

## NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — A new sign was erected in front of the White Cloud Church the middle of June replacing one which has served for many years. On it appears the name of the church in letters cut out of plywood and painted white. Inside the glass door is the message board on which, with removable letters, different messages may be placed. It is designed to be illuminated within, the lights being controlled by a time clock.

Clyde Branch, church moderator, made the case and presented his part in the labor and construction in dedication to the memory of his father, Mortimer Branch, first pastor of the church. This occurred in April, on the Sabbath nearest the birthday of his father.

Funds for the purchase of materials and the sign itself were made available by the Ladies' Aid Society.

New road signs have been placed on the highway approaches to the city. Thus information as to the existence of the church is placed before the public. — White Cloud Eagle.

ADAMS CENTER, N. Y. — Our church mourns the passing of two of our oldest members. Frank S. Jones, aged 84 years was an active member for more than 72 years. John P. Langworthy, aged 93 years, had been a faithful member for over 78 years. (Obituaries in June 14 issue.)

The Ladies' Aid Society held their annual meeting May 11 at the home of Mrs. Chauncey Reed. The annual report showed that we have contributed to the Denominational Budget, Women's Society, Jamaica Mission, School of Theology, U.C.W. Fellowship Fund, "Mission Notes," and Central Association Scholarship Fund, in addition to local items. Mrs. Clyde Ehret was elected president for the coming year.

As the host church, June 4-6, we feel that we have received abundant blessing from Christian fellowship with members of the Central Association and the visiting delegates. The sermons and meditations have increased our vision of larger service and deeper devotion in personal worship. — Mrs. Paul D. Greene, Correspondent.

## SABBATH SCHOOL LESSON for July 17, 1954

Growing Through Bible Study

Scripture: Acts 17: 10-11; 1 Tim. 4: 13-16;  
2 Tim. 2: 15; 3: 14-17; 2 Cor. 3: 4-6.

Therefore, if heaven enter a man's earthly duties, then the Lord has come to that man; and, if a man do anything in the Lord's name, the Kingdom of God has come to earth. — Lee.

## Obituaries

**McWhorter.** — Henry M., son of Deacon Walter Field and Roana Davis McWhorter, was born April 7, 1863, and died at his home in Edelstein, Ill., June 4, 1954.

Baptized in 1874 by Elder C. M. Lewis he joined the Middle Island, W. Va., Seventh Day Baptist Church, later transferring his membership to Lost Creek, W. Va., and to Jackson Center, Ohio, where it was at the time of his death. In 1890 he was married to Rosa M. Davis at Alfred, N. Y. In 1920, five years after her death, he married Fronia Newman, who died 2 years later. A third wife, Elva Lippincott, taken in 1936, survives him. He also leaves a number of nieces and nephews.

Funeral services were held in the Edelstein Congregational Church with burial in West Hallock Cemetery in Edelstein. — Edward K. Heininger, minister.

**Dean.** — Christine, daughter of Nels and Carna Nelson, was born Dec. 7, 1869 in Sweden, and passed away May 19, 1954 after a short illness.

She came to the United States in 1888 to live in Rockford, Ill., for a short time, finally moving to Gladbrook, Iowa. She was baptized and joined the Garwin, Iowa, Seventh Day Baptist Church. In 1928 she was married to Mr. Nels Dean of Byron, Minn., and moved to Dodge Center in 1932. She joined the Dodge Center Church in 1939. She leaves to honor her memory her husband; a niece, Mrs. Earl Cuthbertson of Toledo, Iowa; and a nephew, Marvin Lindahl of Dodge Center.

K. B. V. H.

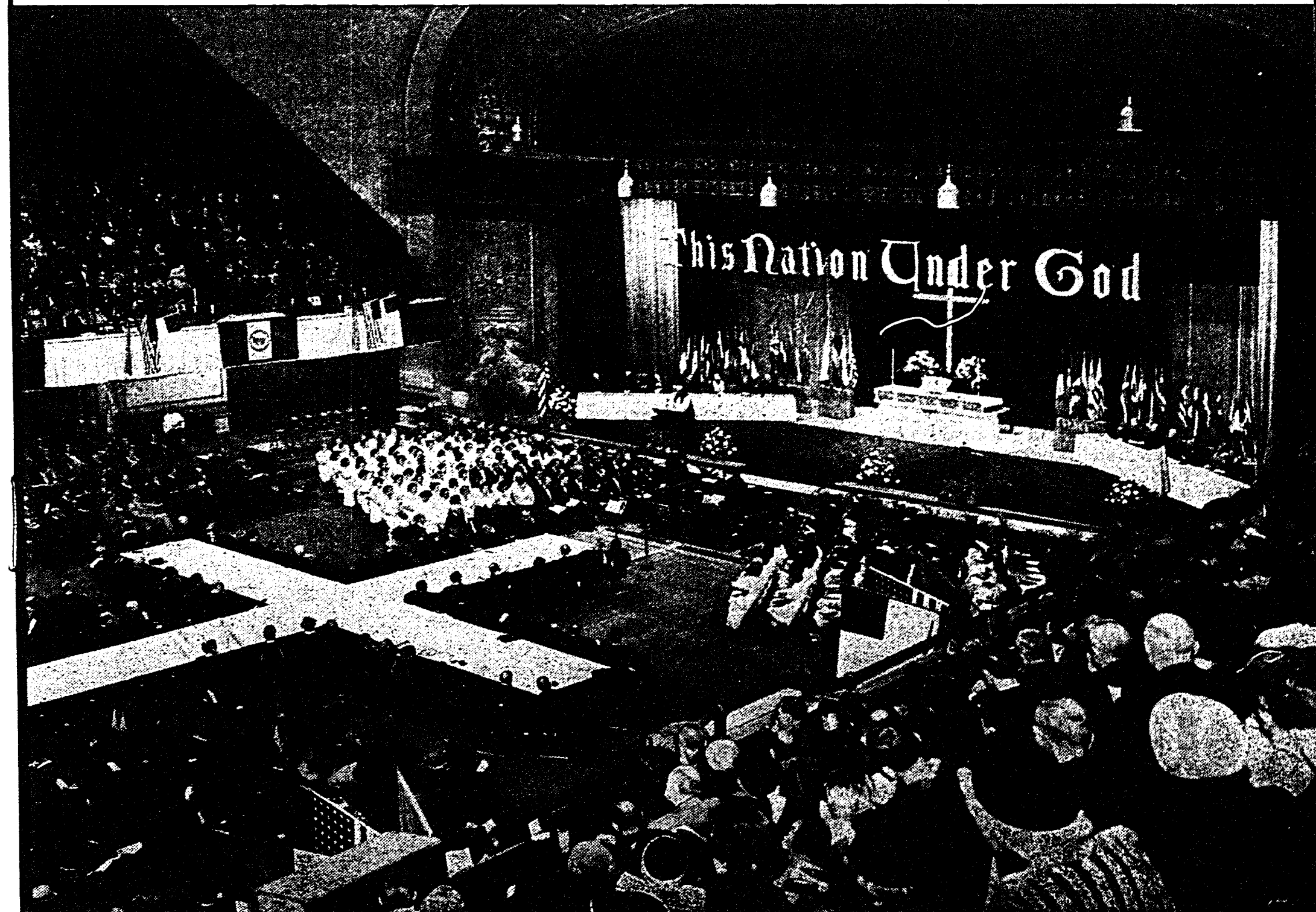
**Hevener.** — Grace Mae, daughter of Andrew and Isabella Harkness Bertram and wife of J. L. Hevener of Roanoke, W. Va., was born in Ontario, Can., Sept. 18, 1887, and died in the Buckhannon Hospital June 17, 1954, the victim of an auto accident.

Besides her husband there survives one son, Willard, at home, and one sister, Anna E. Hassberger of Riverside, Ontario.

She was an active member in the Roanoke Seventh Day Baptist Church. Farewell services were conducted by her pastor, Rev. Rex E. Zwiebel, at the Alkire Funeral Home in Ireland, W. Va. Burial was in the Hevener Cemetery at Roanoke with burial rites by the ladies of the local Rebecca Lodge. R. E. Z.

JULY 12, 1954

# The Sabbath Recorder



# The Sabbath Recorder

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Member of the Associated Church Press

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## VIRGIN BIRTH IN PROPHECY

One of the points at which the revisers producing the RSV have been most severely criticized is the change they made in the translation of Isaiah 7: 14. The Messianic prophecy which reads in the King James Version, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" is changed to read, "Behold, a young woman shall conceive . . . ."

Opponents of this translation have claimed that it is an unwarranted attempt to remove from this prophecy a reference to the supernatural virgin birth of the Messiah. Those who defend the new rendering claim that they have changed it under the compulsion of scholarly accuracy. Quoting such noted works as the Hebrew Lexicon of Gesenius they contend that the Hebrew word here, ALMAH, means literally a young woman of marriageable age who might or might not be married. They further argue that if virgin had been strictly intended, the writer of Isaiah would have used another Hebrew word BETHULAH which always (according to them) carries the meaning of virginity.

Such is the argument, and many conservative as well as liberal scholars have gone along with it. Others, however, produce strong evidence against these definitions. It should be pointed out in passing that when the RSV editors came to the Greek quotation of Isaiah 7: 14 in Matthew 1: 23, they found that Greek word to be PARTHENOS, which could only be translated virgin. It is supposed that the writer of Matthew is quoting

## Our Cover

The convention picture (of unknown origin) carries a symbolism that is particularly significant at this time. On June 14 Congress passed into law a change in the pledge of allegiance to the flag. Between the words "one nation" and "indivisible" we now insert the words "under God" — the thing which is emphasized in our picture. Christians of all creeds should be happy that this change has been made. People of Jewish faith would not underline it with a cross, but we can pray that all Christians will do so in fact as well as in symbol when they repeat the pledge.

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from the Greek version of the Old Testament made some 200 years before Christ, commonly called the Septuagint, rather than from the original Hebrew. The RSV does accept virgin as the meaning of this quotation.

Does ALMAH in all other cases in the Old Testament mean young woman rather than maiden or virgin? The word is found exactly 7 times in the Hebrew Bible. It would be interesting to note how the RSV has translated it in the other six places. Rev. Charles Hillman Fountain of Plainfield, N. J., has turned up a very interesting fact in this connection. We quote:

"First, in regard to the changing of the word 'virgin' in Isaiah 7: 14 to 'young woman': This is contrary not only to the King James treatment of the word ALMAH, but contrary also to its treatment in the Revised Standard Version itself, where it is openly and rightly given the meaning of maiden, virgin, or has that meaning given to it by the context in which it occurs. All dictionaries, such as Webster's, the Standard, the Oxford, and Murray's, make the words virgin and maiden identical in meaning. The seven passages where ALMAH occurs are the following (quoting from the RSV):

"Psalm 68: 25, '... the singers in front, the minstrels last, between them maidens (ALMAH) playing timbrels.'

"Song of Solomon 1: 3, '... your anointing oils are fragrant, your name is oil poured out, therefore the maidens (ALMAH) love you.'

"Song of Solomon 6: 8, 'There are sixty queens and eighty concubines, and maidens (ALMAH) without number.'

"Proverbs 30: 18-19, 'Three things are too wonderful for me; four I do not understand: the way of an eagle in the sky, the way of a serpent on a rock, the way of a ship on the high seas, and the way of a man with a maiden (ALMAH).'

"Genesis 24: 43-44, '... behold, I am standing by the spring of water; let the young woman (ALMAH) who comes out to draw . . . be the woman whom the Lord has appointed for my master's son.' The context shows she was a virgin or maiden, because she was being sought as a wife for Isaac.

"Exodus 2: 8, 'And Pharaoh's daughter said to her (Miriam, Moses' sister) "Go." So the girl (ALMAH) went and called the child's mother.' Here again the context shows she was a maiden or virgin, because she was a little girl, only a few years older than her baby brother, Moses.

"But the rendering of Isaiah 7: 14 as 'young woman' is the only break the RSV makes with the meaning which ALMAH uniformly has in all the passages which contain it, and is also violently out of harmony with the context, because that context says that the predicted birth of the child was to be 'a sign' to King Ahaz, and no ordinary, natural, commonplace birth could be 'a sign.'"

Dr. Fountain, the scholar whom we have just quoted, has written this argument in more extended form to Dean Weigle, the chairman of the Revision Committee, and has been assured that the criticisms will be presented to the full committee when next it meets four or five years from now. The Scriptures quoted above are not the only ones gathered together by Mr. Fountain.

The question also involves the use of the other Hebrew word for virgin (BETHULAH). Scholars have claimed that this word always means virgin and should have been used in Isaiah 7: 14 if an unmarried, chaste woman was clearly meant. We cannot take the space to quote all the verses to the contrary, but here are the references as collected by this minister: Joel 1: 8; Deuteronomy 22: 13-19; Amos 8: 13; Lamentations 1: 18 and 2: 21; Jeremiah 31: 13. In these references the word means in the order given, "widow," "wife," and "young woman" in connections that show that both married and unmarried are included in the meaning.

Why did the revisers change that one reference in Isaiah 7: 14 to "young woman"? It is possible that in the years to come they will see the wisdom of changing it back to "virgin." It is unfortunate that they have exposed themselves to the charge (rightly or wrongly leveled at them) that this is an evidence of a desire on the part of the majority to avoid reference to the Virgin Birth whenever possible.



## ARMY - Mc CARTHY HEARINGS

What have we learned from televised hearings of the Army-McCarthy dispute? We have not learned the answers to the original questions. Larston D. Farrar, editor of the Washington Religious Review (with whom we cannot find ourselves in agreement on other conclusions), observes that we have learned a great deal about parliamentary procedures. We have been able to see that political bitterness is often quite distinct from personal bitterness. The principals in these hearings, who were almost tearing at each other's throats one moment, were sometimes joking with each other a moment later as the cameras caught them at the beginning of a recess.

We cannot call this situation Christian, though we know that some of the leaders involved are spiritual-minded men. Secretary Stevens, for instance, is an ordained elder in the Crescent Avenue Presbyterian Church, a block away from our denominational headquarters in Plainfield. His pastor speaks very highly of him.

There is something of a parallel between the hearings which we have seen and the debates that characterize denominational gatherings where all of the participants are earnest Christians trying to seek agreement on denominational policy. Disputes in the Christian church go back as far as the first missionaries, Barnabas and Paul, and the Jerusalem Council recorded in Acts 15 and Galatians 2. Contrary to the opinion of some, who have over-sensitive ears, these sharp differences of opinion which seem painful for the moment often pave the way for a great Christian advance. It was so in the early church; it has frequently been true during church history; it may be the case in current problems.

Seventh Day Baptists have another annual Conference this coming August. Two issues being brought before us by responsible agencies of the denomination are capable of engendering considerable debate. It will be strange indeed if emotions and long-standing loyalties do not enter into some of the remarks more prominently than judicious weighing of evidences. In the temporary heat of argument or burning of conviction some may say more than they ought. Some listeners

## MEMORY TEXT

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7: 17.

## Prayer Thought

Perhaps we do not usually think of Hebrews 12: 1 as having special relation to prayer. However, the great company of witnesses with whom we are said to be compassed about are witnesses in the realm of thought and memory — the heroes of the faith who have gone before. They are present when we close our eyes in prayer more than at any other time. The laying aside of every weight, and particularly the laying aside of sin "which doth so easily beset us" are not matters of outward action until after the victory has been won in the prayer closet. When it comes to running with patience the race that is set before us, we are again driven back to prayer. The RSV changes the word "patience" to "perseverance." Whichever way you take it, that virtue is not achieved apart from seasons of prayer. In fact, the next verse makes us sure that this is a proper emphasis, for that verse begins, "Looking unto Jesus." Let us look unto Jesus not only as the great example of running with patience but as one who imparts to us initial faith and enduring faith.

will do worse than that; they will pass unjust judgments upon one speaker or another just as has been done in connection with the recent Army-McCarthy hearings.

Larston Farrar pertinently remarked that the spotlight shines relentlessly on those who descend into the political arena. What can we learn from these things? We can learn not to tilt at windmills. We can learn to have straw in the straw stack. There are enough real men without making any of straw. We can remember that we are brethren in the Lord and that differences of opinion on policy can be kept free from personalities. We can if we will.

## President's Column

### Conference Worship Periods

As last year, the morning worship period at 9:45 will be conducted by the young people. The opening devotional service each afternoon will be in charge of our newly ordained men and other younger pastors.

Of course, the high spot of worship at Conference is the Sabbath morning service which will be planned by our host pastor, Rev. Elmo F. Randolph, with Rev. C. Rex Burdick, of the Marlboro Church, preaching on "Our Magnificent Lord."

### "To Know Him"

The first part of our year's theme is to be worked out in a series of messages on the "know" verses of First John: 2: 3; 5: 2; 2: 29; 3: 5; 5: 13; 3: 2. They will be given, for the most part, by men who have never before preached at Conference. Dr. Koller, president of Northern Baptist Seminary, will be with us the first three nights to bring messages on knowing Him better through a deeper experience.

### Fellowship Suppers

On Monday night before Conference the Co-ordinating Committee will meet around the table to discuss our over-all program. Members of the Commission and representatives of the boards make up this committee.

On Tuesday and Thursday nights, youth fellowship suppers will be held under the direction of Pastor Kenneth Smith.

Wednesday night, ministers and their wives will eat together, with Rev. Alton Wheeler leading a discussion on "Making Him Known Through the Pastoral Office."

Thursday night there will be a supper for choristers, organists, and pastors to discuss their mutual interests and ways of improving the services.

### And Of Course . . .

The time-honored young people's fellowship breakfast, food provided by the Milton Youth Group, and the program planned by the "3-D's" of the Board of Christian Education Committee: Don Richards, David Beebe, and Darrell Barber.

## Pastor John G. Schmid Ordained

The members of the Irvington, N. J., Seventh Day Baptist Church voted on May 29 to call their lay pastor, John G. Schmid, to ordination. Having served the church for 11 years and now being willing to accept ordination, the church wished to set him apart before his proposed trip to Germany this summer.

From the record of the clerk of the ordination council we draw most of the information given below. We remark in passing that it would have been a great deal easier for Mr. Schmid to have expressed his beliefs in German, his native tongue. However, with the help of his daughter, the statement was made in very good English. His response to questions showed a clear understanding of the doctrinal points raised.

Pursuant to the action of the Irvington Church a council of delegates from the churches of the Eastern Association was invited to meet to consider the ordination of Mr. Schmid. The president of General Conference and the dean of the Theological School were invited to sit with the council or to send representatives to sit for them. With the co-operation of the Plainfield Church, arrangements were made to hold the council meeting in the Plainfield house of worship at 11 a.m. on Sabbath, June 26, 1954.

We omit the names of the official delegates from the following churches: Irvington, Marlboro, New York City, Pawcatuck, Piscataway, Plainfield, Shiloh, and Waterford. It is interesting to note that the Irvington Church had 19 delegates present and a total representation well above their active membership. The other New Jersey churches and the Philadelphia Fellowship were also represented beyond the number of official delegates. Dean Albert N. Rogers represented the School of Theology.

Calling the council to order, Pastor Holloway of the Plainfield Church conducted the election of a moderator and clerk. Rev. Leon M. Maltby was elected moderator and Courtland V. Davis, clerk. Following a prayer for the guidance of the council led by Rev. Albert N. Rogers, Mr. Maltby was called to the chair.

Pastor Carlton W. Wilson and Lloyd Coon of the Philadelphia Fellowship, Mrs.

May Dixon Trainer of the Salem Church, Mrs. Herbert C. Van Horn of the Plainfield Church, and Rev. Jay W. Crofoot of the Daytona Beach Church, were elected members of the council.

Mr. Schmid was then called upon to present a statement of his religious experience and belief.

Following Mr. Schmid's statement it was voted that questioning and discussion be postponed until the afternoon at 2 o'clock.

With a singing of a hymn the ordination council recessed.

Following a luncheon prepared by the ladies of the Irvington Church with the assistance of a committee of ladies of the Plainfield Church, the council reconvened for the examination of the candidate.

With the singing of "What a Friend We Have in Jesus," and prayer led by the moderator, the members of the council were invited to question the candidate.

After Mr. Schmid had left the room it was moved that the council find the examination satisfactory and proceed to ordination.

Messrs. Rogers, Wilson, Everett Harris, Holloway, Langworthy, and Bakker, and Miss Mildred Randolph spoke in support of the motion. There was no opposition, and the motion was unanimously carried. Mr. Schmid returned to the room and was informed of the action of the council.

The order of service was as follows:

Ordination Sermon, Rev. Everett T. Harris  
Marimba Solo, Miss Ethel Wilson

Charge to the Candidate, Rev. Albert N. Rogers

Charge to the Congregation, Rev. Rex Burdick

Consecrating Prayer, Rev. Jay W. Crofoot  
Welcome into the Ministry, Rev. Robert Lippincott

Hymn 454, "O Master, Let Me Walk With Thee"

Benediction, Rev. John G. Schmid

Ministers taking part in the laying on of hands were Rev. Jay W. Crofoot, Rev. Leon M. Maltby, Rev. Albert N. Rogers, Rev. Everett T. Harris, Rev. C. Rex Burdick, Rev. Robert P. Lippincott, and Rev. Lee Holloway.

Courtland V. Davis, Clerk.

## CHRISTIAN EXPERIENCE OF JOHN G. SCHMID

Given at the time of his ordination to the Gospel ministry, June 26, at Plainfield, N. J.

Although it is a little difficult for me to put into words the thoughts which are in my heart, I thank my Lord for the great privilege of giving the following statements of my life and my Christian beliefs.

On June 27, 1898, I was born in Giengen, Germany, where I lived until 1927, with the exception of two years which I had spent in the Army. As a young child I noticed my mother's dependence upon the Bible. She was a good example and taught us to pray as children. She knew her God and had many experiences with Him. It was while she was reading her Bible that the Lord called her home.

One of my sisters, three years older than I, at the age of 23, started a church with a membership of about 20. One year later, in 1922, there was formal organization and she has been the elder since then. My nephew, who is the son of another sister, is a minister of a church in Switzerland.

It was not until I was 14 years old, however, that I felt a personal interest in learning more about Christian beliefs. This was when a colporteur came to our home, told us about the Sabbath truth, and began giving us Bible lessons. In January, 1917, I was baptized and became a member of the Seventh Day Adventist Church. While serving as Sabbath school superintendent there from 1920-1926, I had to spend many long hours studying my Bible.

For 2 years of this period I served as colporteur and enjoyed the opportunity of meeting many people of different faiths and different ideas. How thankful I am to our Heavenly Father for this experience which required me to search the Scriptures prayerfully. At the same time it gave me an opportunity to learn about the teachings of the many other denominations.

Then in 1927 I came to America with my family. In looking back over the years, I can see more and more clearly God's guidance in our lives. When we arrived in this country on January 24, we made our home in Newark. When Sab-

bath day came, we searched for a Seventh Day Adventist Church, where we hoped to find some German-speaking members. After looking through the Street Guide, we found one which was located in Newark. When we arrived at that church on Sabbath morning, we found a small group of Italian people holding church services in their language. Our second attempt in looking for a Sabbathkeeping group led us to a colored church. Each time we stayed until the end of the service because, while we could not understand most of what was being said, we felt lonesome and strange in our new surroundings and were happy to be among Christians who had the same faith as ours.

After the worship service, we gave the pastor our address and he passed it on to the pastor of the German Seventh Day Adventist Church, which we attended from then on. In October of that year, that pastor held a series of Bible lectures in a tent in Irvington. It was there that my family and I met Mr. and Mrs. Stoll, who were fine Christians. This was the beginning of a close friendship — and I found in Mr. Stoll a very good Bible teacher. He was a man who knew his Bible and also a man of encouragement and great faith!

During this period it was necessary to change my work several times in order to continue Sabbathkeeping, but the Lord was good to us and we always managed well enough, even during the years of depression.

In May, 1933, along with 11 other members of the church, I left the Seventh Day Adventist denomination, as we could no longer believe in some of their doctrines and teachings. In the same month we organized our own church under the name of Independent Sabbathkeepers, and Mr. Ferdinand F. Stoll became our first pastor. In 1934, when Dr. Conradi came to visit the American Seventh Day Baptist General Conference in Salem, W. Va., he got into communication with Mr. Stoll, whom he had known in Germany for many years. Through this association our church group came to know the Seventh Day Baptist beliefs and organization. After an exchange of visits and conferences with Seventh Day Baptist denom-

inational leaders, our church became a part of the denomination.

I served as Sabbath school superintendent and teacher until 1941. In 1939, the church elected me assistant pastor, but I must admit that I did not feel capable of fulfilling these duties at that time. Then, when Pastor Stoll asked me to preach the sermons during the time that he was planning to spend his vacation with his family some miles away, I told him that instead I would be only too glad to get up early on Sabbath morning so that I could bring him to church and then after the service I would drive him back again, just so that I would not have to preach the sermon. But after I had prayed earnestly and studied diligently, God helped me to overcome my reluctance.

Since April, 1941 (when our beloved Pastor Stoll passed away), I have served the German Seventh Day Baptist Church in Irvington. Often since then, during the time of silent prayer preceding the beginning of worship service, I have heard an inner voice speak to me: "Jesus says, 'Have Faith in Me'" — and thereafter have experienced His wonderful help and guidance.

At the end of 1941, and again about 5 years later, Rev. Herbert C. Van Horn, who was a frequent visitor at the Irvington Church and who was loved by us all, spoke of ordination for me, but each time I felt inadequate and that I should have much more experience before I would be ready to accept this responsibility.

Now after these years of serving the church with the support of the congregation and constant guidance of God, I have decided to accept the full responsibility.

My wife has been a very great help to me in her faithfulness, encouragement, in prayer, and in Christian living. And I will not forget the help of my daughter who has always been willing to help in many ways. In her faith she is many times an inspiration to me. I thank every member of the church for fine co-operation and for willingness to help in so many ways. May the Lord continue to bless us in the future so that we will remain steadfast in Him.



## Missions

### Missionary Wardner Fitzrandolph Coming to Conference

A letter from Missionary Wardner Fitzrandolph states that the Executive Council of the Jamaica Conference decided recently (June 11) that he should represent their conference at the coming sessions of the General Conference at Milton, Wis.

There has been a growing feeling in this country as well as in Jamaica that the hopes and plans for the acquiring of a "Country School" has reached such proportions that someone from Jamaica should attend a board meeting and the General Conference, redefining our aims and objects especially as to the place of a country school in the educational program of our mission work in Jamaica.

At a meeting of the Jamaica Seventh Day Baptist Board of Christian Education and a meeting of the Executive Council of the Jamaica Conference it was decided to pay thirty-five pounds (\$100) toward the expenses of such representatives to this country. The Missionary Society from the Second Century Fund will undertake to cover the remaining amount of the expense.

Missionary Fitzrandolph writes, "I hope to bring a big map with the churches located upon it and a picture of each church on the map. A property plan of Crandall High as it will eventually be and what is necessary to start the country school which is the germ or embryo of the Greater Crandall High which we envision."

Mr. Fitzrandolph had formerly written in response to the secretary's request, "I have tried to show already that this could be started in a humble way without a great expenditure of money." At that time he also included a statement of the objectives of Crandall High, presenting the place of the country school in the over-all plan for training Christian leadership. The feeling there is strong that with the funds at hand they will take the initiative in purchasing the property, carrying the responsibility of it themselves, and giving the people of this country the opportunity to assist them.

### The Nyasaland Situation

There has been a lively exchange of cablegrams in the past few weeks between the Missionary Society secretary and our representatives on the Nyasaland field. Several uncertainties in the situation have been cleared up and negotiations are now going forward according to previously announced plans.

Secretary Harris, taking a brief vacation at Shiloh, N. J., was contacted by telephone on July 6 by the editor just before going to press in order that our readers could have the latest news available. It is now expected that by the end of July, satisfactory arrangements will have been completed for the transfer of title from Rev. Ronald Barrar to the Missionary Board. The prayers of all our people for the progress of our work at Makapwa Mission and throughout Nyasaland are still needed. L. M. M.

### Plans of Eastern Association Missions Committee

At the annual business meeting of the Eastern Association held at Berlin, N. Y., June 11-13, a report of the Associational Missions Committee was given by the chairman, Rev. Robert Lippincott. This committee had been set up and its membership selected at Westerly in June, 1953. Others appointed on the committee were Mrs. James Waite and Rev. Charles Bond, but during the year the Associational Executive Committee added the names of Rev. Rex Burdick and Rev. Lee Holloway.

The chairman suggested that the committee be divided into two sections to make its work more effective. Rev. Charles Bond was placed in charge of the New England area.

The committee submitted suggestions for the work of the coming year as follows:

1. That a fund be set up in the association's budget for home mission work, to be drawn on at the discretion of the Home Missions Committee.

It is to be used for expenses of pastors who may be released for special services in churches without pastors within the

association and for expenses of these services.

2. That the association request that each church release its pastor for one weekend during the year to offer his assistance in special endeavor in churches desiring help.

3. That the association request that the churches all at the same time release their pastors for a special calling and evangelistic effort in a chosen locality of the association, the selection of the time, place, and arrangements to be left with the committee and the secretary of the Missionary Society.

4. That the association encourage every pastor of its constituency to hold either special meetings or a visitation program during the coming associational year, the purpose being to win souls for Christ and new converts to the Sabbath truth.

Pastor Lippincott's challenging message at the Sabbath afternoon meeting of the association prepared the way for a ready acceptance of the above suggestions of the committee. The report was accepted and two hundred dollars was voted to finance the proposed plans. Already the committee has been considering the location of a united effort to be made sometime during the coming fall months.

### Items of Interest

Rev. and Mrs. John Schmid and Mr. and Mrs. Frank Schober expect to arrive in Germany for a summer visit in time to attend the German Seventh Day Baptist Conference in mid-July. They will carry letters of greeting to our German brethren and also through Pastor E. J. P. Hansen to our Danish brethren.

Ronald, son of Rev. and Mrs. Wardner Fitzrandolph, plans to attend college either at Salem or Milton this coming September. It is expected that he will be coming to this country with his father in the latter part of July.

The anniversary report of the Vergenoegen Christian Endeavor Movement was received from Rev. Benjamin O. Berry. The election of officers for the year resulted as follows: president, Rev. B. O. Berry; vice-president, Mr. H. Isaacs;

secretary, Mr. E. Daziel, assistant, Miss Bernice James; treasurer, Miss R. Neischer. A resolution of appreciation was voted to the past secretary, Mr. W. Wharton, which included these words: "This gentleman is one of our founders of this society and did execute his office satisfactorily until the time he was drafted into the Teacher's Training College of British Guiana. We wish Mr. Wharton an abundance of success in his studies."

E. T. H.

### SUMMER EVANGELISM NEWS

Reports are now available of the first of the meetings held in the South by Rev. Loyal F. Hurley and the evangelistic quartet from Salem College. As a method of evangelism this is not a new plan. There are a number among our people who can look back to their student days and tell of the interesting experiences they had in doing such work for the Lord. That fact itself, regardless of the other results, shows the value of student evangelistic quartets. The members of such quartets are likely to become leaders in home mission work in the years to come.

The first meetings were held at Fouke, Ark., where a few weeks previously Rev. Ralph Soper of Paint Rock, Ala., had conducted a brief evangelistic campaign and had baptized six of the youth who had been under the influence of the church. The quartet is reported to have sung well and with increasing quality and effectiveness. The various members assisted in visitation. The two Soper boys were able to call on some of their old friends, having previously lived at Fouke. The pastor mentions in particular the valued assistance of Doyle Zwiebel all the way through a youth retreat held just before the meetings.

Gleaning from letters of Rev. L. F. Hurley, evangelist, and Rev. T. R. Sutton, pastor, to Missionary Secretary Harris it appears that the messages of the evangelist were most valuable in the area of "strengthening the brethren." One man who had been connected with the church for many years is spoken of as having been "soundly converted." Others testified that they had been marvelously helped. A sermon on the assurance of salvation is

particularly mentioned as having brought forth many testimonies as to its helpfulness.

Both the pastor and the quartet members were among those mentioning how much they had been strengthened by the morning studies, the daily contacts, and the evening services.

Attendance was considered good. The meetings were said to have made much more of an impact upon the community than previous meetings. It appears that at some of the services the audience was one third to one half of people without Seventh Day Baptist church connections. It is confidently hoped that seed was sown which may yet bear fruit and that the tender plants of recent decisions were well watered. Greater harmony among the believers seemed also to be fostered.

At the time these letters were written the evangelistic party had spent a little time in Little Rock, Ark., where there is a Seventh Day Baptist Fellowship. It is hoped that a church can be formed in that city in the future. Plans for the remainder of the southern trip were mentioned. Our readers will be watching the Missions Page of the Recorder for further reports from Arkansas, Texas, and Alabama.

L. M. M.

### First Conference Invitation

As chairman of the General Committee for Conference at Milton I want to extend a cordial invitation to all Seventh Day Baptists to attend Conference in Milton, August 17 to 22.

Members of the churches in the Southern Wisconsin area are looking forward to a grand Conference and hope for a large number of visitors. We shall welcome you to our communities and homes. The Milton Church will provide an appropriate setting for our general sessions.

Committees are now at work getting things ready for Conference guests. We know it will be a pleasant and stimulating experience for all who can attend.

Plan now, definitely, to come to Conference at Milton. We are expecting you.

Herbert L. Crouch, chairman,  
General Committee for Conference.

### WOMEN'S ACTIVITIES AT CONFERENCE

Tuesday — Register for women's luncheons on Wednesday and Friday noon at the Conference Registration Desk. Tickets will be available. Price to be announced.

Wednesday — 12:00 — Women's luncheon  
Topic for discussion: Needs and Possibilities on Home Mission Field  
Secretary Harris of the Missionary Board will give a short survey of home missions. Question and answer period — bring your questions.

Thursday — 8:30 — Meeting of all presidents and program chairman of women's societies

Meeting of all keyworkers

Questions and discussion of common problems

Discussion of this work

Friday — 12:00 — Women's luncheon  
Annual meeting of Seventh Day Baptist Women's Society  
Election of officers  
Report of the Conference Committee to Consider Women's Work

Friday — 3:00 — Women's Society program, Mrs. R. T. Fetherston presiding  
Music

Annual report to the Conference

Dramatization — Theme: How the Local Church Serves the Community

This dramatization was written by Mrs. Walter Wilkinson of Battle Creek. Two of the characters are from Riverside, two from Battle Creek, the others still to be secured. It is of interest to all — young and old, men and women. Plan to see it.

If a man love not the immigrant in his own country whom he has seen, how shall he love the foreigner in the heathen country whom he has not seen? — *The Cream Book*.

Our civilization is using souped-up engines with one-hoss-shay brakes. — Rabbi Saul Applebaum.

### LEONARDSVILLE WOMEN — THEN AND NOW

I am glad to make a report of the Leonardsville Women's Society for the Central Association. As I began this report, I glanced back through the secretary's book and found a report I sent the association twenty-seven years ago. The comparison is not too bad for us. At that time, we had twenty-six members, quite active. Many of these have passed away and our membership is now eighteen, all but four of these being the same members, only twenty-seven years older. How active can we be?

We have, as then, our monthly meetings of business and devotion. The Christmas Family Night and the September Sunshine Party are held at the church. We have earned money in many ways to be used in many projects. We have given as usual to the Denominational Budget, assisted the missionary nurses, paid toward the associational scholarship, given to the local Red Cross and the Christmas street-lighting project, as well as contributing to the pastor's expense to Conference. . . . Although we are few in numbers I wouldn't say we are anemic.

I am reminded of a report recently given by a newspaperman who makes it his business to visit all the large churches in a nearby city and on Monday of each week gives a very interesting report of his visitations, called, "From Pulpit to Pew." This particular Sunday he visited a very small parish and was thrilled with his experience. He said, "There is something in the persistence of small groups to set one thinking, and as I sat in this church of less than 100 members my thoughts went back to that most important religious assembly on record, 13 men, no more. They had a simple meal in Jerusalem but their meeting set a pattern for all subsequent Christian history. In every community there are people who find God best in small groups. Whittier spoke for them when he wrote, 'God should be most where man is least.'"

Small groups are like a training ground where everyone takes part. Let us all assume one of these parts. Let us plan a little and do more.

Mrs. Elsie L. Croop,  
Leonardsville, N. Y.

### SABBATH SCHOOL REPORTS DUE

Forms for the annual report to the Board of Christian Education are in the hands of the Sabbath school superintendents. If any have failed to receive them, please notify Secretary Mills at Alfred, N. Y. Two copies have been sent to each superintendent so that one may be kept as a local record. It is important that every church be reported so that the Year Book can tell the full story. Many people who are not Seventh Day Baptists refer to our Year Book, and much of the material is included in other publications which circulate throughout the United States and beyond. Last year only forty-four churches reported. That was only about 75% of the total. Are we satisfied to be rated by the world as only three fourths of what we really are? Let's make it 100% this year.

Vacation Bible Schools held in July may be reported this year. For later ones, save the record for next year. The extra form may be used for that. Consult the president of the young people's group or the pastor for the report of their work. Please return the form as promptly as possible, and pass on the enclosed leaflet on camping to the person in your church most concerned.

We have on hand a supply of pictures for children to color. A set consists of twelve pictures of boys and girls of foreign lands, size 8 x 11. Similar sets of flags of various nations including our own are also available. The price is 10 cents per set plus postage, or 8 cents per set plus postage for 15 sets or more. These attractive pictures make good handwork with a missionary emphasis for Sabbath school, Vacation Bible School, or other children's groups.

N. D. M.

### Another Appreciative Reader

Surely there should be more expression of appreciation for the work of the editor, co-editors, and contributors of the Sabbath Visitor. Much time and effort is expended by these faithful, unpaid people, who are doing so much for our Seventh Day Baptist children.

Whenever I have access to one of these publications, I read it with as much interest as the younger generation. Most of



## Children's Page

Dear Recorder Children:

Another two weeks have passed and still I have received no letters from my Recorder children, although I go to the post office every time the mail comes in. Perhaps many of you have been unusually busy with schoolwork and examinations, but now school is out for the summer and I'm hoping to hear from many of you. Please do write, one and all. Now for a story.

Yours in Christian love,  
Mizpah S. Greene.

### JIMMY'S BEGGAR

Jimmy Brown was on his way home from the pond where he and his playmates always went skating when they were sure the ice was good and hard. But he liked to skate so well that he had even skated nearly a half hour after his friends had said that they were about frozen and hurried home.

He had been having a jolly good time and felt as warm as toast. It didn't seem to him that he had ever been really so cold that he couldn't soon get warm, or really very hungry. Of course he had been cold enough and hungry enough; but he always knew there was a fire and plenty of good food to be had, so he was never worried about either.

He was hurrying along home for he knew it would soon be dinner time, and who wanted to be late for a good dinner? All at once he heard someone trudging along behind him, and looking back he saw a poor little fellow about his own

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these writers are old school friends, or former pupils of mine. I read the whole paper, looking especially for the initials showing the identities of the writers. They are surely doing a worth-while work for our denomination, and a "pat on the back" occasionally would do them good, especially if the pat was in the nature of increased subscriptions from our Sabbath schools, for the circulation of the Sabbath Visitor is in need of extension.

(Mrs.) Mary Irish Carpenter.  
Ashville, N. Y.

age who seemed to be fairly shaking with cold. He was thin and pale and looked as if he were half-starved. He said over and over as he caught up with Jimmy, "I am so very cold and so very hungry, oh, could you tell me where I could find something to eat and a fire to get warm by?"

"Where are you going?" said Jimmy, "and who are you?"

"I am Bobby Miller, and I'm going to town," the poor little fellow answered.

"Why, Bobby, it is three miles to town and it's getting very cold," said Jimmy, who began to shiver himself as he looked at the poor boy. "You'll freeze to death before you get there."

"I suppose I will," said the boy, as if he didn't much care, and turned to go, staggering as if about to fall.

"I guess he thought I didn't want to help him," thought Jimmy, "and how stupid it is to stand talking with him when it is growing colder every minute." So turning, Jimmy took hold of Bobby's arm and said, "You come along with me," and began to pull him. When they came near Jimmy's home, he said, "That's our house, and there's sure to be a good fire in there and plenty of good things to eat. We'll go in and get some of them."

When Bobby began to cry, Jimmy felt like crying, too, and he helped him into the kitchen where there was a warm fire, and Mother was just putting the food on the table. Of course Mother was surprised to see the ragged boy coming in with him, but when Jimmy told her how he found the poor little fellow, and how hungry and cold he was, she had him sit down by the fire and brought him a cup of hot milk and a plate full of some good things to eat.

While Bobby was getting comfortable and warm and happily eating, Jimmy almost forgot he was hungry himself, but he soon began to eat the tender chicken and all the good food that went with it with an unusually good appetite.

After dinner Mrs. Brown gave Bobby a hot bath and put him to bed. Of course she threw away his ragged, dirty clothes, and when he awoke, a rested, grateful boy, she had him put on some clothes Jimmy had outgrown. They just fitted

## ASSOCIATE MEMBERS

Editorial in the Chicago Call

As Seventh Day Baptist churches, should we make it a policy to accept "associate members," i.e., persons desiring to keep the Sabbath and yet not in agreement with our Baptist beliefs concerning baptism, church polity, etc.? The Chicago Call would like to give three reasons for answering this question with an unqualified "No!"

First of all, associate membership is not Biblical. Such passages as Acts 2: 38; 2: 41; 8: 12; 18: 8 tell us that baptism was expected of those who would join the church. There was no room made for those who did not partake of believers' baptism — baptism by immersion, for this and nothing else is what the Greek word BAPTIZO signifies. Those that joined the New Testament church were first baptized (immersed), as an indication of their faith in Jesus Christ as Saviour and Lord.

Besides not being Biblical, the acceptance of associate members is not Baptist. Contrary to the belief of some, one cannot "believe anything he wants to and still be a Baptist." This fallacious reasoning is today the curse of much of Christendom; for people left to "believe anything they

him, and do you know, he looked like a different boy — no longer like a beggar.

When he explained that he had no parents and no real home, Jimmy's father decided that he must find a good home for him. He stayed in Jimmy's home two or three days and he and Jimmy became good friends. Jimmy was quite proud of his "beggar" who no longer looked like a beggar, but like a happy, grateful boy.

Mr. Brown succeeded in getting a nice home for Bobby in the nearby city and everyone was sure that some day he would become a good, smart man, one indeed to be proud of. Often when Jimmy said his bedtime prayer he prayed, "Dear Heavenly Father, I thank you that Bobby came to me and that I was able to help him. I pray he may grow to be a good and useful man; yes, and a Christian man, for Christ's sake, Amen."

Mizpah S. Greene.

want to believe" soon come to believe nothing at all — and live like it! If doctrine is not important, why then does the New Testament contain so much of it? There are certain definite doctrinal considerations that distinguish Baptists from other denominational groups. If we are not going to adhere to these peculiarly Baptist doctrines, we should be honest and drop the name Baptist from our denominational title. Such an action, I am sure, is definitely contrary to the desires and beliefs of the great majority of Seventh Day Baptists.

The third reason brings us to an ethical consideration. What is a church's reason for accepting associate members? Usually it is a desire to add names to the church roll by making it as easy as possible for a person to join the church. This method almost invariably fails to acquire members who will be a real asset to a local church and to a denomination. Our Lord never said it would be easy to be a follower of His: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16: 24.) The life lived under grace never is, and was never intended to be, easier than the life lived under law. It is definitely and undeniably harder to be a New Testament Christian than it was to be an Old Testament Hebrew.

By finding easy access to the membership of the local church, people are led to believe that it is easy to live for Jesus Christ. It is not. He is the strictest disciplinarian, the harshest taskmaster the world has ever known.

Most local churches have more than enough weak-kneed, mamby-pamby, half-hearted, cold-spirited members. We need, rather, church members who know what they believe and why they believe it and are willing to undergo the rigors and disciplines of becoming full-fledged, working, praying, paying members of a local church — and earnest, sincere, all-out followers of Jesus Christ.

Alfred R. Keller.

## SABBATH SCHOOL LESSON

for July 24, 1954

Growing Through Prayer

The Lesson Scripture: Luke 11: 1-13;  
Philippians 4: 6, 7.

### DO WE DARE TO PREDICT?

Facing the graduating class of Milton College and many others assembled in the Seventh Day Baptist Church for the baccalaureate sermon Rev. Elmo Randolph, pastor of the church, asked the question, "Do we dare to predict?"

He warned against a negative answer in spite of the ominous threats facing our civilization and remarked that the presence of a graduating class was ample evidence that they had not been satisfied with the negative answer. He pointed out that in the realm of the physical, nature is predictable with great accuracy. He illustrated that qualified people can also predict in the realm of human action and achievement. He went on to prove that the same is true in the spiritual realm.

"Yes, spiritual values are predictable," he claimed. "It is the business of the Church to repeat that the way of Christianity is the only way that assures a predictable direction towards worthy goals."

"As world affairs and personal crises change," he concluded, "we shall find that we can always depend on the Good News brought by Jesus Christ, and we shall have the opportunity of advancing with the courage of people who dare to follow Him who is the Way, the Truth, and the Life, and who will take us toward the Kingdom of God."

### AGAINST LIQUOR ADVERTISING

Having printed a column (June 7 issue) on the Bryson Bill hearings a word seems to be called for on the Langer Bill hearings which closed June 24. This is the Senate counterpart of the Bryson Bill (H.R. 1227) which would prohibit interstate advertising of liquor. The proponents of this Senate bill included many notables and kept the Caucus Room of the Senate office building well filled during the three days of hearings.

The release from the National Temperance and Prohibition Council lists many of the individuals and civic organizations testifying in favor of the bill. For the most part, they seem to be the same as those mentioned previously. It is indicated that most of the senators on the subcom-

mittee and the full committee did not find it possible to be present much of the time.

What the results of the hearings will be is not known at the present time. The full committee will vote on the bill as soon as the subcommittee reports it. It is urged that constituents write to their senators asking them to report the bill favorably. The general atmosphere of the subcommittee was less friendly toward the bill than that of the House Committee, though some senators favor it. Subcommittee members: William A. Purtell (Conn.), John O. Pastore (R. I.), Andrew F. Schoepel (Kan.), Charles E. Potter (Mich.), and A. S. Mike Monroney (Okla.). The full committee includes Senators: John W. Bricker (Ohio), chairman; John Marshall Butler (Md.), James H. Duff (Pa.), Frederick G. Paine (Me.), Eva Bowring (Neb.), Edwin C. Johnson (Colo.), Warren G. Magnuson (Wash.), Lyndon B. Johnson (Tex.), George A. Smathers (Fla.). Address all, Senate Office Building, Washington, D. C.

### LET'S THINK IT OVER

Is the Roman Catholic Church really the enemy of Communism? This is a question that is coming increasingly to the attention of thinking Protestants as they study world affairs and the recent political activities of the Roman hierarchy.

The question is answered with a strong negative in a startling article by Dr. Walter M. Montano entitled "Red Patches in the Purple Curtain." The article appears in the May issue of *The Converted Catholic Magazine*.

Dr. Montano outlines the dualistic policies and activities of Rome in the past few years as regards Communism. He points out that there is no real incompatibility between Catholic and Communist thinking in many countries. He states that "the Vatican has no scruples about seeking an alliance with any major power, including the Kremlin. Communism abounds where Catholicism is strongest." He then proceeds to prove his statements with facts. [We quote but one of them.]

"In Hungary, the Catholic bishops and the Government reached an interim agreement in 1950; that same year, the bishops

### THE SABBATH INTERPRETER

Rev. Rex Zwiebel

The Co-ordinating Council of the South-eastern Association proudly presented a new monthly evangelical magazine at the annual meeting of that association on Sabbath afternoon, June 26, 1954. The exact title of the journal is *The Sabbath Interpreter*, a Journal of Christian Faith. The editor is Rev. C. W. P. Hansen, pastor of the Salem Seventh Day Baptist Church.

The idea of an evangelistic, Sabbath-promotion magazine was suggested at the March, 1953, meeting of the Co-ordinating Council by Pastor Hansen. Immediately Rev. O. B. Bond, then a representative on the council from the Lost Creek Church, caught the vision and pushed the idea into formation. Much time and forethought are behind the issuance of the first edition in order that it might do the work intended. *The Sabbath Interpreter* is not in competition with the *Sabbath Recorder*, as it is not designed to be a Seventh Day Baptist family paper, but to be used as an informative, evangelistic periodical for Christ and the Sabbath Truth.

Our hopes are that the people of the denomination will subscribe for themselves and for friends and neighbors in the belief that regular Sabbath promotion material will be in their hands at all times.

The business and circulation manager of the paper is Rev. David Pearson, pastor of the Seventh Day Baptist Church at Berea, W. Va. At the presentation he explained the special introductory rates by which the magazine can be procured, and urged that anyone interested take as many subscriptions as possible as soon as possible. Pastor Hansen explained that the magazine will be ideal to keep a prospective Seventh Day Baptist conscious of the call to the Sabbath truth.

Sample copies will be sent to all of our churches with promotional material.

Rev. James L. Skaggs led the assemblage in prayer as a climax of the presentation program.

"Sabbath is mentioned on cuneiform tablets 17 centuries before Christ — a proof it was not just given to Israel as some maintain."

agreed to take the oath of allegiance, and the Reds set up the so-called Peace Committee of Catholic Priests, who have been given high church positions."

Dr. Montano points out similar alliances between the Catholic Church and governments in Czechoslovakia, in Rumania, in Bulgaria, and Yugoslavia.

"With all the evidence in hand," says Dr. Montano, "we come inescapably to the conclusion that a Kremlin-Vatican alliance is well within the realm of possibility, if not of probability."

Appointment of Chaplain (Colonel) John A. DeVeaux as president of the Chaplain Board was announced recently by the Department of the Army.

The board is a research agency of the Office of the Chief of Chaplains, with headquarters at Fort Slocum, New Rochelle, N. Y.

Chaplain DeVeaux's assignment is the first major appointment made by Chaplain (Major General) Patrick J. Ryan since he became Chief of Chaplains on May 1.

A native of Miami, Fla., Chaplain DeVeaux is a minister of the African Methodist Episcopal Church. He has served in Korea and received a Legion of Merit for his work there with the 24th Infantry Regiment.

The four-man Chaplain Board operates under the Chief of Chaplains for the purpose of studying programs, special projects, and other recommendations relative to the Army's program of religious activities and character development.

NOTE: It is interesting to note the rank of this Negro chaplain and to observe that the Catholic Chief of Chaplains appoints a Methodist.

### Conference Reminders

Place and Date: Milton, Wis., Aug. 17-22

The Theme: To Know Him and Make Him Known

Theme Verse: 1 John 1: 3

Bumper Cards: Free, order from the Publishing House

Tract Packets: Get your supply from David Sheppard, Cedarville, N. J.

Further Information: Watch these pages every week.



**Letter From a Serviceman**

I am to leave Korea July 1, so please change my Recorder address to Box 174, Pomona Park, Fla.

I am very much pleased with the articles and Statements of Belief that have been appearing in the Recorder.

I would like to see a Seventh Day Baptist camp leaders' school started in some convenient place; am sure many of us would profit from one.

It is my sincere belief that if every Seventh Day Baptist diligently tithed all that he earns, we would have no problem as to how our work is to be financed. Truly there is a great blessing in knowing we are doing our share in the advancement of God's kingdom. I have come to feel a great deal closer to our Lord while in Korea.

May you walk in His way.

Love in His service,

Paul V. Beebe.

Dr. Ivy asks the following pertinent question: "We spend \$200,000,000 a year to advertise \$9,000,000,000 worth of a product which produces, according to experts, the number four public-health problem in the United States." — Clipsheet.

**Marriages**

**Reynolds - McKee.** — At the First Seventh Day Baptist Church, Alfred, N. Y., Sunday afternoon, June 27, 1954, Lester Eugene Reynolds, Alfred, N. Y., son of the late Edwin O. Reynolds and Mabel Foster Reynolds, and Dorothy Annette McKee, Alfred, N. Y., daughter of Thomas and Myrtle Puckett Meade, were united in marriage, Rev. Hurley S. Warren officiating.

**Colflesh - Green.** — Wayne Edward Colflesh, serving now in the Air Force, and Georgia Green, daughter of Mr. and Mrs. J. Paul Green, Milton, Wis., were united in marriage June 7, in the Milton Seventh Day Baptist Church. The bride's pastor, Rev. Elmo Fitz Randolph, officiated. Mr. and Mrs. Colflesh are at home at Nashville, Tenn., Route 1.

**Braswell - Seager.** — Harold Morris Braswell, Jr., Little Rock, Ark., and Miriam Bertha Seager, daughter of Dr. and Mrs. Lloyd Seager, Little Rock, Ark., exchanged marriage vows in a service conducted in the Milton Seventh Day Baptist Church, June 19, with Rev. Elmo Fitz Randolph officiating. The couple will reside in Little Rock where the groom is a medical student.

**Accessions**

Milton, Wis.

By Baptism:  
Rolland Arthur Maxson  
Leila Mae Wright Maxson  
Charles Whitford, Jr.  
Monte Whitford

**Births**

**Burdick.** — A daughter, Susan Gale, to Mr. and Mrs. Robert Burdick, Jr., Milton, Wis., May 4, 1954.

**Prentice.** — A son, Carl Orvan, to Mr. and Mrs. William Prentice, Janesville, Wis., May 11, 1954.

**Obituaries**

**Lowell.** — George David, son of Alfred and Lucinda March Lowell, was born at Chillicothe, Ill., Oct. 19, 1876, and died at his home in Gentry, Ark., June 11, 1954.

His wife, Ora, a sister of Darwin E. Maxson, survives him. Other survivors are two daughters, Mrs. J. L. Head and Mrs. J. C. Forrester, both of Oklahoma City, Okla.; two sisters, Mrs. Maude Eyerly, Eureka, Calif., and Mrs. Lillian Utt, Salina, Kan.; and one granddaughter.

Funeral services were held at the Seventh Day Baptist Adventist Church with Elder Jameison officiating, and burial was in the Gentry Cemetery.

**Bakker.** — Jacob, was born August 27, 1874, in Oude Pekela, The Netherlands, and died June 21, 1954, in Muhlenberg Hospital, Plainfield, N. J.

He was the son of Rev. Freerk and Aefien Smit Bakker who were pioneer Seventh Day Baptists in Holland. Mr. Bakker came to the United States in 1892, and became a naturalized citizen in 1897. He worked for nearly thirty years for the Recorder Press.

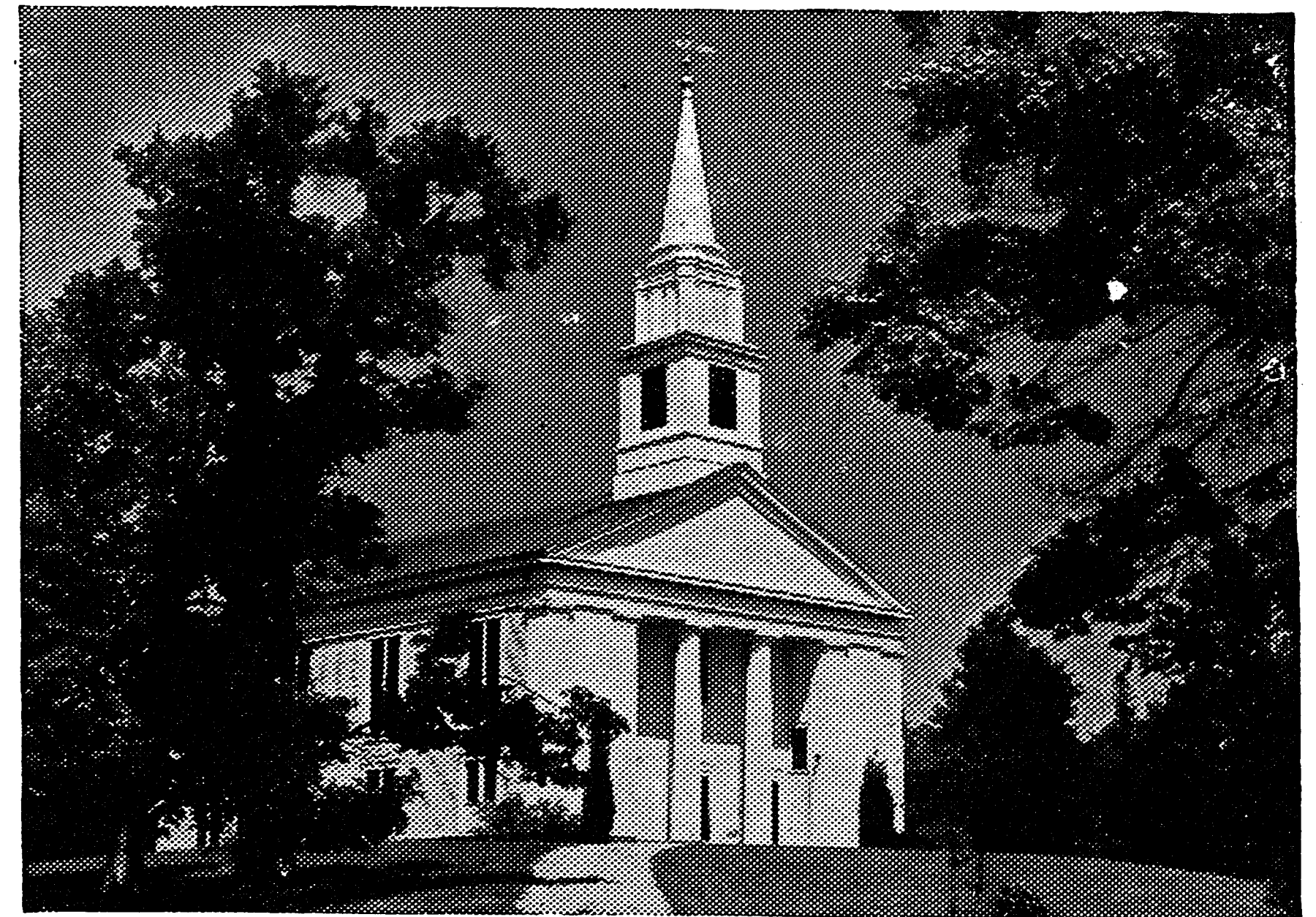
A staunch Christian, he was a member of the Plainfield Seventh Day Baptist Church for many years serving much of that time as a Sabbath school teacher. For a short time, he served as a missionary as head of the Sabbath Industrial Mission in Tanganyika, British East Africa. He was married on Dec. 31, 1903, to Geessina Schuur who died on Oct. 13, 1943.

He is survived by two brothers: Garrelt, of Adams Center, N. Y., and Frederik, of Plainfield; a daughter, Mrs. C. Harold Thompson, of Bound Brook, N. J.; and a son, Frederik J., a lawyer in Plainfield; and two grandchildren.

The funeral services were held in Runyon's Funeral Home in Plainfield with Rev. Lee Holloway officiating. Burial was in Hillside Cemetery, Plainfield.  
L. T. H.

A good name is rather to be chosen than great riches. — Proverbs 22: 1.

# The Sabbath Recorder



**THE CHANGE:** Spiritual interest in the U. S. is growing fast. Membership in religious congregations has increased *twice* as fast as our population.

**THE OPPORTUNITY:** Our spiritual gains can help us to lead richer, fuller lives — and help us to make the most of our material gains.