

# The Sabbath Recorder

## REV. LESLIE O. GREENE

Rev. Leslie O. Greene was born in North Loup, Neb., May 30, 1886, the son of Herbert and Emma Brace Greene. Spending the years of his youth in North Loup, he made his Christian profession at an early age, and was baptized by Dr. F. O. Burdick. He was married to Georgia Black on December 28, 1909.

In his academic pursuit of study he received his B.A. degree from Milton College in 1911, and in preparing for the gospel ministry, he attended the Alfred School of Theology receiving his B.D. degree.

While attending the seminary in Alfred he was student pastor of the Independence Seventh Day Baptist Church. Five years were spent as pastor of the Farina, Ill., Church. For over twenty years he taught school in Nebraska spending several summers working for the home church at North Loup, Neb., the Garwin, Iowa, Church, and for the Sabbath School Board on the Arkansas field. In 1937 he returned to the full-time ministry in Albion, Wis., where he served five years as pastor, teaching school two years of this time.

The next five years he was employed by the Women's Board of the denomination as Promoter of Evangelism and, with his wife, traveled extensively, encouraging laymen to be soul winners. After a brief pastorate in Jackson Center, Ohio, and three years in Indianapolis, Ind., he returned to Jackson Center in July, 1952.

Brother Greene was truly a man of God. Wherever he was called to serve, he manifested a desire to exalt the Lord, to preach the Word, and to ennoble the lives of men. Like the Apostle Paul, he experienced vicissitudes of life which were accepted as challenges rather than as defeats. He was one who did all that he could, wherever he felt led to serve, and called on the Lord for wisdom and strength.

Although he suffered ill health over extended months, he persisted in so far as the Lord granted strength, in performing his pastoral duties, and in honoring as many of his regular appointments as possible.

It was on the Sabbath of March 7, 1953, that he entered into rest leaving his wife and five sons and daughters. They are, Mrs. Gerald (Marjorie) Bond, Madison, Wis.; Mrs. Wayne (Katherine) Crandall,

## Obituaries

**Chipman.** — Flora P. (Clarke), of 43 Garden Road, Wellesley Hills, Mass., died March 8, 1953. She was the widow of Charles Clarence Chipman.

She was born in Clayville, N. Y., on October 14, 1860. Surviving her are two daughters, Mrs. Frances C. Desmond of Wellesley Hills and Mrs. Marian C. Regenbrecht of New Jersey, and two sons, Charles A. Chipman of Bolivar, N. Y., and Robert Chipman of Brooklyn, N. Y.

Mr. and Mrs. Chipman made their home in Yonkers, N. Y., and for many years during the 1920's and early 1930's they summered at Misquamicut. This was so they might be near a Seventh Day Baptist Church. Mrs. Chipman was a member of the Seventh Day Baptist Church in New York City.

Funeral services were conducted by Rev. Harold R. Crandall, her former pastor in New York City, and Rev. Charles H. Bond on March 11, 1953, at the Buckler Funeral Home in Westerly. Interment was in the River Bend Cemetery. C. H. B.

**Cottrell.** — Royal Lee, son of Rev. Ira Lee and Angelia (Dye) Cottrell, was born in Alfred, N. Y., in 1875, and died in Westport, Conn., March 13, 1953, in his 78th year.

Mr. Cottrell was a graduate of Alfred University and of the New York State Teachers College at Albany. He was a teacher of outstanding ability. His career was principally in the high schools of Brooklyn, N. Y., from which he retired several years ago.

He was an ardent Seventh Day Baptist and was a loyal member of the First Seventh Day Baptist Church of New York City. He was a member of the Masonic fraternity. He is survived by three sons, Lee B. of Forest Hills, L. I., N. Y.; William B. of Oak Ridge, Tenn.; and Henry L. of Monmouth, Me.; also eight grandchildren; and a brother, Rev. Herbert L. Cottrell, of Glen Burnie, Md.

The funeral was held in the United Church of Monmouth, Me., on March 17. Mr. Cottrell's former pastor in New York, Rev. Harold R. Crandall, officiated, assisted by Joseph E. LeMaster, pastor of the Monmouth Church. Interment was in Ridge Cemetery beside his wife who preceded him in death by about three years. The Masonic committal was in charge of the local chapter. H. R. C.

Andover, N. Y.; Harold Greene, Oak Ridge, Tenn.; Herbert Greene, Lombard, Ill.; and Donald Greene, Villa Park, Ill.; also ten grandchildren. His two sisters are Mrs. Harry Van Horn of Riverside, Calif., and Mrs. Lloyd Lukens, of Battle Creek, Mich.

Funeral services were conducted in the Jackson Center Seventh Day Baptist Church by Rev. Alton L. Wheeler assisted by Rev. Herbert L. Polan. Interment was in the Jackson Center Seventh Day Baptist Cemetery. A. L. W.

### LIFE AND LAW

"Christ's life was a working out of the law, the putting of the commandments into a visible form. His life sustains the same relation to the commandments of God that the beautiful building sustains to the plans and specifications of the designer. The building is the plans and specifications put into marble. Christ's life is the commandments put into deeds. . . . What sort of life can be constructed within the lines and limits of the commandments? I reply, the grandest sort of life. We know what the commandments are. They are thoughts and purposes from the mind of God. They are great with love and foresight. They deal with the heart and discern its thoughts and intents." — Rev. David Gregg, quoted in "Atonement and Law" by John Armour.

"Great peace have they which love thy law:  
and nothing shall offend them."

Psalm 119: 165.

# The Sabbath Recorder

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## DOUBTING OUR UNBELIEF

Rev. Ernest Marshall Howse, with a Ph.D. from the University of Edinburgh, gives the above heading for a sermon in the March issue of The Pulpit. It is an intriguing subject which lends itself to our avowed aim of contributing what we can in these columns to the building of a stronger faith among Seventh Day Baptists and other readers.

The learned doctor's sermon might well be summed up by, "The fool hath said in his heart, There is no God" (Ps. 14: 1), though that text is not appealed to. His main point is: "that if life brings us to the place where belief is incredible, it also brings us to the place where unbelief is still more incredible." Men who claimed to be scientific have doubted the creation. Now the very intelligence which we have attained, by which we evaluate this complex world, makes us doubt our doubts of a Designer back of it all. Think about this picture as Rev. Mr. Howse portrays it:

"Our common picture of ourselves, then, is often strangely at variance with the truth. We picture ourselves as people trying to guard our belief and finding it difficult. Actually, modern people can often be more truly pictured as trying to guard their unbelief and finding it impossible. They try not to believe. They try to set aside the conviction that for ages has been an irrepressible affirmation of the human spirit. . . . They construct laborious arguments against it. They attempt vainly to convince their minds that Isaiah and . . . , are no more than a dollar's worth of chemicals, which happened for a transient day to be arranged in a particular pattern that produced an illusion. . . . Small wonder that at times they cannot help wondering whether the perishable values of the dust can comprise all the imperishable values of the spirit."

The evidence mounts day by day that all things had their beginning in the fathomless recesses of Infinite Mind as recorded in the Scriptures, and that the crowning evidence of creation, man, moves toward the destiny which has been provided for him by the crowning redemptive act of the Son of God. Small men loudly voice great doubts. Great men tend to have smaller doubts of the miracles of God and greater doubts of their own answers to

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the problems of the universe. Why should so many Seventh Day Baptists be lagging behind in these intellectual strides? Is there any reason why we should be like Papias, who was called by the fourth-century church historian, Eusebius, "very small-minded." If we have inadvertently and ignorantly taken a step into unbelief to be in harmony with the one marching on our left, then let us execute the half-step of close order drill and "guide right." Then we shall be in step with the men up front who see more clearly. To doubt one's unbelief is the forward step of the intellectual which brings him close to trusting the faith "once delivered unto the saints." (Jude 3.)

## MIDWEEK REMINDER

Many of our churches — an ever-increasing number — publish weekly church bulletins featuring the morning service and announcements for the week. Rev. Leland E. Davis of the Boulder, Colo., Church has something new — "The Midweek Reminder." This is a lithographed bulletin cover mimeographed on the inside with a five-minute sermonet and a few lines reserved for church calendar. The first two issues indicate that it is a weekly service for all the members, especially for those unable to be present at church. We shall be interested to hear of the success of this venture. It may commend itself to other alert pastors who are willing to go "the second mile" in labor and study. It appeals to us that such a publication would be of more value to many of our churches than a bulletin which has little more than the Sabbath morning program. It has a further advantage in providing the Sabbath Recorder with a reservoir of quotable sermonic material brief enough for our limited space. Lone Sabbathkeepers might wish to write to the home church requesting their pastor to do something like that for them with a copy sent to the Recorder for possible publication. Only rarely can we publish full-length sermons. Those pastors who cannot see their way clear to send out a "Midweek Reminder" should be able at least to send to the Sabbath Recorder sermon thoughts such as have been printed in the church stories currently running in

## BIBLE SEALS

Many of our people like to promote Bible reading by using the Bible seals of the American Bible Society on their correspondence. Through the influence of Lowell Thomas in behalf of the sale of these seals seventy thousand new contributors were secured in 1951 and 1952. Those of our churches which do not make substantial annual contributions to the Bible Society might find the sale of these stamps not only a painless way of giving but also an interesting competitive project for young people or children. The campaign is now under way. The theme this year is "You can proclaim liberty."

## A NEW CARDINAL

The Pope has elevated to Cardinal the Archbishop of Bogota, Colombia. It will be recalled that Bogota is the center of some of the most severe persecutions of Protestants in the Americas known to this generation, persecutions so violent that our State Department intervened. It comes close to Seventh Day Baptists because Miss Mary Vicinus of Shiloh, N. J., a long-time friend of several of our churches, was bombed out of her mission in Piedecuesta. Religious liberty is guaranteed by the Constitution of Colombia but it is almost meaningless because, as the officials of the city are reported to have said to Miss Vicinus, "The priest runs this city." It is scarcely conceivable that by "priest" he could mean anything other than the superiors of the parish priests. Therefore, it appears that this new red hat is the Pope's way of saying, "Well done, good and faithful servant." Miss Vicinus, an independent Baptist missionary, is determined to go back to Colombia, to a more protected place, at the expiration of her furlough which is drawing to a close.

our pages. May we remind you that such sermon thoughts when printed in the Recorder are automatically mailed free of charge to your church people. But these Recorders go only to subscribers. You can help us and your local church by increasing the subscription list.



## MEMORY TEXT

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Corinthians 2: 9.

## THE SABBATH IN THE REVISED STANDARD VERSION

Rev. C. Harmon Dickinson

Since September 30, 1952, we have heard and read many pros and cons relative to the new Revised Standard Version of the Bible. I have observed some fear among Seventh Day Baptists that the Sabbath has been tampered with in the new version. Being deeply concerned whether this is the case, I have compared many of the most important verses referring to the weekly Sabbath and have found close allegiance between the Revised Standard Version and the Greek and Hebrew texts. I know of no place where the authority for Sabbath observance has been weakened in the new version.

I have checked all the passages dealing with the weekly Sabbath from Genesis through Deuteronomy, comparing the Hebrew usage with the renderings in the King James, the American Standard, and the Revised Standard Versions. This is a slow, tedious process, so I have not completed my original purpose to make the same comparison with all Sabbath and related references in the Bible. Feeling that the results of my study will be of direct interest to all Sabbathkeepers, I take this opportunity to share them with others.

Permit me to summarize some of my findings based on the above mentioned section of Scripture. A close check with the Hebrew reveals that the Revised Standard Version is actually closer to the original than the King James Version. The RSV retains most of the same changes made in the English Revised and the American Standard Versions published sixty-seven and fifty-one years earlier, respectively. In a number of passages the rendering of one Hebrew word in the RSV gives deeper significance to the Sabbath than the translation in the King James. Let me document my conclusions with citations from the Bible:

1. The Hebrew word "shabbathon" is translated "solemn rest" in the RSV (as previously in the English Revised and American Standard Versions) and "rest" in the King James. "Shabbathon" is from the word "shabbath" from which we have the English transliteration, "sabbath," meaning rest.

"Shabbathon" seems to contain more than the idea of rest and indicates the added significance of a reverent occasion for rest, a rest of holiness specifying that Sabbath rest is to be a very solemn and serious matter. It is an emphasis that needs to be more deeply instilled in all of our consciences in this day of Sabbath negligence and desecration. We must never forget that the Sabbath is an institution of sacred rest.

The King James in Exodus 16: 23 reads: "To morrow is the rest (shabbathon) of the holy sabbath unto the Lord." The ASV puts it, "To-morrow is a solemn rest (shabbathon), a holy sabbath unto Jehovah." The word is perhaps even more forceful in the RSV, "Tomorrow is a day of solemn rest (shabbathon), a holy sabbath to the Lord."

Exodus 31: 15, King James, reads, "Six days may work be done; but in the seventh is the sabbath of rest (shabbathon), holy to the Lord." The RSV and ASV say, "The seventh day is a sabbath of solemn rest (shabbathon), holy to the Lord (Jehovah)." The RSV and ASV use "solemn rest" in the following passages: Ex. 35: 2; Lev. 16: 31; 23: 3; and others.

2. It will be noticed in a close comparison of the wording of the fourth commandment in the three versions that "the sabbath" is "a sabbath" in the ASV and RSV (see Ex. 20: 10 and Deut. 5: 14). This should not be disturbing because the definite article "the" is not in the Hebrew. Moreover, definiteness in regard to the Sabbath is expressed in Exodus 20: 8 and 11, also in Deuteronomy 5: 12 and 15 corresponding with the Hebrew. In many other Old Testament Sabbath references the article is not in the Hebrew and the RSV and ASV follow the Hebrew closely in this respect.

3. My third observation was concerning the Hebrew Sabbath in verb form which does not show up in any of the

English versions. Lev. 23: 32, KJ: "from even unto even, shall ye celebrate your sabbath"; the ASV has "keep"; and the RSV: "from evening to evening shall you keep your sabbath." Literally the Hebrew says, "you shall rest (shabbath) your sabbath."

In the New Testament, the RSV change in Matthew 28: 1 to "now after the sabbath" is disturbing to some Sabbathkeepers. The Greek here presents some problems which make it difficult to be absolutely sure whether it should be "late on the sabbath day" or "after the sabbath." Personally, I believe the evidence tends to support the former. Thayer in his Greek-English Lexicon believes it should be "after the sabbath," but admits that an examination of other uses fails to sustain the rendering after.

Actually, whichever way Matthew 28: 1 is translated does not affect the authority or sanctity of the Sabbath. Whether Christ arose on the Sabbath or the first day of the week in no way affects the Sabbath Commandment. Suppose Jesus did rise on Sunday, is there reason to assert that the Sabbath was changed to commemorate the Resurrection? Absolutely not, for the Sabbath is still a testimony that the Christian has entered the gospel rest through faith in the sacrifice of Christ. The Sabbath signifies that we have been raised out of the bondage of death into the glorious light of the Son of God.

There is one important passage in the New Testament in which the ASV and RSV give added significance to the deeper meaning of the Sabbath. Hebrews 4: 9, King James reads, "There remaineth therefore a rest to the people of God," while the ASV and RSV both speak of sabbath rest. The RSV says, "So then, there remains a sabbath rest for the people of God." "Sabbath rest" is translated from the Greek "sabbatismos." In this chapter the earthly Sabbath of rest symbolizes the spiritual rest of salvation we as Christians have entered by giving our hearts to God through our Lord Jesus Christ. Therefore, if we appreciate and enjoy God's rest, we shall cease from our works, or efforts to enter God's rest, which is salvation by works, and we shall keep the Sabbath to

## SABBATH RALLY DAY, MAY 16

All of our churches are urged by the Committee on Sabbath Promotion of the Tract Society to make careful plans for the annual Sabbath Rally Day on May 16. To that end the committee is providing a new service to the churches — a specially prepared Sabbath Rally Day bulletin cover to be furnished free of cost to the churches that desire it. A questionnaire letter will be sent out soon containing samples of the tracts, "Ten Commandments" and "Seventh Day Christianity."

## News of Evangelism

There are many signs that the days of mass evangelism are not over. Among the most successful evangelists is the converted Jew, Hyman J. Appelman, who was born in White Russia. A reporter of the Pittsburgh "Sun-Telegraph" under a March 14 date line writes: "Tomorrow the dynamic evangelist who has been instrumental in converting 125,000 others to the Christian faith winds up a week's preaching to overflow crowds in the North Side Carnegie Music Hall."

The news release goes on to report: "Among the scores of converts during the week, despite the fact that it was a missionary conference, two Jewish women were dealt with in the inquiry room and later made public profession of faith in Christ. Many Roman Catholics were among those who responded to the invitation."

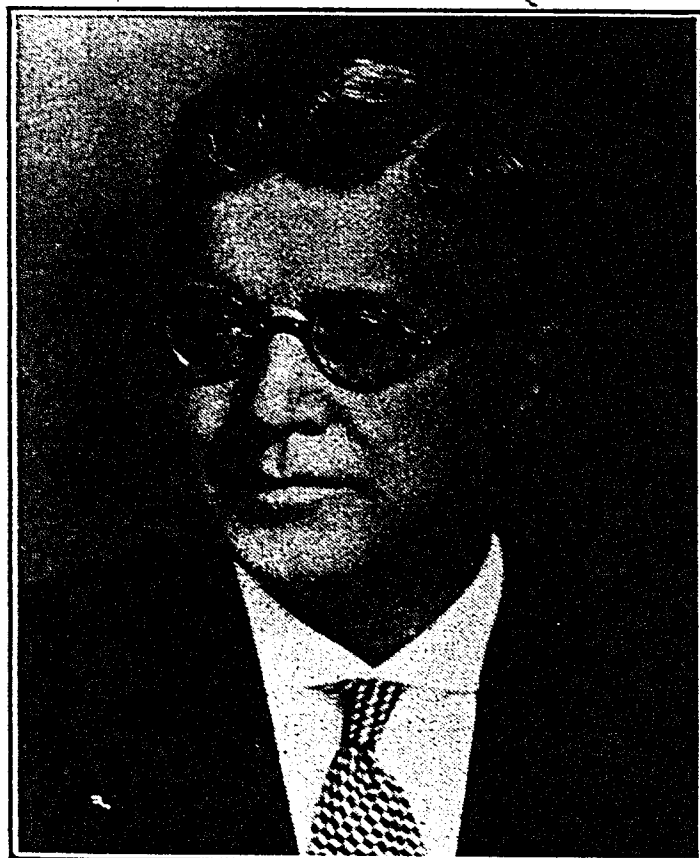
SABBATH SCHOOL LESSON  
for April 25, 1953

Paul Faces Opposition.

Scripture: Acts 15: 36—18: 22.

symbolize our entrance into the heavenly rest. (Heb. 4: 10.) May our weekly Sabbath observance be a reminder of God's love and redeeming grace. Frequently we sing:

"Safely through another week,  
God has led us on our way,  
Let us now a blessing seek,  
Waiting in His courts today.  
Day of all the week the best,  
Emblem of eternal rest."



This photo was taken when he was president of Conference in 1929.

### REV. CLAUDE L. HILL

Claude Lawrence Hill, eldest of three sons born to Castello Welcome and Eva Elfreda Davis Hill, was born April 24, 1878, at North Loup, Neb., and passed away at Vandalia, Ill., March 11, 1953.

He was not able to attend school beyond the ninth grade but worked as a farm hand, later as a carpenter and blacksmith. While his home was a place of religious influence, the pressures of these years left him rebellious and antagonistic, doubting the very existence and love of God, which in later years he heralded so enthusiastically to all who would listen.

On May 3, 1899, he was married to Cora May Brace at North Loup, Neb., by Rev. E. Adelbert Witter. To them were born four children: Esther Vivian (Mrs. George Howard) of Springfield, Ill.; Carroll Leigh of Milton, Wis.; Jerry Will Brace of Randolph, Utah; and Ruth Gene (Mrs. Thurman Barker) of Washington, Ind.

There came to North Loup, shortly after the turn of the century, a pastor named Theodore L. Gardiner. He was there less than a year before accepting the editorship of the Sabbath Recorder. When asked what he had accomplished in such a short pastorate, Rev. Mr. Gardiner

replied, "I was there long enough to convert Claude Hill." For he was converted, baptized, and became a member of the North Loup Seventh Day Baptist Church.

While his interests and posts of responsibility increased through the years, the thread of his new life in Christ was the one persistent and dominant influence that led him, later, into religious work. He was licensed to preach by the North Loup Seventh Day Baptist Church in 1918. For three years he did "outpost" work in schoolhouses, conducted Sabbath school classes, and tried out his persistent call to the ministry. In 1921 he accepted the call of the Welton, Iowa, Seventh Day Baptist Church and sold out his livestock, machinery, and other saleable goods. While the words of the Letter to the Hebrews are not altogether true to his experience, nevertheless they express the substance of it: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went . . . for he looked for a city which hath foundations, whose builder and maker is God."

He was ordained to the Christian ministry at Welton, Iowa, on August 10, 1923. In August of 1924 he accepted the call of the Farina Seventh Day Baptist Church. He returned to North Loup as pastor from November, 1936, to November, 1939, coming again to Farina where he served until September, 1952, a total of 25 years.

During his years in the ministry he served three terms on the Commission of the Seventh Day Baptist General Conference and was president of the Conference in 1928-29.

During his first pastorate at Farina his first wife passed away, and on May 28, 1933, he was united in marriage to Hazel Farris. To them was born a son, Theodore Claude. In the twenty years of this union, which were the years of his greatest ministry, he has had the unflinching support of his "second family."

He was always active in community affairs, in Bible school, in temperance drives, and was called on for speaking engagements for miles around. He conducted more than 400 funerals. He had a talent for making friends and he had

a largeness of spirit and warmth of heart that endeared him to a host of people. But he came nearest to his mission in the pulpit, where he spoke boldly and earnestly for Christ. One of his friends said of him, "He will never know how many people have been helped by his sermons."

In the life of Claude L. Hill there is a living commentary — a commentary on the freedom to be found in our land where one may enter into opportunity, and into the freedom we have in Christ. He entered into those freedoms with zest and intelligence, keeping a surprisingly sane and youthful attitude. He said of himself, "I think I have a good education, but it took me forty years to get it." During his last months he said, quite characteristically, "I don't believe I grew old . . . I just blew up."

When the Apostle Paul was writing to his young friend, Timothy, he said at one time, "For I am now ready to be offered, and the time of my departure is at hand." The word departure means, literally, an unmooring. It was a nautical term which Paul had picked up in his journeys. It gives a picture of a vessel fretting its sides against the wharf, waiting for the unmooring when it would put out across the sea to the distant port. Even as Paul, he was ready for the unmooring. And he continued in these most appropriate words: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

He is survived by his wife, five children, eight grandchildren, two brothers, and a circle of friends which extends to all parts of the United States.

Funeral services were held in the Seventh Day Baptist Church at Farina on Sabbath morning, March 14, 1953, conducted by his son, Rev. Carroll L. Hill, as suggested by his father. Interment in the Farina Cemetery. Lash Funeral Service in charge. — The Farina News — C. L. H.

### Leakage in Manpower

The minister too often fails in seeing to it that new members are "followed up" and integrated into the work of the church. There is such a passion for adding new members to the church roll that too often they join the church only to become lost. A prominent layman who has worked hard and successfully in the field of home visitation and personal evangelism tells me that he is discouraged because "we get a lot of them to join and then nothing happens." The church must be given a black mark for every new member who is added to the church roll only to be forgotten — Presbyterian Tribune.

### NEWS BITS, "BITE SIZE"

Evangelist Wayne Marona, spending a number of weeks in Canada and California, preached in his home church (Los Angeles S. D. B.) on March 28.

Do you now take the Sabbath Recorder? This is our national Seventh Day Baptist weekly magazine and should be in each home. Send your name and address with \$3 to: The Sabbath Recorder, Plainfield, N. J. This week Rev. Leon M. Maltby, former pastor of the Riverside Church, becomes the editor. Support him with your subscription and your prayers! — Los Angeles Church Bulletin. [Thank you! Ed.]

A group of clergymen were discussing whether or not they ought to invite Dwight L. Moody to their city. The success of the famed evangelist was brought to the attention of the men.

One unimpressed minister commented, "Does Mr. Moody have a monopoly on the Holy Ghost?"

Another man quietly replied, "No, but the Holy Ghost seems to have a monopoly on Mr. Moody." — Washington Evangelical Church.

A man who detests the church ought to go to church at least once a year to make sure that the church has not mended the faults of which he complains. — The Cream Book.



## MISSIONARY SECRETARY IN SOUTHWESTERN ASSOCIATION

(Partial Report of Secretary's Activities)

Concluding services at Edinburg, Tex., on March 22, 1953, Rev. Everett T. Harris, secretary of the Missionary Society, has been in the churches of the Southwestern Association over five Sabbaths and has been given twenty-six opportunities to preach or to address groups in homes and in churches. A more detailed list of speaking appointments may be of interest. It is as follows: Fouke, 12; Texarkana, 1; Little Prairie, 3; Little Rock, 3; Gentry, 1; Houston, 1; Edinburg, 5. In addition calls have been made with pastors in many homes.

A Seventh Day Baptist Fellowship was organized at Little Rock while the secretary was present. It is hoped that others will report more of the details of this happy occasion.

This has been a rich spiritual experience for the secretary in making the acquaintance of the deeply consecrated people of this area. He has received a most cordial welcome in every instance. He hopes his efforts in undertaking to strengthen the faith of our people and to uplift the hands of the pastors and leaders have been worth while. He hopes to visit the other two churches of the association, Hammond and Oakdale, before returning to the home office at Westerly, R. I., early in April.

A part of the reason for this journey among the churches being to plan a more aggressive program of outreach for this area, the secretary has consulted pastors and lay leaders to learn what they feel is needed. Such ideas will be drawn together and submitted to the Missionary Board as a program for the future. He has felt a sense of uplift in the knowledge that many of our people are remembering this journey and this particular field in private and public prayer. God will surely answer such prayers as we are fully committed to follow the leading of His Holy Spirit. E. T. H.

Prayer is the key of the morning and the bolt of the evening.—Matthew Henry.

## WHENCE — WHERE — WHITHER

Someone has said, "Any people not interested in their past are not likely to be much concerned over their future."

This statement might, to some, seem more appropriate in an introduction to an article on the Seventh Day Baptist Historical Society than in the Missionary Society's columns in our denominational paper. What connection can there be between the Historical Society and missions?

So much has been said about the decline of our denomination that a spirit of desperation has seized upon many and they cry out, "We must do this," or, "We must do that"; "We need this or that type of work." To perform intelligently the work of our Lord, we need to know something of our background and experiences in former years. It is necessary to know something of our "whence" in order to know our "where" and why we are here, then we can calmly plan and proceed to the "whither."

We need the inspiration of the consciousness of a great tradition. What has brought us where we are? What is our reason for existence? What do we have to perpetuate?

A progressive person or organization learns lessons from its past. Many Seventh Day Baptist churches have risen and declined and are no more. Why? Someone may reply, "The trend of the times." That is a flimsy excuse in many instances. There have been local reasons in most cases.

Our Historical Society is entrusted, for preservation, with many manuscripts, documents, books, and articles of historical value, some of which are even priceless. Churches and organizations celebrating anniversaries turn to the society for information. (The support of the Historical Society is very meager considering the importance of the service which it renders.) Students and other individuals doing historical research spend days in the headquarters of the society, cheerfully aided by the curator-librarian and assistant.

We need to know of our successful undertakings, the reasons for the growth of certain churches and for the measure

of success of certain missions. We need, no less, to know something of the real reason for the decline and death of extinct churches and of the reason for non-growth of some existing churches. Inspiration is gained from successes and conversely depression comes as a result of seeming failures.

Seventh Day Baptists always have been "missionary minded." A church that is missionary both at home and abroad is a live church. In new undertakings it is necessary that God-given judgment be exercised. Resources must be considered. It shows no lack of faith if we "take account of stock." "Which of you, desiring to build a tower, doth not first sit down and count the cost?" (Luke 14: 28.)

Seventh Day Baptists are well able to carry on whatever God requires of them. There is much talk about co-ordinating and co-operating. The Missionary Society, organized "for the dissemination of the Gospel in America and other parts of the world and for kindred religious and benevolent objects," is the co-ordinating agency of the denomination for missions, at home and abroad. The society is responsible for work already established and must meet its financial obligations. A generous portion of its working funds is from income from gifts and bequests. The work can be expanded only as current contributions increase. H. R. C.

## CHINA COMMITTEE NCCC

The China Committee of the National Council of the Churches of Christ in the U.S.A. met in New York City March 10 and 11. Rev. E. Wendell Stephan of Plainfield was requested to attend as proxy for Seventh Day Baptists. Below are some excerpts and gleanings from his report.

Mr. George Appleton of the British Mission Societies spoke regarding the charge that missionaries had generally introduced things in China that belong to Western culture more than those essential to the Christian faith. He told of the strengthening of missionary forces in Malaya, that those in power frown upon it, but do not interfere.

Mr. Appleton asked for earnest prayer for Chinese Christians, not as a last resort

but as the very first thing that we ought to be doing. He said, "We do not know what God is doing in China — our despair may not be valid in His plan of things. . . ." He told about a diary recently smuggled out of China which said that congregations were maintaining strength amazingly. He asked also increased attention to helping the Chinese of the dispersion to develop strong leadership within each national group.

Mr. Appleton is visiting America seeking a basis for co-operation of the British and American societies in preparing simple, basic texts in theology, church history, etc., these texts to be translated into the vernacular of Burma, India, etc. He believes these books would do a great deal to solidify the Christian community within these countries and would help people's faith to remain centered in essentials. There was general agreement that this project was much needed and would be supported.

Thus organized agencies are working together to meet the problems resulting from world conditions and to solve them in the spirit of our Master. H. R. C.

If God wants you on the mission field, neither your money nor your prayers will ever prove an acceptable substitute. — Selected.

People who don't believe in missions should occasionally turn in the pages of history and read of the life lived by their ancestors before missionaries reached them. — Selected.

Prayer makes the darkest cloud withdraw;  
Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings every blessing from above.

Restraining prayer, we cease to fight;  
Prayer makes the Christian's armor bright;  
And Satan trembles when he sees  
The weakest saint upon his knees.

—William Cowper.

## MINISTERS' CONFERENCE

May 4-7, 1953 — Alfred, N. Y.

## Worship Program for May

### Happy Family

Prelude—"Take Time to Be Holy"

Scripture—1 Samuel 1: 1-11

Hymn—"O Happy Home, Where Thou Art Loved"

A happy family, a happy home. This sounds pretty good, like something we would like to have, to work for. What precisely is a happy home and family? To answer this, we will have to find out what is meant by happiness. The American Collegiate Dictionary says happiness means pleasure, content, or gladness. In an article on Happiness, Rev. John Holland says, "Happiness comes only to those who try to increase the happiness of other people."

One finds then that to be a happy family, everyone in the group must try to make everyone else happy. In thinking over this statement we may wonder what goes into making the rest of our family happy. Of course, we mothers think of house-keeping, cooking, mending, washing, and so forth, the regular jobs usually given to us. These are the obvious tasks of one who loves her family. Now, let us look at something not so obvious and one which is very often lacking in many homes. That something, we find, is courtesy. Quoting Rev. Mr. Holland again we find that he feels that a "thank you is the oil that lubricates friendship. It smooths the waters of many a little human storm. Husbands and wives begin their married lives with the spirit of courtesy. Each little kindness could find its echo in a thank you." We have often heard that much happiness would result if every member of the family treated every other member as if he were an invited guest.

Thoughtfulness also adds a great deal to family life. A few days ago a young father was discussing with me his problem of teaching his two children thoughtfulness toward other people. He felt he was failing. That same father has been heard to remark that he never tries to remember anyone's birthday but his own. He had no idea when the birthdays of his wife and children occurred. Perhaps, had he spent more time remembering his family's

birthday dates, and less remembering his own, there would be plenty of others to keep track of his. If I were to list the things that made our home a happy one while we were growing up, I would have thoughtfulness very high on my list. The thoughtfulness of our parents for us taught me its value early in life. I have found that people who do not practice it are still very touched when someone else remembers to be thoughtful of them.

We have considered a few things that go toward making a happy family and a happy home, but the basic thing is as yet not mentioned. This is by far the most important because in practicing it, we will find that the others fall into place very easily. That basic principle of which I am speaking is Christianity. A Christian home is a happy home because those who dwell therein try to pattern their lives after that of Christ. One who came from a non-Christian home said, when she visited the Christian homes of her friends, she found a kindness and thoughtfulness in the attitude of the members of the family to each other that was lacking in her own home. Many happy families are mentioned in the Bible. One is in our Scripture for today. We can easily picture what a happy home it must have been when baby Samuel finally came. Naomi must have had a very happy home life to have so impressed her daughter-in-law that she would give up her country, customs, and religion. So on down the line of Bible families, family happiness has always been of great importance. "Train up a child in the way he should go, and when he is old, he will not depart from it."

Solo—"Bless This House"

Closing Prayer—Our Father God, help us this day that we may grow more like Thee at all times. Help us to weave Thee into the fabric of our home life in such a way that all who come in contact with our homes may know that those who live within are devoted to serving Thee. Help us to be thoughtful and loving, that true happiness may be ever present in our family life. We pray in Jesus' name. Amen.

Mrs. Claire Merchant.  
Battle Creek, Mich.

## Children's Page

Dear Mrs. Greene and the Children:

Some of you have noticed I had not written to your interesting column for quite a long time, but this will explain why.

Neighbors' cats came and sat around in our yard and drove "our robins" away. I did not like to write about the disappointment and have waited to see if the cats were going to win. We prefer the birds as they eat the Japanese beetles which spoil our roses, and we shoo the cats away when we see them.

We miss those friendly robins that looked up at our windows when they hopped around on the lawn. They also seemed to greet us specially when they sang on the clothes reel, or up in the white oak tree. No "cheerio" from them bade us good-bye last fall before they left for the South, nor greets us these warm spring days. One strange robin came, with just a sharp "cheep" as it passed by.

I do not like to talk too much about disappointments, so I will quote a line from a song I learned long ago:

"Oh, wait, meekly wait and murmur not."

Sung in a pleasing tune, it reminds us of places in the Bible where we read, "Wait on the Lord." It helps often when we have what seem like long waits.

Even if the cats did catch and eat the young robins last year when they came off the nest to learn to fly, I am just waiting to see what pleasant happening God has for us to think about to heal the disappointment.

And if this robin story has to end here, other things will come for us to enjoy, if our eyes keep wide awake to see what is hidden in our hopeful hours of spring-time.

I will be watching for newsy letters from your children's column when you tell of your good times.

Lois F. Powell.  
Princeton, Mass.

Dear Mrs. Powell:

I was ever so pleased to hear from

you and I'm sure the Recorder children will be, too.

So far we have had very little warm spring weather in Andover and in most parts of western New York quite frequent snowstorms. We had quite a heavy snowstorm about the middle of this week. It soon melted away but the wind is decidedly cold. But we seem to have very brave robins around here. Over a week ago Donnie Gibbs, the six-year-old boy next door, shouted to me, "Oh, look in that tree and see that robin!" Since then I have seen a number of robins and heard their merry chirp. For a wonder there do not seem to be any cats in our neighborhood, though there are several dogs, so robins are quite safe. Our cat, Skeezics, never tried to catch robins. One time a robin flew in our front door. Skeezics managed to catch it and brought it to me perfectly safe and sound. But he was death on mice and rats and seemed to smell them even before they put in an appearance.

Your good letter was especially welcome this week for not a single child's letter have I received in over two weeks. Hope to receive many children's letters soon.

Sincerely yours,  
Mizpah S. Greene.

Dear Recorder Children:

I hope you will carefully read the last sentence in my letter to Mrs. Powell and then sit right down and write to me; please do. Since our principal topic today is "robins" I'm going to add some verses about a robin family.

Two robin redbreasts in their nest  
Had little robins three;  
The mother bird sat on her nest;  
Her mate sang cheerily.  
And all the little robins said,  
"Wee, wee! Wee, wee! Wee, wee!"

One day the sun was warm and bright,  
All shining in the sky.  
The mother said, "My little ones,  
It's time you learned to fly."  
And all the little robins said,  
"I'll try, I'll try, I'll try."

—Author unknown.  
Sincerely yours,  
Mizpah S. Greene.



## THE EMPHASIS OF JESUS

(A sermon by Richard Batchelder, senior in Westerly High School, given at the Youth Week Service on Sabbath day, February 14, in the Pawcatuck Church.)

When one studies the life of Jesus, one is impressed by the fact that the difference between Jesus and His contemporaries was largely one of emphasis. When we study the teachings of Jesus, His amazing originality impresses us, yet often it was originality of emphasis.

Jesus' supreme genius is not necessarily seen in pointing out of facts never thought of before, but in His emphasizing the truths and beauty that are all about us. Jesus' teachings without question represent a highly original apprehension of reality. This originality of Jesus is largely seen in the emphasis He lays upon the value of an individual in contrast to that of the group.

In the Old Testament we read of the importance not of the individual, but of an entire nation or tribe. In Joshua we read of an incident in which Achan stole pieces of gold and silver. Upon his confession to Joshua, however, not Achan alone was punished, but his whole tribe and all his animals and possessions were destroyed. Thus the highest good or evil was bound up in the group.

In early Hebrew philosophy, little room was given to the idea of personal immortality. The substance of all being lay in the supreme embodiment of the group.

Jesus was interested in groups. He was concerned about crowds. He did not worry about securing crowds, for hundreds, even thousands, flocked to hear His teachings. He had a tender love for groups. He wept over Jerusalem, not over the dead stones of a historic city, but over those whom He would have gathered to Himself as a hen gathers her brood of chicks.

Yet despite this compassion and interest in the crowd, Jesus knew well a principle recognized by psychologists today. He knew that collective righteousness is far lower than individual righteousness. In other words, a crowd will do things that no individual in the crowd would ever consider doing. This theory is occasionally practiced in a lynching or a riot

in a city. We see it on a huge scale in the mass immorality of war.

Yes, Jesus well understood and loved those of a crowd, but we find that throughout the Gospels, He laid His greatest emphasis upon the individual, upon nature and its moral lessons, and upon subjects that were common to those whom He taught. He relied upon individual persons for the spread of His truth.

This emphasis on the personal is so vividly expressed in John's Gospel that it seems almost a Gospel of personal episode. We find Jesus startling Nathanael with His intimate knowledge of his personal activities. We find Him conversing with Nicodemus and talking with the Samaritan woman.

Jesus' emphasis upon the individual is also vividly expressed in "the second birth." Jesus knew the need of a second birth. Birth was a highly individualized matter and Jesus knew that no number of bad men could ever make a good society. Perhaps our own failure to erect a decent social order has been due to the failure of men, for we have both means and methods to a superlative degree.

In the Parable of the Lost Sheep, Jesus unforgettably teaches us that God cares for every individual. Jesus also remarked that the very hairs on our heads are numbered.

Jesus also, in emphasizing the personal character of religion, ties up personal faith closely with ethical attitudes. Jesus brought no new emphasis to the early Hebrew concept of God as holy and righteous, but He did add a new center to ethics in calling for love and loyalty to His own person.

"Why call ye me, Lord, Lord, and do not the things which I say?"

Undoubtedly the greatest urge to ethical living in the Christian faith has been the desire to do those things which please the Lord the most. If we are to be genuine in our Christian faith we should cry with Paul, "Lord, what will Thou have me to do?"

It is sad but true to say that even in the churches of today our emphasis has been all too largely centered upon the crowd; upon the collective approach to religion in contrast to the personal ap-

proach. All too often the church judges its success by the size of its Easter congregation. If our heavenly Father is concerned even about the sparrow of the spring, how much more value would there be in once more returning to the person, and to the personal!

However, Jesus' great emphasis was not on the person alone, but on another subject that made Him highly original in His concept of religion. This was His emphasis on nature and upon subjects confronting man in everyday life.

Perhaps two of the greatest parables pertaining to nature are the parables of the Planter and that of the Mustard Seed as set forth in the Gospel of Mark.

"And he said, 'The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come.'"

"And he said, 'With what can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.'"

In these parables Jesus indicated the mystery of growth. He pictures a planter having so much interest in his crop that after sowing, he rose day and night to see how it was developing, and yet he could gain no clue as to its upspringing. So, Jesus explained, is the mystery of God's kingdom; so, too, is the growth and development of a tiny mustard seed.

Too often our perceptions are so blunted by the turmoil of life that the great moral lessons derived from common things, as exemplified in Jesus' parables, escape our attention. If only men could learn to parallel their lives with God's creation. If only it could be fully realized that in all we do we are either planting good or planting evil, and that whatever we

plant in other lives will inevitably result in a harvest of either good or evil.

Planting the right seed in the right place might well become a challenge for us of the Church, for it is indeed a challenge that must be met in order to turn the wayside into a path of righteousness. It is a challenge that, if met in the spirit of the living Christ, will be destined to accomplish immeasurable good amidst the world's turmoils and tribulations. Yes, it is most certainly time that we, as a church, as a nation, and above all as individuals, arose to Christian action, and the way of action is most certainly emphasized by Jesus through His parables.

In emphasizing the spiritual nature of religion, Jesus' supreme interest was in man's eternal destiny. The emphasis of God's kingdom was ever upon the spiritual. It was the emphasis of a prophet in contrast to the emphasis of a priest.

The priest had the tendency to emphasize the means of worship, while the prophet thought in terms of the motive of worship. Jesus knew the importance of material services of worship and joined in their support. We find Him delighted to be in the synagogue on the Sabbath day. Jesus showed an interest in the means of worship, as long as the motive of worship was kept uppermost.

It is well for a church to have a spiritual vocabulary, but unless the church is most concerned with the spread of Christ's Gospel into every phase of life and into every corner of the world, then the church may rightly be accused of a materialism that is in opposition to what Jesus Himself proclaimed.

We can be certain of pleasing God when our motive of worship is to build our own faith in God through His Son Jesus Christ, that we might share it with others to build a better world. It might also be well to remember what success is. Success lies not in material affluence, but solely in finding God's will and doing it to the best of one's ability.

Despite all His emphasis on the personal, Jesus never forgot the social character of religion. During the Renaissance, Protestantism grasped the idea of individualism and almost ran away with

(Continued on back cover)

## ECHOES FROM THE NATIONAL COUNCIL

Rev. Erlo E. Sutton

It was my privilege to attend the Constituting Convention of the National Council of the Churches of Christ in the United States of America, held in Cleveland, Ohio, the last of 1950. Although Seventh Day Baptists had a number of official delegates at that meeting, I did not represent the denomination, but what was then the International Council of Religious Education, of which I had been a member for twenty-five years. At that meeting eight national religious organizations surrendered their charters and united to form the present National Council of Churches.

I had attended a number of national and international conventions, including a World's Christian Endeavor Convention and a World's Sunday School Convention, but I felt the Constituting Convention in Cleveland was the most forward-looking convention I had ever attended. Therefore, it was with pleasure I received notification from the corresponding secretary of General Conference that I had been asked to be a representative of Seventh Day Baptists at the General Assembly of the National Council of the Churches of Christ in the United States of America in Denver, Colo., December 9-12, 1952. A few days later this appointment was confirmed by officials of the National Council. So, in company with Rev. C. Harmon Dickinson, I attended most of the meetings.

The impressions I had at the Constituting Convention in Cleveland in 1950 were confirmed in this meeting as we listened to the reports of the work of the first biennium of the National Council. Although all had not been accomplished that was hoped for, in some fields of work much had been accomplished.

As we listened to various reports and speakers, it seemed that this was especially true in the fields of missions and evangelism, both of them being stressed, so it seemed, more than any other subject. In connection with this work I would like to quote a paragraph from the report of the Department of Evangelism:

"The Joint Department of Evangelism has had a significant experience during these first two years of the life and work of the National Council of Churches. All those associated in the fellowship of the department gratefully acknowledge the leadership of the Holy Spirit in presenting Jesus Christ and His imperishable message of salvation to the unreached of America."

The staff members under which this work was carried on consisted of outstanding evangelists: Jesse M. Bader, H. H. McConnell, James L. Stoner, Harry H. Kalas, Charles B. (Chuck) Templeton, Alva I. Cox, Jr., and Warren Ost. Templeton, one of the outstanding evangelists of our time, held meetings under the direction of this department in ten American cities during the biennium. During this two-year period the Department of Evangelism conducted 76 "Spiritual Retreats" for chaplains, and held 83 evangelistic missions in Army camps and naval bases in the United States, in which 176 guest preachers participated, having no remuneration other than their traveling expenses. In addition to these more extended forms of evangelism, visitation evangelism campaigns were conducted in 49 American cities.

Evangelism for children has been stressed during the biennium by the Committee on Children's Work, with the theme: "For All Children, Faith in God." Youth evangelism has also been promoted extensively through such organizations as the United Christian Youth Movement. Training centers for young workers have been set up and scores of United Christian Youth Missions have been held, significant community projects in youth evangelism that offer unparalleled opportunities for young people to share their Christian faith with the unchurched youth of their community. These are planned chiefly for youth of high school age.

Extensive work among college students has been carried on during the biennium, known as the University Christian Mission. Various terms have been used for this project, and in most places the attendance has been larger than expected. The Joint Department of Evangelism used some \$50,000 for this type of effort. The work was by no means confined to denomina-

tional and private colleges, for such missions were held in 24 state colleges and universities.

I think I was more impressed with the emphasis placed upon the various forms of evangelism in the meeting in Denver than with any other feature, and, as Brother Dickinson has covered most features of the meeting in two previous issues of the Recorder, I have stressed this. When evangelism in its various forms is made the central feature in a great organization like the National Council, representing 30 denominations and nearly 35,000,000 church members, it means much, and no doubt has had much to do with increasing church membership faster than the increase in population.

Evangelism is not confined to any one method, as has been demonstrated by the work of the National Council. Great mass meetings, under the leadership of such men as Charles B. Templeton, preaching missions in Army camps and naval bases, missions in university and college, and among high school students, evangelistic work among children, visitation evangelism, migrant missions, missions in national parks, and other forms of mission and evangelistic work have been carried on by it since its organization a little over two years ago.

I want to thank those responsible for the honor given me of being one of the two representatives of Seventh Day Baptists at the Denver meeting.

### Temperance in the Army

Intemperance among military personnel has been a glaring evil from Old Testament times to the present. We remember reading about it in Zenophon's Anabasis. Many things are being done, especially through the chaplains, to promote temperance. Witness the following from the Sixth Army Chaplain Bulletin for March:

**Films.** Copies of the film "Alcohol Is Dynamite" are being purchased to be incorporated in the Film Service for continental United States, Alaska, and Europe. It is 16 millimeter, black and white — running time ten minutes. This film portrays the seriousness of the alcohol problem and is aimed at the youth of today.

## NEWS FROM THE CHURCHES

VERONA, N. Y. — Our church people have been working and praying for a revival, and Rev. Rex Burdick of Marlboro, N. J., is planning to some and hold special meetings April 10-19. Pastor Skaggs has been conducting a group study in Visitation Evangelism on Sabbath afternoons.

A meeting of the executive committee of the Central Association of Seventh Day Baptists met at the church last Sunday afternoon to plan for the annual meeting to be held in June.

The Helpers Sabbath School Class held their March meeting at the parsonage. Leora and Janice Sholtz were in charge of the devotionals.

The Ladies' Benevolent Society was entertained by Mrs. Zilla Vierow for their monthly meeting. Mrs. Victor Skaggs conducted the devotional period with readings appropriate to the Easter season. All were busy piecing quilt blocks. The business meeting was in charge of the president, Mrs. Ruth Davis.

The Boosters Sabbath School Class met at the home of Mr. and Mrs. Alden Vierow for their March meeting. Mr. and Mrs. Vierow conducted the devotionals. The class plans to paint the chairs in the children's department and to sell napkins imprinted with Scripture texts. Refreshments were in the form of a box social which caused much merriment and added about \$15 to their treasury.

Mrs. Emily Thorngate, Oneida, N. Y., recently gave a piano to the church for use in the basement where the Junior Sabbath school classes are held. The gift is greatly appreciated. — Correspondent.

Young Americans are understandably troubled by today's uncertainties and stresses and are looking for guidance, instruction, and protection as they move from adolescence toward maturity.

In a recent poll they told us exactly what is troubling them — the draft; unhappy family relationships; the development of a healthy attitude about sex; and finding the right husband or wife. — Social Hygiene News.



# The Sabbath Recorder

(Continued from page 181)  
 it. Today the tendency is to swing back to the recognition of corporate responsibility.

Jesus knew the joy of winning such a person as Zacchaeus into the kingdom of God, but He was also quick to act against social wrongs, as we find Him cleansing the temple with a whip.

His blessed lips would call tenderly to little children but spoke with utmost courage in the cause of social righteousness. Yes, the emphasis of Jesus is perhaps the very basis for the true Christian life. We see that He emphasized those things which, when followed by the individual, will give rise to a better world as a whole. His emphasis on the personal should be to each one of us a challenge to live in His way of life. We should be challenged to let every mustard seed we sow into others' lives be a seed of goodness and righteousness. Above all we should never allow the importance of our means of worship to outweigh our motives of worship.

The emphasis of Jesus is the challenge to the youth of today also, to build a better world of tomorrow, a world in which God is first in every life, and a world in which every tongue might say: "I will bless the Lord at all times; his praise shall continually be in my mouth."

## Accessions

Kingston, Jamaica, B. W. I.

Baptism:

- Estra Anderson
- Marion Donaldson
- Joyce Coombs
- Theda Oates
- Miriam Mills
- Harold McVassel
- Paul McVassel
- Barrington Stephens
- Waldron Donaldson
- Ronald Fitzrandolph.

Westerly, R. I.

Full Membership:

Baptism:

- Judith Ann Hoffman,
- Ward A. Kuehn,
- Roland B. Kuehn.

Associate Membership:

Baptism:

- Mrs. Bernice B. Hoffman.

Testimony:

- John B. Hoffman,
- Mrs. Elizabeth Fraser.

## OUR SERVICEMEN

Pvt. Joseph T. Babcock, US55326998  
 Co. B, 11th Armored Cavalry  
 Camp Carson, Colo.

Pvt. Russell G. Clement, RA17367218  
 34th Eng. Photo Co.  
 64th Eng. Bn. Base Topo  
 APO 500, c-o Postmaster  
 San Francisco, Calif.

Cpl. Richard G. Gowen, RA17328027  
 Hq. Btry, 97th AAA Gp.  
 APO 331, c-o Postmaster  
 San Francisco, Calif.

## Births

Parry. — A daughter, Amanda Bond, to Mr. and Mrs. William Parry, Bala Cynwyd, Pa., October 21, 1952.

Clarke. — A son, Timothy David, to Mr. and Mrs. F. Kenyon Clarke, Kulpsville, Pa., January 26, 1953.

## Obituaries

Lewis. — Robert Ira, son of Robert and Minerva Oshel Lewis, was born September 24, 1879, at Stonefort, Ill., and died March 15, 1953, at Riverside, Calif.

His boyhood days were spent on a farm near Stonefort, where his father was pastor of the Old Stone Fort Seventh Day Baptist Church. He accepted Christ, was baptized, and joined this church when he was 14 years old. He later held membership in the churches of Gentry, Ark., Marlboro, N. J., and Riverside, Calif.

Mr. Lewis attended Milton Academy and College in Milton, Wis. He served in the United States Army from 1906-1909, after which time he was a farmer, until his retirement 6 years prior to his death.

On June 3, 1912, he was united in marriage with Dollie Joanna Martin of Stonefort, with his father officiating. To this union were born seven sons: E. Paul of Marlboro, N. J.; J. Ford of Stockton, Calif.; R. Samuel of Tampa, Fla.; Norman S. of Fairmont, W. Va.; Philip H. of Winchester, Calif.; Alfred E. of Culver, Ind.; and Murray M. of Ft. Ord, Calif. There are 12 grandchildren. A brother, Oliver Lewis, and a sister, Mrs. Cora L. Green, of Stonefort, also survive.

Funeral services were held in the M. H. Simons Funeral Home on March 17, 1953, conducted by Rev. T. Denton Lee, Elder E. S. Ballenger assisting. Interment was in Evergreen Cemetery, Riverside, Calif. — Mrs. Philip Lewis.

## Seventh Day Baptist General Conference

BATTLE CREEK, MICH.,  
 AUGUST 18-23, 1953.

### I SOUGHT THE LORD

I sought the Lord, and afterward I knew  
 He moved my soul to seek Him, seeking me;  
 It was not I that found, O Saviour true,  
 No, I was found of Thee.

Thou didst reach forth Thy hand and mine enfold;  
 I walked and sank not on the storm-vexed sea, —  
 'Twas not so much that I on Thee took hold,  
 As Thou, dear Lord, on me.

I find, I walk, I love, but, O the whole  
 Of love is but my answer, Lord, to Thee;  
 For Thou wert long before-hand with my soul,  
 Always Thou lovedst me.

— Author unknown.

And I give unto them eternal life; and they shall never perish,  
 neither shall any man pluck them out of my hand. John 10: 28.