

# The Sabbath Recorder

cluded by the Friday adult group under James Gardner, and Pastor Davis has likewise ended a study of Hebrews. Present emphasis is on the church-attendance crusade of fifteen weeks and a campaign of home visitation of four weeks.

We are happy about two couples who have recently joined our church, and we have enjoyed a Sabbath sermon from each of the men, Rev. Earl Harrington on February 22 and Fred W. Cox on March 12. Especially enjoyed were slides and tape recordings of the Nyasaland Mission, prepared by Rev. Leon Lawton, which inspired letter showers to our missionaries.

During the pre-Easter period the choir sang appropriate music from Handel's "Messiah" and on April 9 gave Shelly's cantata, "Death and Life," with Dr. Ellis Johanson as director and Mrs. R. T. Fetherston playing the organ.

A recent happy occasion was an open-house birthday party, the hostess being Mrs. Pansy Talbot; the two guests of honor: her mother, Mrs. May Larkin, and Mrs. Alice W. Fifield.

Church attendance seems to be improving. We are glad for many loyal and diligent workers, and the various groups are all carrying on faithfully.

— Correspondent.

PLAINFIELD, N. J. — The Women's Society has sorted and packed six huge crates of clothing (1270 lbs.) received from various churches for Nyasaland. More will be sent at a later date.

The Bible Surprise Club was formed the last week in January. About twelve Negro children have been attending weekly under the direction of Pastor and Mrs. Lee Holloway.

On February 7, dinner was served at our church to the Plainfield Ministers Association following their monthly meeting.

On March 5 a group of thirteen went to sing hymns at the Catherine Webster Home. The women, aged 65 to 95, were most appreciative, and participated in the singing.

Cottage prayer meetings were held the last week in March leading up to the Billy Graham evangelistic film, "Mr. Texas," which was shown in the church April 1. Many friends from other churches came to see this picture.

The annual church business meeting

and supper were held April 3 with good attendance. Reports and new business received careful attention. Most of the officers were re-elected, as was the pastor.

The choir sang Wooler's cantata, "Hail the Victor," at the Easter service April 9.

It was a real thrill when a group of 33 people from Alfred, N. Y., came to visit us April 14-17. The trip was planned for the 19 students of the junior and senior high school groups of the Alfred Sabbath School. On Friday they visited the United Nations Building in New York, taking some of our young people with them. They attended the regular meetings of the Plainfield Church Friday night and Sabbath morning. Our former pastor, Rev. Hurley S. Warren, gave the morning message on "Turning Life's Corners." Sabbath afternoon the young people conducted a service in the oldest living Seventh Day Baptist Church at Piscataway. Each member of the group took part, and it is evident that these young people are well informed on all phases of denominational work, past and present. Special credit goes to their leader, Mrs. Hannah Shaw Burdick. In the evening a covered-dish supper was held for our members and guests, followed by the showing of Nyasaland slides. An evening of games under the direction of Mrs. Lee Holloway gave us all a chance to become better acquainted. Sunday morning the group visited the Historical Society in the denominational building, and the publishing house. — Correspondent.

## Obituaries

**Champlin.** — Elva Elizabeth, daughter of Irving A. and Algerose Higley Crandall, was born Aug. 5, 1871, at Leonardsville, N. Y., and died at Plainfield, N. J., Apr. 12, 1955.

On Nov. 28, 1893, she was married to Edwin Frank Champlin, who preceded her in death in 1946. In May, 1882, she joined the First Brookfield Seventh Day Baptist Church (Leonardsville). Since 1907, when she and her husband established their permanent home in Plainfield, she has been an active member and devoted worker in the Plainfield Church.

Surviving are a son, Dr. Theodore R. Champlin; 2 sisters, Mrs. Otis B. Whitford, of Plainfield, and Mrs. Charles P. Cumberson of West Winfield, N. Y.

Farewell services were conducted at the Runyon Funeral Home by her pastor, Rev. Lee Holloway, and burial was in Hillside Cemetery.

L. H.



### A GREAT MINISTRY IN NYASALAND, B. C. A.

Beth Severe (left) and Joan Clement, two of our medical missionaries at Makapwa Mission on the far side of the African Continent, carry a much-needed healing and teaching ministry, as well as salvation and the Sabbath, to large numbers. See the challenging letter from Beth in last week's issue, the report from the Pearsons in this, and another letter from Joan in the next issue.

# The Sabbath Recorder

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## THE QUEST FOR GOD IS ON

When the Associated Church Press met in Washington, April 13 to 15, the editors of the many periodicals represented were impressed by the unusually good array of speakers. Outstanding among them was the elderly but vivacious Dr. Joseph R. Sizoo, head of the Department of Religion, George Washington University, Washington, D. C. He and the more youthful dean of the Washington Cathedral, Dr. Francis B. Sayre, were expected to take somewhat differing viewpoints in a panel discussion on "Current Trends in the Religious Life of the American People." Actually their estimates of the swing back to religion did not prove to be widely divergent although Dr. Sayre maintains that there is a "phony" character to much of the resurgence of religion in public life today. He thinks that there is mighty little "cross" in this return to religion. Noting that invocations are up in public meetings, Washington churches are full, and the President listens to Billy Graham, he still questions the theological quality of the religious faith of some of our national leaders who profess such a faith.

On the other hand Dr. Sizoo, who spoke more of religious faith among the students of the land than of our national leaders, was very emphatic throughout his message that, to use his own words, "The quest for God is on." He spoke convincingly and informatively from his nationwide acquaintance with college youth.

Ringing through the message of Dr. Sizoo and not denied by Dean Francis Sayre was the emphatically repeated statement that there is abroad in our land "a poignant sense of wistfulness" — a search for something that has been lost in this generation. What the young adults are looking for and what they are anxious to guarantee for their babies is God. We have had a generation that has gone through a war and the disappointing insecurity that has followed it. The sense of purpose went out of living. Why did this happen? Why is there now a wistful search for what we have lost? "The search," affirms Dr. Sizoo, "is due to the philosophy of secularism which has failed." We thought we could be happy with scientific advancement, with things. Now we don't want our babies to miss what we have missed — God. So, claims

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this man who observes the religious trends of America, this resurgence of religion is very real.

Wistfulness would not be expected in modern education, but that is where we find it very strong, claims Dr. Sizoo. Students are reasoning thus: "Why learn the facts if you don't know the why?" "What's the use of playing the game if you don't know where the goal posts are?" The speaker pointed out the fact that where a few years ago everybody was choosing electives in the field of psychology now the philosophy classes are full and the psychology classes are down in popularity. Young men and women are not so interested in learning how the mental processes function but how to get a philosophy of life for themselves and their family. They desire to settle down, get married, and have four children. Another indication of new purpose and high resolve on the campus is the passing of the "sloppy Joe" attitude. Students dress well. "The resurgence of faith is strong and deep," cried the speaker. If he is right, we may well rejoice.

A warning note was sounded by Dr. Sizoo at the close of his message. He fears that the church as such has not been the means by which this resurgence of faith has come. The church has failed to appeal to the emotions. It has exhorted people but has not adequately answered the burning question, "What must I do to be saved?" Consequently many of those who are experiencing this new wistfulness have a feeling that they must go outside the church to satisfy it. Some are filtering into the church but there is no comparison between the number who are finding faith and the number who are finding their way back into the church.

Has the church failed to provide the lamb? Isaac on the mountain of sacrifice said to Abraham his father, "Behold the wood and the fire, but where is the lamb?" Dr. Sizoo in closing, urged the men of the religious press "to needle the church back." We take it to heart; we will do our best to needle our church back to a clearer and stronger message on how to be saved. If youth wants to know how to be redeemed for time and eternity we want to help them — through the church.

## CALVARY OR CAVALRY?

The other day we visited the nearby military post, Camp Kilmer, looking for a young soldier of our faith who was about to be shipped to Europe. We were greeted at the locator desk by a genial and efficient master sergeant of many years' service. At the gate we had noticed a number of soldiers wearing the familiar shoulder patch of the 2nd Armored Division. Upon being questioned, the sergeant explained that these men were from "the 2nd Armored Calvary." He had made a mistake which we had to let pass because of the number of visitors in the room.

It is not just sergeants who make the mistake of saying Calvary when they mean cavalry. We have often heard officers do the same and even civilians who have had long years of military and of church service. Even men who have been critical of the teachings of certain theological seminaries have been known to use such expressions as "Second Calvary Division." It is double ignorance to make that error; it is ignorance of the language of the dictionary and ignorance of the language of the Bible. If it were intentional, we might well call it profanity. The purpose of Calvary is to redeem men from sin and death; the purpose of cavalry — which in our army no longer uses horses — is to wage mechanized warfare.

We should be happy, perhaps, that the Scriptural word is so familiar and so much easier to pronounce. The English Bible has had a profound influence on the language of the man on the street and the soldier on the post. That kind of influence, however, is far from adequate. Too often it has served only to give men a vocabulary of sacred words upon which they can draw in the emergencies which, in their perverted minds, call for the use of profanity.

This word "Calvary" can often be used by an alert chaplain or a Christian soldier as a starting point for a pointed conversation and a personal application of the work of Christ on the cross. After such a conversation there may be a new member in the Kingdom of Heaven. At least it is not likely that the same mistake of confusing words will be made again.



## Secretary's Column

### MEMORY TEXT

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1:18.

### CHRONOMETRIC CONSISTENCY

New York State is not to enjoy local option on daylight saving time this year. In signing the bill to make fast time mandatory in every hamlet and town, Governor Harriman declared that it would "enrich our people's lives" by giving the working man an extra hour of daylight time with his family. That so-called boon is perhaps debatable in many cases. The governor goes on to make the polysyllabic statement that the new law would achieve "chronometric consistency" within the state. That is the hard way of saying that all public clocks will be the same.

We do not believe that daylight time versus standard time is a religious issue. If the proposed world calendar were adopted (and we trust it will not be) that would create a religious issue as soon as we passed the first blank day in the weekly cycle. If the state should again enact Sunday laws in order to achieve chronometric consistency, that, too, would be a religious issue. We have confidence that the government will not again impose economic and religious hardship upon conscientious citizens who determine their day of worship by the commandments of God rather than by the custom and command of men.

We look wistfully into the unknown future toward that time spoken of by the Prophet Isaiah which he might have characterized as chronometric consistency. It would appear to be the time of Christ's benign rule when the law of God is written in the hearts of men — the time when all will be thinking alike in regard to the seventh-day Sabbath, when "from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isa. 66: 23).

If we would see heaven's gates ajar we must lubricate the hinges — with prayer.

At its session last August, Conference authorized the preparation of a "package proposal" for study in connection with suggestions which have been made for holding Conference biennially. Such material was drafted and sent to various interested groups early during the current year.

The governing boards of most of our denominational agencies have studied the proposals and have reported their attitudes to the executive secretary. In addition to the agencies, the pastors of all of our churches, the young people's groups connected with our various churches, and the associations have also been asked to study and report on pertinent portions of the proposals. Since the material was sent out only one association has had a meeting, and it has reported to the executive secretary.

To date only two churches and one young people's society have indicated to the secretary any reaction to the details included in the material sent out for study. It is desirable that as many reactions as possible be received and compared before Commission meeting so that the latter body may study the attitudes of all our interested groups and report specific recommendations to Conference.

One of the concomitant suggestions is that our various associations should become more active in promoting the entire denominational program and in conducting training programs for local leaders. Some of the reactions to the basic proposal indicate the possibility that this expansion of association programs can take place even with annual Conferences and, in fact, there is growing evidence that some of our associations are moving in that direction now.

It is to be hoped that additional churches and young people's groups will be making known to the executive secretary their reactions to the "package proposal" along with reports which will doubtless be received as soon as our various associations complete their spring meetings.

## SABBATH MORNING WORSHIP

### How Can I Get More from the Worship Service?

#### PERSONAL PREPARATION

Begin the Sabbath with prayer; if possible in the House of God, otherwise at home.

Put away things pertaining to the work and play of the week. Turn off the radio or television. Avoid frivolous thoughts and conversation. You can't worship God aright with your mind full of the world. Turn your thoughts and talk to worthwhile constructive channels, especially to spiritual things.

Read a passage of Scripture before going to church. Pray for yourself, that your heart may be right before God; for others in the church, that all may be blessed in the worship service; for the pastor, that he may receive the guidance of the Holy Spirit, and that he may proclaim effectively the Word of God; for the presence of the Holy Spirit in the service with all His cleansing, convicting, saving, and teaching power.

#### AT THE CHURCH

**Be regular in attendance.** Worship cannot be at its best when it is intermittent and irregular.

**Be punctual.** Remember you are keeping an appointment with God, not just "going to a meeting." To be late without a reason is evidence of spiritual carelessness. To be late is to rob one's self of a portion of the service of worship and of a portion of God's blessing. Remember, too, that a late entrance disturbs other worshipers.

**Be reverent at the church;** it is God's House. Enter it with a prayer. Remember you have come to a place of worship, not a social club. Save your visiting until after the service. Don't clutter up your mind with idle conversation before the service. Be quiet, seeking a blessing throughout the service. We rebuke the children for irreverence, but their actions are only a reflection of the attitudes of their elders.

**Be co-operative.** Enter into the service. Don't be a bystander. Join in songs, Bible reading, and prayer. Follow the pastor's message. Take notes if you wish. Try

always to remember the emphasis of the sermon.

#### AFTER THE SERVICE

Re-read the Scripture lesson. Review the entire worship service to fix it in your mind.

Talk with your family and friends about the blessings of the service. Discuss the sermon, not how well or how poorly the pastor preached, but rather, how did God speak to your heart. If different ones are blessed in different ways, there is an opportunity for multiple blessing by sharing.

Keep quiet, reverent, spiritually alert and ready for Christian service during all of God's Holy Day.

The attitudes of the individual during the week, and his use both of vocational and recreational time, will vitally affect one's capacity for worship. Keep in tune with God the whole week through.

— Salem, W. Va., Church Bulletin.

### Vacation in Arkansas

Arkansas is one of our best vacation lands. It is the home of the Ozark and Ouachita Mountains. It has many tourist resorts and state parks located on huge lakes and streams which are fine for fishing, boating, swimming, etc. The mountains are noted for their scenic beauty, with many nationally famous places of interest to see, including two of the nation's huge dams, diamond mines, caverns, etc. I believe all visitors will enjoy this vacation land very much.

— Leland L. Lewis, St. Louis, Mo.

### What, No Recorder?

One of our church members was surprised to find that not all of our fellow-members subscribed to the *Sabbath Recorder*. All ongoing organizations have instruments to tell of their workings and of the progress and happenings in the organization, and that is the reason why we have our denominational magazine. We get more than that, however, for the enlarged paper contains inspirational and challenging articles to help us in daily living. See the pastor about subscribing.

— Church Bulletin.

## PROBLEMS FACING THE UNITED NATIONS

Statement made by  
Secretary of State John Foster Dulles  
to the Associated Church Press  
Department of State Auditorium  
Washington, D. C.

April 13, 1955

[The Secretary of State is reputed to be a deeply religious man. We believe that our readers, many of them, should be interested in these extemporaneous closing remarks on such an important subject. The Sabbath Recorder, it will be remembered, is a member of ACP and was represented.]

I said I would say a word about the United Nations. We continue to attach the greatest importance to the United Nations, although we recognize that it is showing certain dangerous signs of weakness, very largely due to the lack of universality of membership. A great deal is said on the fact that the Chinese Communists are not members. Well, it certainly is at least questionable whether they can comply with the charter requirement which says that you must be peace-loving before you can be a member. But, in addition to the absence of the Chinese Communists, there are absent countries which rank among the great countries of the world — the Republic of Germany is not a member, Japan is not a member, Italy is not a member, and there are, in addition, a dozen or more smaller countries that are not members.

So when you have great problems which involve areas in which countries like Japan and Italy and Germany are interested, it is not always easy to get those problems dealt with in the United Nations, and I think one of the big problems that we are going to have to face in the next few years is going to be the problem of how to make the United Nations sufficiently universal in membership so that it will in fact be the forum for dealing with many problems.

Today there is a tendency to deal with certain problems, which might otherwise go to the United Nations, through an organization like NATO, which does have in its membership Italy, and we hope soon will have the Federal Republic of Ger-

many. For that reason many problems can be dealt with in that forum more effectively than they can be dealt with in the United Nations.

We are going to have this question of charter review, which will be on the agenda of the United Nations at the next session of the Assembly, next September. As indicated before, the United States will favor the holding of a Charter Review Conference, and I would suppose that one of the big issues that will come up before that conference will be to find ways to bring in more countries into the United Nations as against the present situation in which there are approximately 14 nations which have been approved for membership by the General Assembly but which are kept out by the Soviet veto. If that veto continues to paralyze the organization, then it will face a really serious struggle for continuing influence in the world and a constantly increasing danger of being by-passed by other regional organizations.

## CALENDAR REFORM RECOLLECTIONS

By Rev. A. J. C. Bond

Since learning of the action of the United States Government concerning calendar reform, I have been reviewing in my own mind a hearing on that subject, which I attended in Washington some years ago, representing Seventh Day Baptists. Sol Bloom, an orthodox Jew, was chairman of the committee. Of course he was opposed to change in the present calendar, that would destroy the seven day week. As he called the committee to order he had some pertinent things to say in support of the established calendar.

Following several others I took my turn and was asked whom I represented. When I told them, a member asked how many people there were in our denomination. In reply I gave the approximate number of persons in the denomination at that time, and he suggested that that was not many. At that point I felt my message would be weakened in the eyes of the committee. Before I had time to answer that, a voice from the other end of the table,

in reassuring tones, declared, "Seventh Day Baptists weigh more than they count." I said, "Thank you, Dr. Eaton." The speaker was Congressman Charles Eaton from Watchung, N. J., who knew our people in Plainfield and in Dunellen. That boosted me and gave me the listening ear on the part of the members of the committee.

When I had finished, there was evidence that I had put my message across to one congressman at least. Congressman Moore of Virginia gave evidence of this fact in questions asked me directly, and by remarks made to me after adjournment. Doubtless he was a lawyer since he asked the questions in a form that led to definite answers. He asked if I lived in Plainfield, N. J., and he suggested that that was in the vicinity of New York City. Then he wanted to know if there wasn't a good deal of business done in New York and its environs. When these questions led up to the point he had in mind in the beginning, he wanted to know if I had heard any complaints in business circles concerning the present calendar and its effect on business. Of course, as he had intended, his question and its answer made the whole matter look ridiculous. After adjournment the Virginia Congressman came straight to me and gave assurance of his intention to do what he could to "break up this foolishness."

The last I knew about Mr. Moore was that he had been appointed an adviser in the Department of State in the Federal Government. I do not know that he had a part in formulating the latest pronouncement made by the Department on calendar reform but I am quite sure if this matter came to his attention he would act in harmony with the position he took then.

Dean Liston Pope of Yale Divinity School recently told a conference of educators from church-sponsored schools: "For many churchmen, God and country are twin members of the deity. For others a veritable pantheon of class interests, racial prejudices, political loyalties, and international suspicions are all fused into an astonishing amalgam called the Christian faith." — W. W. Reid.

## More Devastating Earthquakes in Greece

The fourth largest town of Greece, the town of Volos, is no more. This great industrial center has been destroyed by a series of most devastating earthquakes. Out of the 10,000 homes of this beautiful city in Thessaly, 9,000 have been completely destroyed. Out of the 55,000 inhabitants, 45,000 are homeless. The damage is in the millions.

The heroic little country of Greece has been tried probably more than other country friendly to the West. First there came the war with its devastation. Almost two out of the nine million people of Greece perished. During the Nazi occupation of Greece almost every head of cattle was taken away by the enemy. Then there came the attempt of the Communists to subjugate Greece. Out of the remaining seven million people, there are 400,000 orphans; almost one third of the people are actual or potential victims of tuberculosis, the rate rising to 60% among the children. Three million Greeks earn less than \$10 a month.

Recently three of the most beautiful islands in the Ionian Sea — Zante, Cephalonia, and Ithaca — were completely destroyed by earthquakes, leaving in their trail a thousand dead, ten thousand injured, and almost two hundred thousand homeless.

Now the people of Volos need the immediate help of every one of us. They are out in the open, stunned, heartsick — all that they had, lost within a few minutes. They need clothing, blankets, food, drugs. This is a wonderful opportunity to show them that we are concerned. The American Mission to Greeks, P. O. Box 423, New York 36, N. Y., working with the Greek Red Cross and registered with the Foreign Operations Administration, is launching a national appeal to rescue the thousands of victims of these earthquakes. Not only does the American Mission to Greeks do a great relief work among the devastated but gallant Greeks, but also a great spiritual work in the distribution of Bibles and New Testaments. For this emergency no gift is too small and none too big. Gifts are deductible from income tax.



## Missions

### Board Meeting Special

Action was taken at the April 24 Missionary Board meeting "again going on record as favoring the sending of a full-time mission worker, preferably a married couple, to the British Guiana mission field as soon as financial support is assured and the workers can be found." The matter of placing the needed amount in the 1956 budget to carry out this action was referred to the Budget Committee, to be brought before the Missionary Board at a later meeting.

### Commissioning Service for Brisseys

A challenging commissioning service for Mr. and Mrs. Grover S. Brissey was held in the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., on Sabbath afternoon, April 9, 1955. Mr. and Mrs. Brissey expect to serve as principal and teacher, respectively, of the Crandall High School, Kingston, Jamaica, B. W. I., beginning early in July, 1955. They will fill vacancies caused by the return to this country of Dr. and Mrs. O. B. Bond, due to ill health.

A goodly number of Seventh Day Baptists attended the service, coming from the churches of New England. Representatives were also present from Plainfield and Shiloh, N. J., and Berlin, N. Y.

The service had been planned by a program committee appointed by the Missionary Board, the sponsoring organization, and consisted of Rev. Lester G. Osborn, Mrs. Clarence Crandall, and Rev. Harold R. Crandall.

Secretary Everett T. Harris, recently returned from a visit to the Jamaica and British Guiana mission fields, spoke on the subject, "Jamaica, Today and Tomorrow." Following his address Secretary Harris introduced the missionaries-elect. Mr. and Mrs. Brissey spoke briefly but inspiringly of their sense of call to this work and of their willingness to be used as God's will and way open to them,

The charge to the candidates was given by Rev. Charles H. Bond and the charge to the people by Rev. Lester G. Osborn. Rev. Harold R. Crandall, president of the

Missionary Board, presided at the service and offered the prayer of invocation. Rev. Leon Maltby read a selection of Scripture and Rev. Eli F. Loofboro offered prayer. The choir of the Pawcatuck Seventh Day Baptist Church sang the anthem, "Babylon." Mrs. J. Gaynor MacIntyre served as chorister and organist.

The service closed by the pastors and ministers present being called forward to lead in prayers of consecration. Those taking part were Revs. Harold R. Crandall, Charles H. Bond, Lester G. Osborn, Eli F. Loofboro, Leon M. Maltby, Pastor Carlton Wilson, and Secretary E. T. Harris. These all joined hands forming a circle which enclosed our two mission workers as heartfelt prayers of consecration were offered. Following the singing of "Have Thine Own Way, Lord" the congregation was invited to come forward to meet and greet our new missionaries as they stood before the altar banked with Easter lilies. It was an inspiring and memorable service.

### Charge to Missionary Candidates, Mr. and Mrs. Grover Brissey

[As delivered by Rev. Charles H. Bond on the occasion of their commissioning service in the Pawcatuck S. D. B. Church, Westerly, R. I., April 9, 1955.]

It seems strange that I should give the charge to you good Christian people who were serving the Master before I was born and who served as an inspiration to me during my boyhood in Salem, W. Va.

The truth is that I never gave a charge to a missionary or to missionary teachers, but you are called to teach in the name of Christ, and you go as ministers of His.

I believe the oft-repeated story of the young minister would be fitting today. The young man, called to a new parish, upon entering the pulpit for the first time, found a note which read: "Sir, we would see Jesus." A devoted soul feared that the new man with his education might eclipse Jesus. But so effective was the suggestion that a few months later he found another note scrawled in the same handwriting: "Sir, we have seen Jesus."

Yours is a challenging, rewarding, and most difficult task. You are to represent God as He was revealed in Jesus Christ.

Let me read to you the charge Paul gave to Timothy:

**I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry. 2 Timothy 4: 1-5 (RSV).**

Let me point out a few thoughts based on this Scripture

1. **Pray** — Call upon God in prayer. Pray for great things and expect great things to happen. Remember that more things are wrought by prayer than the world ever dreamed of. God doesn't send you out alone. He has been in Jamaica working for years. You are to be added to His staff of co-workers.

2. **Preach and teach the Word.** Be at it in season and out of season. People like to know what the Bible teaches. You will be called upon to give talks on many different types of occasions. The Bible has a message for every experience.

Don't overestimate the people's knowledge of the Bible. The story is told of a teacher of a men's Bible class who asked, "How far is it in actual miles from Dan to Beersheba?" A member answered, "Did I understand you to say Dan and Beersheba are the names of places? I always thought that they were husband and wife like Sodom and Gomorrah."

3. **Reprove, rebuke, exhort with long-suffering and doctrine.** If you measure your pupils by the Word of God and find they are not living according to His standards, you must with love rebuke them. There is much loose living all over the world. Men and women who call themselves Christian are being watched and if the Christian leader does not rebuke them, who will?

When Jesus spoke plainly to the people, many left Him and walked no more with

Him. He asked His disciples if they would also go away. They answered, "To whom shall we go? Thou hast the words of eternal life." There are but two ways of life — CHRIST'S and the WORLD'S. Exhort them to follow Christ. If any should fall away, don't lower the standards of Christ to try to win them back. But be patient, tactful, and longsuffering.

4. **Don't shrink from hardship.** The life of a missionary is not an easy one. Christ was kicked out of the temple, spit upon, and finally crucified. Paul was stoned, shipwrecked, and put in prison. Be strong! The living Christ will be with you.

5. **Be a living lesson.** Let me change the words of the familiar poem a little.

I'd rather see a lesson than hear one any day,  
I'd rather one would walk with me than merely  
tell the way.  
The eye's a better pupil, and more willing,  
than the ear:  
Fine counsel is confusing, but example's always  
clear.  
The best of all the teachers are the men that  
live their creeds,  
For to see good put in action is what everybody  
needs.

I soon can learn to do it if you'll let me see it  
done;  
I can watch your hands in action, but your  
tongue too fast may run.  
The lectures you deliver may be very wise and  
true,  
But I'd rather get my lesson by observing what  
you do.  
I may not understand the high advice that you  
may give  
But there's no misunderstanding how you act  
and how you live. — Author Unknown.

May the Lord bless you and keep you.  
Amen.

### Nyasaland Property Transaction Completed

The lawyer firm of Lilley, Wills and Company has written in letter received April 7, 1955, regarding the "reconveyance of the mortgage of land at Sandama, Nyasaland," as follows: "Further to your letter herein of the 29th January we now have pleasure in informing you that this matter has been completed and the Title Deeds forwarded to Miss Beth Severe at Makapwa Mission, Sandama, together with a note of our professional charges and disbursements herein."

### Report from Nyasaland

The quarterly report of Rev. David Pearson, head of our Seventh Day Baptist Mission in Nyasaland, Africa, contains facts which reveal a busy three months' period, January—March, 1955. He reports that he preached nine times, witnessed four conversions, and led several prayer meetings both at the Armstrong Memorial Church and for the mission family prayer group on Friday evenings. He visited Balli Hill Church (a trip of about 90 miles) and installed a brother to work as a pastor under supervision of another older and more experienced pastor. Approximately six of seven hikes had been made to neighboring villages on Sabbath afternoons for "village evangelism." The ministers' training classes were conducted in January. The Helping Hand was compiled in the Chinyanja language for the oncoming quarter of April—June.

Besides this "a good deal of mechanical work was done setting up and adjusting a new diesel engine" (to replace the worn-out one which had powered the maize mill and provided the electric power for the mission station light, etc.). David wrote that the local mechanic was not sure of himself since he had had no experience along this line so "I studied the book, prayed, asked a few questions, and did the work myself."

A partial report of the work of native pastors shows 68 sermons preached, 9 conversions, and 21 baptisms.

David wrote of receiving two personal gifts of \$50 each but "since we have sufficient to live on and so much more than our African brethren, we are notifying the churches that their gifts are being used or applied to two funds: one for use of travel expense for trips to outlying churches, and the other to begin a fund for a new pickup truck to be purchased, we hope, at least within the next two years." He then explained the inadequacy of the mission car which they now use, concluding, "We are not pushing this matter but now is the time to start saving."

"Whatever people may think of you, do what you think to be right." — Pythagoras.

### WOMEN'S MEETINGS AT CONFERENCE

The Women's Board was asked by Conference President Rogers to head up the Conference workshop on "The Use of Music, Art, and Drama in the Church Program." This will be one of several such workshops each morning of Conference. The following is the plan:

**Tuesday** — "The Place of Music in the Church Worship Service."

**Wednesday** — "Music for Youth" — including junior choirs, music in Sabbath school, Bible school, and camp.

**Thursday** — "Religious Art."

**Friday** — "Religious Drama."

Nearly two hours will be given each day, from 8:30 to 10:20 a.m. for this program. Practical ideas will be presented as well as background material that can be taken and put into practice in the home church. Replies have not been received from all those who have been asked to serve as leaders of these sessions.

The facilities of the camp where Conference is to be held this year have encouraged us to plan a fellowship and recreation hour for relaxation after the afternoon meetings. This will include both active and quiet games, and a chance to get better acquainted.

Special group meetings are being planned for some of the society officers, similar to the two held last year at Conference. The presidents and program chairmen will meet in one group and the key workers in another group after the Thursday evening meal, to discuss their duties or any problem that they may have. If you have special questions that you would like discussed we would appreciate it if you would let us know as soon as possible. If your society officers are unable to attend Conference, why not send a representative from your society?

The annual meeting of the Women's Society will be held Thursday afternoon from 1:30 to 3:30. There will be election of officers of the Women's Society and a discussion of the findings of the Conference Committee to Study the Annual Report of the Women's Board.

### SUMMER WORK PLANNED

The Summer Project that is being worked out jointly by the Board of Christian Education and the Women's Board is now getting under way. Requests from the churches have been slow in coming in so that it has been impossible to make definite plans for developing the program as early or as completely as we had hoped to do when the project was started. The churches heard from so far are as follows: Albion, Wis., Salem, W. Va., Waterford, Conn., Paint Rock, Ala. The churches have asked for help in their Vacation School programs. There are two or three possible openings for camp helpers, which are being investigated and will be filled if at all possible.

Four consecrated young women have offered to give their time to this work: Miss Constance Coon, Chicago, Ill.; Miss Marcia Madsen, Westerly, R. I.; Miss Dortha Bond and Miss Marie Bee, Salem, W. Va.

The traveling expense of these girls will be paid by the Women's Board, their board and room to be furnished by the churches participating in the programs. The girls will also be given a small sum to help defray personal expenses.

Our project this year is in the experimental stage, but programs of this type are being carried out by other denominations and we are enthusiastic about such a plan for Seventh Day Baptists. Every effort is being made to make it a worth-while venture for all who have a part in it.

Will you pray with us to the end that the Seed may be sown in many hearts as we work together in His name.

### Sabbath Rally Day May 21

Letters and suggestions for the observance of Sabbath Rally Day were sent out by the Sabbath Promotion Committee of the Tract Society on April 26. Free bulletin covers are also in the mail for all churches known to be able to make use of them. Church members and lone Sabbathkeepers are urged to volunteer their talents and time to make May 21 a valuable Sabbath rally.

### Board of Christian Education Condensed Minutes, April Meeting

The regular quarterly meeting of the Board of Christian Education was held in the Gothic at Alfred, April 17, 1955, with fifteen members and Secretary A. Burdet Crofoot present. President Don Sanford called the meeting to order and led in prayer.

Executive Secretary Neal Mills reported on correspondence including three letters sent to all our churches: reporting on the 1954 Pre-Conference Camp, inviting the use of the Christian Education teams to be sent out this summer by the Women's Board, and calling attention to other important matters. He noted that the Helping Hand staff is working as an efficient team to give us an excellent product. The new editor of the Sabbath Visitor succeeding Mrs. Helen Ogden is Rev. Duane L. Davis of Nortonville, Kan. His first issue will be that for May. Mrs. Elizabeth Percy has succeeded Miss Marion Carpenter as business manager of this children's paper. In February the secretary attended the annual meeting of the Division of Christian Education at Cincinnati and visited the Jackson Center, Ohio, Church. In March he visited our two churches in Washington, D. C. He and a committee of the board co-operated with a committee of the Western Association in conducting a successful workshop on materials and methods for Sabbath schools. Other workshops in this and other associations are being planned.

Treasurer Neal Mills read his report which reflected increased activities. The Finance Committee report showed a complete list of securities at cost amounting to \$24,319.82. It was voted to pay Milton and Salem Colleges their pro rata shares of our gain in securities.

The Executive Committee reported two meetings held, Conference President Rogers being present at one to discuss the program of the coming session. Among other things the committee had voted to aid the School of Theology students to attend the annual Colgate-Rochester Convocation.

The agencies responsible presented statements of purpose for our various publica-



tions which were adopted with provision for several revisions.

Mark Sanford reported that the new Junior lesson helps are expected to be ready for display and sale at Conference.

The Youth Work Committee reported that Rev. Leland E. Davis is to be the director of Pre-Conference Camp this year to be held August 14-15 at Fayetteville, Ark. The \$6 registration fee, it is hoped, will cover all necessary expenses except meals.

The executive secretary was authorized to appoint a delegate to represent our board at the International Sunday School Convention at Cleveland, July 27-31, and one to attend the National Conference on Religion and Public Education at St. Louis, November 6-8.

A vote favored the proposal of the National Council to provide syndicated scripts of comments on the International Lessons for use in local radio and television broadcasts, and Dr. Wayne Rood was named as a possible script writer.

After a short discussion it was voted to favor continuation of annual sessions of the General Conference. — N. D. M.

#### Sermon Manuscripts Invited

Sermon manuscripts about the Christian family are being solicited for a book to be published next year by Abingdon Press.

Two typewritten copies of each manuscript should be submitted to the editor, Rev. J. C. Wynn, 1105 Witherspoon Building, Philadelphia 7, Pa., by the deadline of August 10. Preachers are invited to enter sermons about marriage, parental responsibility, family religion, sex standards, etc. An honorarium of \$25 will be paid for each sermon selected for publication by an editorial committee from the Joint Department of Family Life in the National Council of Churches. Sermons sent in become the property of the committee and will not be returned.

#### SABBATH SCHOOL LESSON

for May 21, 1955

Hezekiah Attempts Reconciliation  
Lesson Scripture: 2 Chron. 30: 1, 6-13.

### Children's Page

#### Out of the Night

By Arlie Davis, Phoenix, Ariz.

##### Chapter I

The African night began to draw its black curtains tighter upon the creatures of the jungle. In the distance a jackal barked. A hyena called to its mate as it ran through the hidden paths of the undergrowth. The evening insects began their nightly chorus. The jungle had come alive with a whole new world of creatures. And now it was night in the jungle.

Three runners sped on through the deepening night. They were making for the protection and fellowship of the Inland Christian Mission. They must hurry, not only because of the night, but because they carried important news. Their new director would arrive in one month, and the mission station must be readied. Much work had to be done yet in preparation.

Suddenly there was a sharp warning from the head runner, and three spears were instantly raised in readiness. Before the men in the path was a dark form. Cautiously they advanced. Then they stopped in great surprise. There, in the pathway, lay a girl of about twelve. Groans and half-screams escaped her lips. One leg seemed helpless.

"Please, oh please help me," she cried.

The three men knelt beside the fallen girl.

"What happened to your ankle, child? How do you happen to be here? Where is your party?" the men asked.

Between her sobs of pain and fear, the men pieced together her story. Last night she had been stolen from her village by a band of roving warriors. They had forced her to run all day. The only water she had had to drink was from rivers they had crossed. The only food she had had to eat was an occasional berry she had plucked from bushes as she had passed them on the trail.

By midafternoon she had become quite weak, and had begun stumbling. But they urged her on and on. Then it had

happened. Her foot slipped under a root. She fell, unable to rise again. They had cursed at her, and had left her alive, "for the hyenas."

"My name is John," said the first runner tenderly, "and this is Philip, and this is Samuel. Those are our new names, for we are Christians on our way to the mission. We will take you there with us."

Her village witch doctor had told her what to expect from Christians. They would cut off her nose, her ears, and her fingers and toes. A chill swept over the girl. Christians! She attempted to get to her feet, to escape, to run away. But blackness came over her instead.

"Poor little thing," said Philip, "she has fainted."

At noon the next day a certain little girl opened her eyes. A cheery voice greeted her.

"Hello, I'm nurse Ellen. What's your name?"

Frightened, the girl felt for her nose. It was there. She glanced at her fingers and toes; they were all there too. Her hurt ankle was in a heavy white case. She couldn't move it. She looked again at the nurse.

"We are your friends," continued nurse Ellen. "We want to help you. In a few weeks your ankle will be as good as new. Would you like to tell me your name?"

"My name is Lilie." And before Lilie knew what she was doing, she had retold her whole dreadful story. Then she soon fell asleep again.

(Can you wait 2 weeks for more of this story?)

"The secret of America's true greatness and amazing progress can be traced to the great men of faith and courage who have been transformed and energized by the power of the Bible's message. . . . Daily communion with the God of the Book is necessary if man is to keep his spiritual balance. We want every man to be exposed to His message and to learn the value of the Book." — J. Clinton Hawkins, National Chairman, United Church Men.

#### YOUTH NEWS

A Salem College Day program presented by members of the Salem Christian Endeavor Society was held at the Salemville, Pa., Seventh Day Baptist Church on Sabbath day, April 23. The group, consisting of President K. Duane Hurley, Miss Lou Bond, Miss Carol Harris, Ward Maxson, Wayne Maxson, Don Key, and Dick Batchelder, left Salem early Friday afternoon, arriving in Salemville in time to attend Sabbath eve services there.

The program presented Sabbath day consisted of several short addresses by Salem College students reflecting how Salem's unique program relates to Christian education and service. President Hurley closed with an inspiring talk, summing up what had previously been said and adding a challenge for our denomination to become more mindful of the need for true Christian education.

In the afternoon, an informal discussion of our Seventh Day Baptist schools showed their histories and potentialities set forth for all to review. Much interest was shown in Salem's Christian Education Department, and in the new Humanics Program in human relations. Throughout the activities of the entire day, the church's responsibility to serve through higher education became the theme.

Salem College Day programs are held within as many churches as possible throughout the year. At these special services, students participate in keeping alive the purpose of establishing and perpetuating a closer bond between Salem College and our churches, and in bringing Seventh Day Baptists to a fuller understanding and appreciation of what Christian education can do in molding a truly Christian social order. — Correspondent.

The largest Army Sunday school in the world today is located in the Camp Tokyo Area at Grant Heights, the world's largest U. S. Army dependent housing system. With a total enrollment of more than 1,250 children and adults, the Sunday school attendance continues to grow with the passing weeks. During recent months, it has actually doubled.

## THE LIVING WORD



Dr. Luther A. Weigle

One of a series of articles by this noted man.

## When "comprehend" means "overcome"

The word "comprehend" comes from a Latin verb meaning to seize or grasp. The primary reference of the Latin *comprehendere* was to the physical laying hold of something; but it readily acquired a secondary meaning, and was applied to the intellectual grasp or understanding of a matter. In the sixteenth century the English word "comprehend" was employed in both the physical and the intellectual senses, as was also the related word "apprehend." Today the physical sense of "comprehend" is obsolete, while "apprehend" retains both senses.

For this reason the translation of John 1: 5 in the King James Version has now become misleading: "The light shineth in darkness; and the darkness comprehended it not." That seems to the reader of today to be a statement concerning the stupidity of those who were in the dark, and their lack of understanding. The translation by the American Standard Version is better — "the darkness apprehended it not" — but it is still open to the same misunderstanding.

The best translation is that which was given in the marginal note of the American Standard Version, and has now been adopted by the Revised Standard Version: "the darkness has not overcome it." The opening sentences of John's Gospel concerning the Word in whom is life and who is the light of men do not close with the anticlimactic idea that it is all very puzzling, but with the triumphant assertion that the light dispels the darkness, and that the darkness can not overcome the light. Here is the present rendering of the first five verses of the Gospel of John:

"In the beginning was the Word, and the Word was with God, and the Word

was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it."

Other modern translations have "did not master it" (Moffatt); "has never put it out" (Goodspeed, Phillips); "has never overpowered it" (Weymouth, Twentieth Century, Williams); "overcame it not" (Torrey); "did not conquer it" (Rieu).

## Groups of Churches

In our denominational structure we place considerable emphasis first upon our General Conference of all the churches which meets annually in August. Below the Conference level are the more or less geographical associations now numbering nine which hold either annual or semiannual meetings. The Sabbath Recorder makes an attempt to announce and report these meetings in order that the whole denomination may be stimulated by the program planning and be informed about the projects discussed in the business meetings.

Below the association level there are various annual and semiannual meetings of smaller groups of churches. Some of these meetings, like the yearly meeting of the New England churches and that of the New Jersey churches (including also Eastern New York) are older than the associations. Then there are quarterly meetings or joint meetings of the nearby churches in some sections of the country which have become almost a tradition through the long years of our history. It is not always possible in these pages to give both advance publicity and news coverage to all of these meetings. We have to depend upon local correspondents for information.

From a church bulletin we learn that the Seventh Day Baptist churches of West Virginia hold a semiannual meeting at Salem, May 14. We pray that the Spirit of the Lord may be manifest in this gathering of churches and all other such gatherings.

AS OTHERS SEE US  
Student Explains Decline

By Henry C. Maxson

EDITOR'S NOTE: The following is a portion of a term paper touching on Seventh Day Baptist history prepared by a student at Eastern Baptist Theological Seminary. Although Mr. Maxson comes from Westerly, R. I., and is of Seventh Day Baptist ancestry he himself was not brought up in our church and has only a historic interest in the denomination. Has he given a correct analysis of our failure to grow?

It was brought before the 1953 Conference that the denomination may be facing extinction unless they return to their nineteenth-century evangelical fervor. I would conclude the following five reasons for their decline:

1. Especially in the past much stress has been laid to individual family heritage within the denomination. Families seem to take special joy and smug satisfaction in tracing their name and blood relations. This may be expected in a small group with many outstanding accomplishments. Nevertheless, the danger remains just as potent. The evil effects are twofold: (1) It tends to form cliques of "old Seventh Dayers" who are the elite among the group; (2) it brings satisfaction in the work of the past without inspiring constructive work in the present.

2. Secularism has crept into the entire church in our time. While people find it difficult to be church-minded, it is even more difficult in these days to be peculiarly different from the norm. I venture to say that these people find it more difficult today than the time when they were persecuted for their difference.

3. A liberal theological spirit has taken its toll. During the heyday of liberalism many churches suffered from the loss of their evangelical fervor, but the liberal spirit would especially take its toll on a literalistic interpretation of a special doctrine. When this doctrine of a literal Sabbath observance is at the core of a denomination, it is bound to suffer.

4. They have lost the social and political control of their centers of influence. Benedict points out that they seem to gather together where they can form strong, influential congregations of their

own so they may carry out their beliefs with less inconvenience. This is not only natural but necessary in a socially interdependent society, but to fall into a minority in these centers is to multiply the problems of maintaining and extending their beliefs. The town of Westerly, R. I., is a typical example. This town, as we have seen, was at one time controlled by Seventh Day Baptists who were among the first settlers. They started and were successful in many of the business enterprises. The factories, lumberyard, newspaper, and most of the stores closed on Saturday and opened on Sunday. This, however, is no longer true, the town being at least half Roman Catholic. In many cases it is difficult to hold one's job and still be free to observe the seventh day, and while it is now possible to shop on other days than Saturday, the social events of the town are planned on a Sunday worship basis, which is especially devastating to the youthful mind.

5. The trend of the church (Protestantism) to emphasize points of unity rather than points of difference. If we should grant that the Sabbatarians are correct in their view of the seventh day worship, many Christians would feel that to sacrifice a growing spirit of unity, which is the essence of the church, in favor of the fourth commandment would be a far greater sin.

Theirs is a peculiar lot. Because their conviction is just as much a social issue as a religious issue, they must either win the Christian mind to their view or die in the attempt. The modern mind is not religiously inclined to be fertile soil and is not likely to hear their call, neither is it possible for them any more to form their own communities over which they can maintain social and political influence as they once did. It is not possible for a seventh day ideology to merely co-exist in a first day society. Its spirit must be aggressive and enthusiastic or it will die out. . . ."

No sense of sureness hovers like a halo over contemporary Protestant pulpits. — Webb B. Garrison in "The Preacher and His Audience."



## NEWS FROM THE CHURCHES

ALFRED, N. Y. — Spring vacation meant a church pilgrimage for 16 intermediate Sabbath school members who had been making plans and earning money for literally months. Mrs. H. O. Burdick, superintendent of the intermediates, had been helping the teen-agers in their study of Seventh Day Baptist history, denominational organizations, and a discussion on "Why we are Protestants — Why we are Baptists — Why we are Seventh Day Baptists."

Six carloads left the parish house Thursday morning, April 14, for Plainfield where the young people were guests of friends. Since previous mention has been made of their activities in New York City and Plainfield, we will mention what they did after their return home.

Sabbath morning, April 23, the young people had charge of the regular church service, telling how they had prepared for this pilgrimage, what they had studied, and of two other pilgrimages the intermediates have taken within recent years.

At the close of the service the president of the group, Miss Beth Jacox, presented a United Nations flag to the church in behalf of the intermediate Sabbath school.  
— Correspondent.

DERUYTER, N. Y. — The special meetings at Leonardsville, April 11-16, were moderately well attended. While visible results were not sensational, we were thrilled to see three young people make their decisions for Christ and the Church. We pray that the seed sown in other hearts may spring to life and bear fruit. Rev. Earl Cruzan of Adams Center preached a moving series of messages on "God Calls You to Real Living." This was the second series of evangelistic meetings carried on by the ministers of the Central Association working co-operatively. — DeRuyter Church Bulletin.

## Remember Ministers Conference

The pastors, retired ministers, and seminary students — as many of them as find it financially possible to do so — will be meeting for their annual conference at Salemville, Pa., from Monday evening to Thursday noon, May 9-12. Remember these meetings in prayer. — Repeated from last issue.

## Marriages

**Laughlin - Clapper.** — David R. Laughlin, son of Mr. and Mrs. Raymond Laughlin of Altoona, Pa., and Jean Clapper, daughter of Mr. and Mrs. Joseph Clapper of New Enterprise, Pa., were united in marriage on April 2, 1955, at the Seventh Day Baptist Church, Salemville, Pa., by Rev. Paul S. Burdick, pastor.

**Karns-Robinette.** — Harry Karns, son of Mr. Frank Karns of Bedford, and Jean Robinette, daughter of Mrs. Mildred Robinette of Bedford, Pa., were united in marriage on April 21, 1955, at the home of the bride at Bedford, by Rev. Paul S. Burdick.

## Obituaries

**Waite.** — Anne Langworthy, daughter of George I. and Anne (Karr) Langworthy, was born Nov. 9, 1869, in Jersey City, N. J., and died at the home of her son, James, in Bradford, R. I., on April 23, 1955.

She was the widow of the late Loren G. Waite. Dr. Anne Waite practiced medicine in the Westerly area for seventeen years before she retired to devote her time to horticulture. She was a faithful member of the First Hopkinton Seventh Day Baptist Church at Ashaway.

Surviving are her son, James G. Waite, of Bradford; two grandchildren: Mrs. Barbara Anne Barber, of Westerly, and Loren, of Bradford; a sister, Mrs. Ruth Levenson, of Chicago; and a brother, George I., of Minneapolis, Minn.

Funeral services were conducted by her pastor, Rev. Lester G. Osborn. Interment was in the First Hopkinton Cemetery. L. G. O.

**Babcock.** — Grace I., daughter of Charles L. and Frances A. Polan, was born Oct. 25, 1877, at Blandville, W. Va., and died at her home at 29 Aldrich Street, Battle Creek, Mich., March 27, 1955.

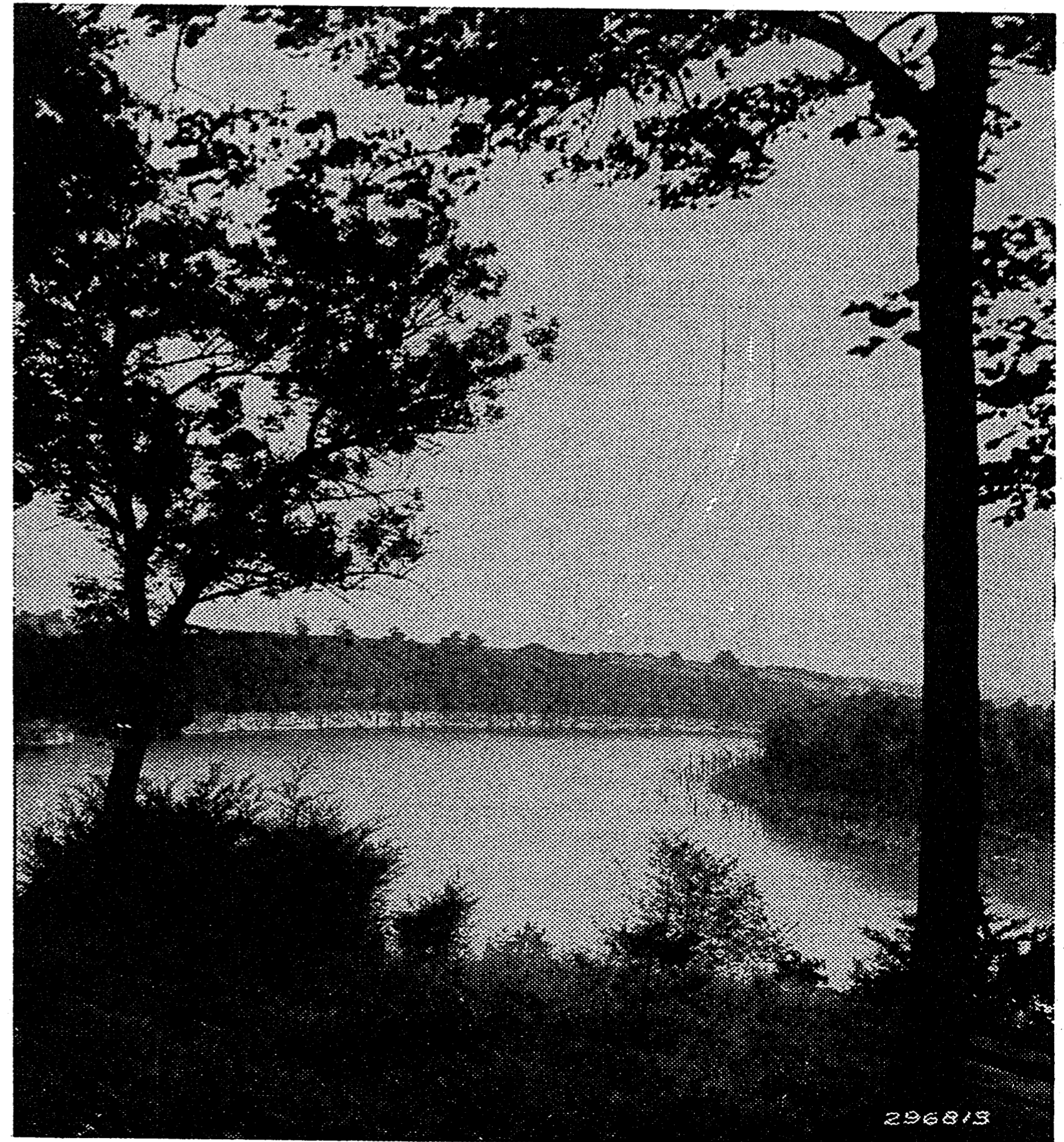
She was married to Neeley C. Babcock at Jackson Center, Ohio, in 1895. Mr. Babcock died in 1943.

She was a member of the Battle Creek Seventh Day Baptist Church. From its early history with the church, the family of Neeley Babcock was known for its cordiality and hospitality.

Surviving are four daughters: Mrs. Ethel Ruggles of Battle Creek; Mrs. Raymond (Frances) Sholtz of Davenport, Iowa; Mrs. Leland (Alberta) Hulett of Milton, Wis.; Mrs. Damon (Louise) Lewis of East LeRoy, Mich.; three sons: Howard P. and Willis L., both of Battle Creek, and Kenneth C. of Ann Arbor, Mich.; a sister, Mrs. Roy (Nina) Potter of Florida; three brothers: W. Guy of Milton, Wis.; Rev. Herbert L. of Battle Creek, and L. Ray Polan of Alfred, N. Y.; thirteen grandchildren, and eight great-grandchildren.

Farewell services were conducted by her pastor, Rev. Leland E. Davis, from the Farley Funeral Home. Interment was in the Memorial Park Cemetery. L. E. D.

# The Sabbath Recorder



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U. S. Forest Service Photo.

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made." — Acts 16: 13.