supper.

Richard Warner spent last week at the F.F.A. Camp at Oswegatchie, a V.V.S. Central School agricultural award.

The successful two weeks' Vacation Bible School closed July 18. A public demonstration was given Thursday night in our church and a picnic was held Friday on the church lawn. There were 114 pupils registered, 10 teachers, and several assistants.

Pastor Skaggs supplied the pulpit in the Baptist Church, Durhamville, Sunday morning, August 10, and will be the speaker at the last of a series of vesper services to be held in the Westmoreland M. E. Church Sunday evening at seven o'clock. — Correspondent.

LITTLE GENESEE, N. Y. — At the beginning of the year the Little Genesee Church was without a pastor as Rev. Victor Skaggs and family had gone to a new field of work at Verona, N. Y.

On the first Sabbath was the usual Communion service. It and the church service were conducted by one of our deacons, Mark Sanford, who is also a licensed preacher. The next Sabbath we were able to secure the service of Kenneth Smith from the School of Theology at Alfred. He served as supply pastor until June. By that time we had learned to love him and his family and were very reluctant to let them go to their new fields at Milton Junction and Albion, Wis. We tried by a farewell supper and gift to show them our appreciation of their efforts. The first of July our new pastor, Delmer E. Van Horn and family of Sistersville, W. Va., arrived to occupy our newly decorated parsonage and take over our church service. Our able chorister,

Mrs. Leta DeGroff, and her choir gave us inspirational music during this time and our Ladies' Sunshine Society functioned as usual with efficiency. Following the redecoration of our church auditorium last year has been the redecoration of the church vestibule and lower classrooms. Many thanks should be given to the willing workers for all these extra hours given for the beautification of our church and parsonage.

A wood lot of 80 acres has been given the church by the heirs of Dr. Walter Burdick.

Material is being prepared for use on our Community Hall and at Camp Harley.

Our Vacation Bible School, which is usually held in July, is planned for August, awaiting the leadership of our new pastor.

— Lucy Champlin, Correspondent.

## Soldier Builds Altar

What does a soldier do in his last weeks in the Army? Corporal Bertrand Remy, of Fall River, Mass., who was recently discharged, spent his last two weeks in the service building an altar for one of the chapels at Camp Rucker, Ala.

Designed by Post Chaplain (Major) Earl L. Mayo, the white and gold plywood altar and baldachin were constructed by Corporal Remy and other soldiers who volunteered their assistance.

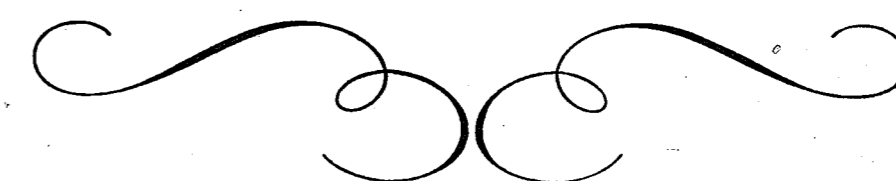
That's how one soldier spent his last two weeks in the Army.

## ATTENTION PLEASE

It is preferred that all matter presented to the Sabbath Recorder for publication, including marriages and obituaries, be typewritten with two line spacing. This is not a must, for it would be impossible for many church correspondents and others. However, when manuscripts are thus presented, time, trouble, and money are saved in the editor's office.

For Sale at Milton, Wis. — Excellent dairy farm of 96 acres. Prairie silt loam alfalfa (limed) soil. Coldest well water — endless supply powered by automatic electric pump. 10-room house, dairy building and cooling room, 32 ft. by 85 ft. basement barn; 24 cow watering cups, new milk house attached to barn with electric refrigeration; silo, etc. Excellent church, schools, black top roads, and other advantages. Desire to sell to a reliable Seventh Day Baptist. Terms 1/4 cash down, balance in ten years at 4% interest. Dwight and Beatrice Clarke, Box 71, Milton, Wis.

*"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."*



## TRUTH

Every task, however simple,  
Sets the soul that does it, free;  
Every deed of love and mercy  
Done to man, is done to me.

—Henry van Dyke.