

**DENOMINATIONAL BUDGET**  
Statement of the Treasurer, April 30, 1955

Receipts		April	7 months
Balance, April 1	\$	65.02	
Adams Center		110.00*	379.00
Albion		33.62	265.06
Alfred, First		319.34	2,186.94
Alfred, Second		178.75*	542.70
Associations and groups			105.66
Battle Creek		367.24	2,820.34
Berlin		29.75	233.75
Boulder		31.14	240.77
Brookfield, First		35.00*	118.00
Brookfield, Second			43.35
Buffalo		33.00*	108.00*
Chicago		146.00*	771.00*
Daytona Beach		118.75*	460.05*
Denver			316.54
De Ruyter		20.00	882.13*
Dodge Center		2.50	354.50
Edinburg		14.00	55.36
Farina		15.00	125.00
Fouke			141.94
Friendship			17.00
Hammond			55.00
Hebron, First		44.21*	94.30
Hopkinton, First		144.65	611.95
Hopkinton, Second		20.00	70.00
Independence		64.00*	398.00*
Indianapolis		34.15*	89.10*
Individuals			2,088.11
Irvington			300.00*
Little Genesee		137.95*	379.68
Los Angeles		25.00	574.80
Los Angeles, Christ's			35.00*
Lost Creek			700.05*
Marlboro		327.18*	1,429.42*
Middle Island		15.00	92.38
Milton		496.05	2,853.89
Milton Junction		126.15	841.84
New Auburn		11.94	73.31
New York		126.70*	161.70
North Loup		41.00	394.24
Nortonville		30.00	312.50
Pawcatuck		340.46	2,558.53
Philadelphia			63.00*
Piscataway		42.00*	123.50
Plainfield		292.75	2,734.62*
Putnam County		20.00*	86.00*
Richburg		40.50	132.00
Ritchie		25.00	55.00
Riverside		1,338.53*	2,453.36*
Roanoke		17.00*	93.00
Rockville		10.85	92.75
Salem			510.00
Salemville			245.63
Schenectady		24.70*	384.70*
Shiloh		325.00*	2,040.64*
Stone Fort			50.00
Syracuse			50.00*
Twin Cities		20.00*	46.00*
Verona		44.00	452.42
Walworth		40.00*	85.00
Washington			75.00
Waterford		26.65	222.24
White Cloud		55.25	360.53
<b>Totals</b>		<b>\$5,825.78</b>	<b>\$34,636.28</b>

**Disbursements**

	Budget	Specials
Missionary Society	\$2,029.86	\$ 865.65
Tract Society	382.10	
Board of		
Christian Education	354.48	10.00
School of Theology	388.50	5.00
Women's Society	259.38	
Historical Society	67.62	
Ministerial Retirement	523.32	222.20
S. D. B. Building	72.66	
General Conference	589.26	
World Fellowship		
and Service	14.70	35.00
Bank of Milton,		
service charge	1.29	
Balance, April 30	4.76	
<b>Totals</b>	<b>\$4,687.93</b>	<b>\$1,137.85</b>

**Comparative Figures**

	1955	1954
Receipts in April:		
Budget	\$4,622.91	\$2,547.66
Specials	1,137.85	594.75
Receipts in 7 months:		
Budget	31,034.32	22,668.26
Specials	3,551.96	5,976.06
Current Budget	70,750.00	63,121.22
Percentage of budget raised to date	43.8%	35.9%

L. M. Van Horn,  
Milton, Wis. Treasurer.

The asterisks are for those churches which are currently ahead of their suggested targets.

**Births**

**Merchant.**—A daughter, Pamela Joyce, to Mr. and Mrs. Claire Merchant of Battle Creek, Mich., on May 12, 1955.

**Kohls.**—A daughter, Dianne Camille, to Mr. and Mrs. Richard Kohls, Jr., of Redlands, Calif., on March 17, 1955.

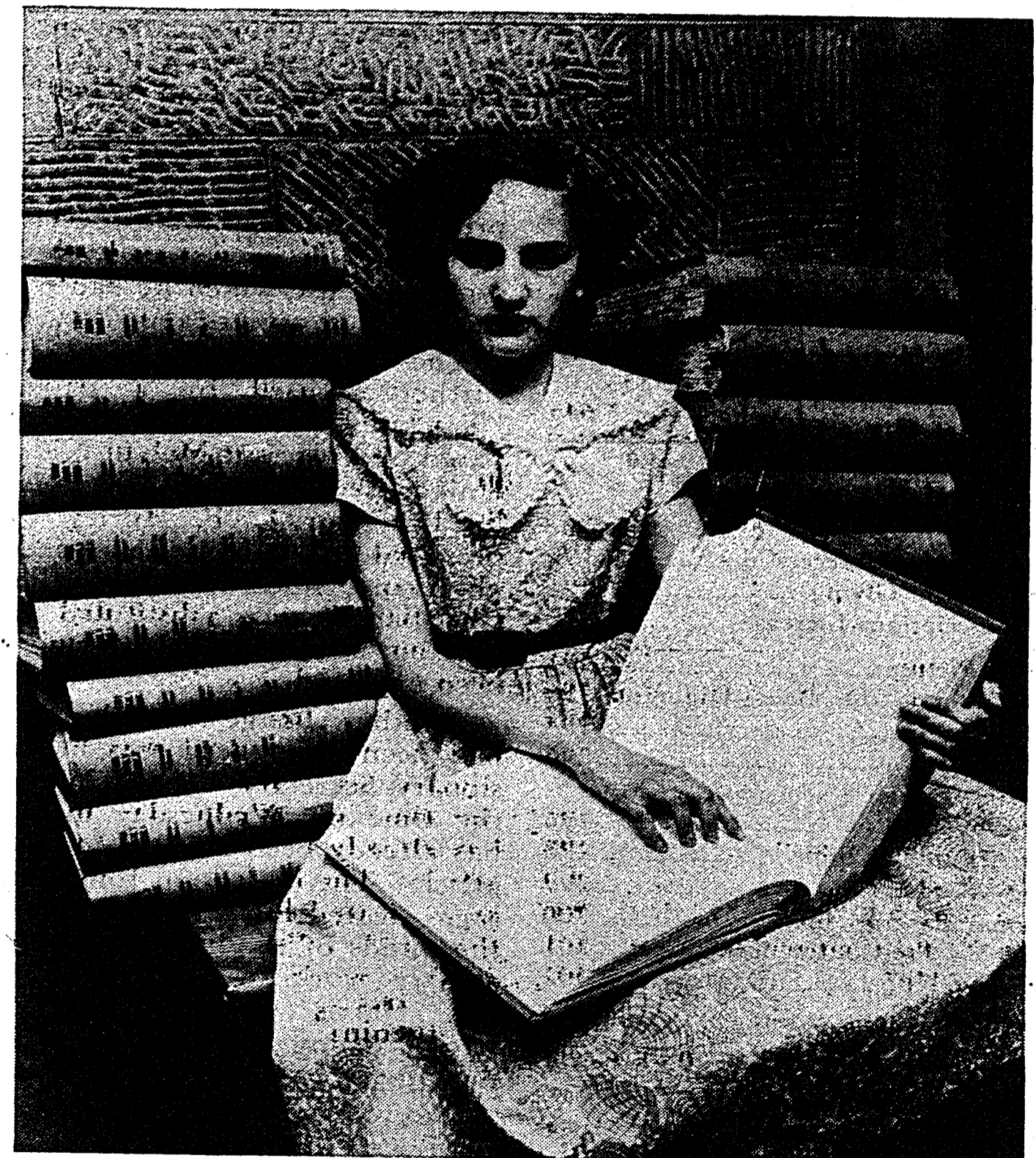
**Obituaries**

**Ford.**—B. Harry, was born Aug. 5, 1890, at Garwin, Iowa, and died at Marion, Iowa, April 24, 1955.

He attended Milton College, Milton, Wis., and was married to J. Myrtle Carver at Marion in 1914. A member of the Church of God, many of his surviving relatives and friends are Seventh Day Baptists. Surviving are: his wife; 2 sons, Leighton W., of Marion, and Cpl. Lynn, of Ft. McClellan, Ala.; 4 daughters: Eleanor, at home; Doris, Mrs. Donald Scheer, and Mrs. Lee Dice, all of Marion; 7 grandchildren; a brother, Richard, of El Monte, Calif.; and 3 sisters: Mrs. James Bennehoff, of Alfred, N. Y.; Mrs. Dwight Stewart, of Raymond, Ill.; and Mrs. Thomas Winter, of Dysart, Iowa. — W. Allen Bond.

MAY 30, 1955

# The Sabbath Recorder



Blind girl reading world's best Book.

See cover story inside.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Neal D. Mills, M.A., B.D.  
CHILDREN'S PAGE ..... (Mrs.) Mizpah S. Greene

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## IN THIS ISSUE

### Editorials:

Ministers Conference Successful ..... 290

Jesus Watched the Giving ..... 291

Recorder Subscriptions Increase ..... 292

### Features: Cover Picture ..... 291

Secretary's Column.—On Being Different... 293

Paul and the Law ..... 294

IVCF in Jamaica ..... 295

Our Place in Union

Community Evangelism ..... 296

"Discrepancies in the Bible" ..... 298

The Living Word ..... 299

New National Reserve Bill ..... 300

Young People's Pre-Conference Retreat ... 301

Are We Going Up? ..... 302

### Items of Interest ..... 302

News from the Churches ..... Back Cover

Our Servicemen.—

Births.—Obituaries ..... Back Cover

## CENTRAL ASSOCIATION

Verona, N. Y., Church

Thursday - Sunday — June 2 - 5

## MINISTERS CONFERENCE SUCCESSFUL

The attendance at the 1955 Ministers Conference, May 9-12, was about the same as the last few years (35 total) although some who have been present before were absent this time by reason of distance, previous commitments, or sickness. The names of those present will be found at the end of this article.

The theme: "World-wide Evangelism for Seventh Day Baptists Now" was, in general, well carried out. Nearly everyone present had some part on the program aside from general discussion of the problems presented. Two local Brethren ministers assisted to some extent in the evangelistic services held each night. Rev. Lowell Martin of the German Seventh Day Baptist Church, known as "the brick church," was present during most of the conference. He told a little about his popular television program and displayed a very large and beautiful Hebrew scroll designed for synagogue use which he had purchased in Jerusalem two years ago.

The interest in Jewish literature was further aroused by a paper on the "Tractate, Shabbath in the Mishnah" prepared by Professor Melvin Nida of Alfred University School of Theology and read by Professor L. F. Hurley. This well-prepared paper about the intricate Sabbath-observance rules of the Jews in the early Christian Era was substituted for the message on "Spiritual Sabbathism" which had been expected.

Another change from the program that had been announced was in giving Missionary Secretary Everett Harris most of the time on Wednesday morning. This has already been alluded to in a previous article. The discussion following his message cleared up numerous questions in the minds of the brethren about our missionary work in the American Tropics. Mr. Harris voiced strong hopes for strengthening the work in British Guiana during the coming year.

Every morning from 11:15 to 12:15 there was what was called an information hour. During these periods of presentation and discussion Burdet Crofoot spoke once on ministerial retirement and Social Security and on another occasion presented his new Denominational Budget promo-

MAY 30, 1955

291

tion slides. Clarence Rogers divided his Conference president's time with K. Duane Hurley to allow him to present the urgent needs of Salem College. Pre-Conference Camp plans were outlined by Rev. Leland Davis, director. Tract Board interests and the Sabbath Recorder were mentioned by the secretary-editor. Secretary Mills had a large display of Christian educational material, and Rev. Don Sanford was given time to speak about the new Junior Sabbath school lessons being published. Rev. Paul Burdick gave a short talk on pacifism as the best solution of our international problems. School of Theology plans were commented on by Acting Dean Rogers.

The ministerial group took no formal actions, and adopted no resolutions, but it is believed that many returned to their home tasks resolved to do a better job of Sabbath promotion, evangelism, and missionary presentation. We have the impression that the evening evangelistic meetings were only moderately successful but that the "spiritual retreat" idea was more fully realized. Results in both cases are intangible. The Salemville people and the pastor who stayed on to help entertain were wonderful hosts.

The list of ministers, students, and laymen attending is as follows: Orville W. Babcock, Charles H. Bond, C. Rex Burdick, Paul S. Burdick, Ralph H. Coon, Duane L. Davis, Leland E. Davis, Everett T. Harris, Lee Holloway, Loyal F. Hurley, Robert P. Lippincott, Leon M. Maltby, Paul L. Maxson, Neal D. Mills, Paul B. Osborn, Herbert L. Polan, Elizabeth F. Randolph, Albert N. Rogers, Don A. Sanford, James L. Skaggs, Hurley S. Warren, Edgar F. Wheeler, David J. Williams, Rex E. Zwiebel.

Albert E. S. McMahon and Delmer E. Van Horn, pastors not yet ordained or accredited by the General Conference, were present. The students attending were: Donald E. Richards, Doyle Zwiebel, Mynor Soper, and Richard Batchelder. Laymen participating on the program were: Miss Evalois St. John, Secretary A. Burdet Crofoot, Conference President Clarence Rogers, and Salem College President K. Duane Hurley. Mrs. James L. Skaggs attended part of the meetings.

## COVER PICTURE

The blind girl on the cover, Pauline Nordhturft, student at the New York Institute for the Education of the Blind, is reading from the Braille Bible published and distributed by the American Bible Society. She is literally surrounded by the Bible, for it takes 20 large volumes to make one complete Bible. This girl helped celebrate the 120th anniversary of the Bible Society's service to the blind by reading the Scripture lesson at the annual meeting. She lives on Seward Avenue in the Bronx, N. Y.

As the public schools close for the summer, Vacation Bible Schools begin to ring their bells and open their doors to an all too small per cent of our youngsters. As we look into the face of our cover girl — a face slightly tinged with tragedy — we are thankful that Christian gifts have made it possible for her to have the strength of the Scriptures at her finger tips. We cannot help but wonder whether we are doing all that we should to instill a love for the Word of God into the hearts of the normal children in our homes and in the community. Vacation Bible School is one of the best ways of keeping our sighted children from going blind — blind to eternal things and to the joys of salvation.

Jesus sent encouragement to John the Baptist in his prison dungeon. He told His disciples to tell him that the Messianic work was going on: "The blind receive their sight, . . . and the poor have the gospel preached unto them" (Matthew 11: 5). What are we doing to prove that we follow in His train?

## JESUS WATCHED THE GIVING

"And he sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny" (Mark 12: 41-42 RSV).

Jesus watched the giving of the people because giving is a religious act. He who would bring needed messages to the people on every aspect of their religious life must observe their habits of giving as well as their other habits of living.

So He watched, and as He watched there was a short sermon in the making. With His divine insight He was able to probe beneath the sound of gold and silver and lowly copper. He was not so much interested in the totals as in the heart attitudes of the givers.

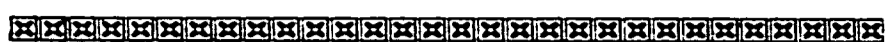
The sermon that followed no doubt offended some of the people that had cast in much. (Quite frequently such people are easily offended.) Its purpose was not primarily to make next week's total offering heavier than this week's. It was to awaken an appreciation for the smallest gift if that gift was the greatest sacrifice. It was to emphasize that true love for the things of God will prompt one to give sacrificially whether the gift is small or large.

There is difference of opinion as to whether gifts should be made public. Most other acts of religious worship are at least partly public. If there is a place for public prayer and public singing, certainly also for public giving. The poor widow never expected to have her gift mentioned, but in the sermon of the Master her gift was used to stimulate greater devotion on the part of those who had little and those who had much that they could give. We should probably allow our giving to be analyzed for the good of all.

We believe that we betray no confidences when we quote the envelope breakdown for the April 30 offering of the Battle Creek, Mich., Church. It may not have been an average week. It does not distinguish between local work and denominational work. This church, however, stands very high in denominational totals. Here are the figures:

50¢ or less .....	3	\$10.00 to \$15.00 ..	6
\$1.00 .....	7	\$25.00 .....	1
\$2.00 to \$3.00 .....	9	\$40.00 .....	3
\$5.00 .....	9	\$50.00 .....	1
\$6.00 to \$9.00 .....	7		

What lesson do you get from these figures? You may not know what others are giving in your church. Probably you need not know. It may be helpful to see that other-wage earners or salaried men do not hesitate to give proportionately. In which bracket would your love and your tithe put you?



**MEMORY TEXT**

But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Corinthians 4: 3-4.



**Recorder Subscriptions Increase**

The month of May has been a good month for new subscriptions — better than the previous two months. Contrary to what might be expected in what is sometimes called a "family paper," a good many of the gift subscriptions seem to come from the newer members of our denomination. A young woman in California, with her husband, sent six subscriptions. A lady in northern New York surprised us with a tithe gift, part of which will renew a subscription for an Arkansas family facing heavy hospital expenses. Another woman in upstate New York, who was introduced to the Recorder less than a year ago through a gift, has passed on the gift by another subscription for a friend in a nearby town.

From New England comes this word: "I have received my first copy of the Recorder, thanks to my grandmother's generosity. The reports of the many activities are so encouraging. . . . And as the Recorder reveals, there are so many who are giving unstintingly of their time and talent. I look forward to receiving many more issues of our 'denominational mouthpiece' made possible by . . ."

A faithful worker in Alabama has felt that the time was right to send the Sabbath Recorder to 6 families in that area. Speaking of faithfulness, many of the volunteer agents, some of whom are relatively new members of our churches, are regularly sending in new subscriptions and renewals. However, our net increase is still far short of the 25 per cent goal.

Despite all the light in the world a man who insists on shutting his eyes is apt to stumble.

*Secretary's Column*

**Registrations for General Conference**

Because of the unusual nature of this year's Conference it is highly desirable that as complete advance information about attendance as possible be obtained.

In the first place, since the Conference is to be held at a camp and not directly associated with any Seventh Day Baptist church, the plans for accommodation and programing are a bit more rigid than usual. Conference is obligated to the camp management for minimum registration and it would be very helpful to be assured in advance that we can meet this minimum without financial burden to Conference itself. Churches have now received from the Conference president registration forms with instructions as to where they should be sent so that close contact can be maintained with the management of the camp.

An additional reason for attaching importance to advance registration is the different type of program planned by Conference President Rogers. The first two hours of each morning are to be devoted to workshops in specific areas outlined in the registration form already mentioned. It is important that the persons directing the various workshops have some advance idea as to who and how many will be involved in each separate shop. This again makes registration as early as possible important.

Every person who expects or hopes to attend Conference should, therefore, fill in and mail the registration form as early as convenient. This does not mean that late registrations will not be accepted, because they will. However, it is urged that the registrar, who is in contact with the management of the camp, and the workshop directors be helped to the efficient accomplishment of their duties as much as possible.

Registrations (\$2.00 for adults, 50 cents for children under 12) are to be sent to Mrs. H. E. Fisher, R.D. 4, Box 202, Conway, Ark.

**ON BEING DIFFERENT**

Editorial in the Alabama Christian Advocate

A nationally-known lesson columnist observes that "many people think the Christian faith simply helps a man do better what everybody in the world wants to do," whether it be achieving earthly success, getting rich, or achieving popularity and fame.

Those who espouse the "psychiatric approach" to religion have often appeared to reduce religious faith to a mere tool for attaining earthly success and favor. They have seized on an important truth, namely, that mind and body are closely related, and that faith is therefore good "psychosomatic" medicine. But they have almost made sin, salvation, the Cross, and judgment meaningless for those who have swallowed their psychological "pink pills for pale people."

No such easy-going, soft-soap, success-formula religion can be found in the teachings of Jesus. To Him life, though not without its happy moments, is a serious matter. Sin is deadly, judgment is sure, and the very wrath of God Himself is loosed against those who defy His law and violate His love.

The truth of the matter is — as Jesus and Paul give it to us — the Christian has to go "against the stream" of the world's masses. The prophet who says, "Peace, peace" is a false prophet. The soft-soap sermon is (as someone suggested) like all soft soap, 90% lye (lie).

Let it be remembered that Jesus could have "soft-soaped" the Pharisees and scribes. Read the 23rd chapter of Matthew and you will see that He condemned them as hypocrites, sons of the devil and of hell. No Cross would have cut short the life of a "soft-soap Saviour." Indeed, soft soap never saves souls. It can soothe and put to sleep; but the awakening is disastrous.

God save us from the delusion of an easy faith! The smooth road always leads one way — downward. The high road is ever the way of a cross.

## PAUL AND THE LAW

By Mark Sanford

[Deacon Mark Sanford, the father of one of our young ministers, is a Bible student who has contributed other articles in previous years. Reader reaction to this article is invited.]

Since the life and teachings of Paul are so often given as reasons for not keeping the Sabbath of the Bible, it seems appropriate to consider some of the principles involved as well as the life and teachings of Paul.

If it were true that the laws of the Old Testament were set aside by Paul, then we would be justified in questioning the authority of Paul to make such changes.

Was Paul the only inspired writer of the entire Bible? Should we reject the Old Testament and the writings of Matthew, Mark, Luke, John, Peter, and James? Should we pin our faith entirely to the words of one man?

We should remember that in New Testament times there was no New Testament. In fact the collection that we know as the New Testament was not officially canonized until A.D. 367. Therefore, whenever the word Scripture is used in the New Testament it can only be considered to mean the Old Testament.

While the letters of Paul are of immense value we should remember that they were the first books of our present New Testament to be written, therefore they cannot be considered as the latest revelation. We should also consider that Paul's letters were largely personal and local in nature. They were written to deal with special problems as they arose.

The Gospels and Acts were written to preserve the records after it became evident that such records were needed. If the law had been abolished during the lifetime of Paul it is indeed strange that such changes were not recorded in the later writings of other men. Paul reacted strongly against the idea that the law was all-sufficient. The apostle knew that the law might keep people from doing some things that were wrong but it could not make people good. Our deeds are only as good as the spirit which prompts them.

The writings of Paul are complex and in some places hard to understand. It is only natural for a dynamic character like Paul to react against misunderstandings and persecution by making some rather strong statements, which, if taken by themselves, might be contradictory.

Paul did react strongly against an over-emphasis on law but there is no indication that he did not respect the law or keep the law. In the second chapter of Romans he condemns those who teach the law but do not keep the law. And he praises those who do naturally what the law requires. In Romans 7: 12 he writes that the law is just and holy.

In Acts we find references to Paul going to the synagogue on the Sabbath "as his manner was" (Acts 17: 2; 18: 4).

In his defense before Agrippa Paul challenged the Jews to find any fault with his keeping of the law (Acts 26: 4-5). And in his statement to Jews at Rome he said, "I have done nothing against the people or the customs of our fathers" (Acts 28: 17). In one of Paul's last letters he said that his keeping of the law had been blameless (Philippians 3: 4-6).

With all the records we have of the persecutions which Paul suffered we have no record that he was ever accused of Sabbathbreaking.

In the Gospels we have numerous references to the law and the Sabbath. Jesus went to the synagogue on the Sabbath, as His custom was (Luke 4: 16; Mark 6: 2; Matthew 15: 54).

Jesus states that He came not to destroy the law (Matthew 5: 17-20).

Again He said, "In vain do ye worship me, teaching as your doctrines the commandments of men" (Mark 7: 7).

In the writings of John, which are dated near the end of the first century, we find that keeping the commandments is often used as a test of love (John 14: 23, 24; 15: 10; 1 John 2: 4).

It is also significant that in all the Gospels, which were written after the death of Paul, we find the statement that after the crucifixion, the disciples rested on the

Sabbath "according to the commandment" (Luke 23: 56.) before they would even complete the burial rites of their Master.

In the Epistle of James which is one of the latest books of the New Testament we find that he states, "For whosoever shall keep the whole law, yet offend in one point, he is guilty of all" (James 2: 10).

As the Christian Church became more Gentile and less Jewish it also became as intolerant as the Jewish Sanhedrin had ever been. Those who claim freedom from law as a reason for not keeping the Bible Sabbath should consider that the observance of Sunday was established by Roman law and was enforced by English law to the extent of martyrdom during the seventeenth century in an attempt to stamp out the "Jewish" Sabbath.

While the "Lord's Day" had been observed as a semireligious holiday, Sunday was first officially declared to be the Christian Sabbath by an act of Parliament in the year 1644. We still have Sunday laws, but Sabbathkeeping has continued in spite of persecution.

Sunday is legalistic while the Sabbath is a sacred institution antedated only by the family.

What power the Church might gain if those who teach the law would also keep the law.

### Which Version Shall We Read?

I have three different versions and I can take any one and learn all about the way to eternal life, and how to build a living temple. I have been a reader of the King James Version for about seventy years, and I have received much joy in knowing how to contact the living Word through prayer. To those who receive more blessings by reading the new Revised Version, that is the one for them to use. We are all building a temple for our Lord. The true Church is all of one body of Jesus the Christ. "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Acts 17: 28.

— Jule F. Berry, Riverside, Calif.

## Youth News

### IVCF IN JAMAICA

From time to time the Recorder has carried information about the work of Inter-Varsity Christian Fellowship (IVCF). A letter a few months ago from headquarters at 1444 North Astor, Chicago 10, Ill., mentioned that there was a chapter of the organization at the University of the West Indies at Kingston, Jamaica. That is the university that Gem Smellie, daughter of Rev. and Mrs. Charles Smellie, is attending. This attractive and dedicated girl was a part-time student of Crandall High School in 1953. She is holding herself in readiness for full-time missionary service either in Africa or her home country. Anticipating that Gem would enjoy the fellowship of IVCF on her campus if she knew about it we sent her a letter.

In a letter dated May 19, Gem, who finishes college in June, 1956, wrote about IVCF as follows:

"I am a member of the IVCF group here and have found it a real blessing. The group is small but growing numerically. Last Friday evening the group at university was asked to take the Young People's meeting at St. Stephen's Congregational Church, Cross Roads.

"One of our young men led the meeting and told of the general attitude of students here to their work and social life. Then he asked several of us to give our impression of various aspects of life at UCWI from the Christian's point of view. One student from Barbados, who was a Christian before coming to college, confessed that he had not expected to find an evangelical group here.

"He was very pleased to join us and had found our meeting a challenge to his heart.

"We are fortunate in that two lecturers show marked interest in our meetings. One came as a direct answer to our prayers for more help. He gave a talk to the group at St. Stephen's, on Jeremiah's confidence in God in the face of great difficulties (Jeremiah 32)."

# Our Place in Union Community Evangelism

Rev. Leland Davis

Substance of a message given before the Seventh Day Baptist ministers assembled at Salemville, Pa.

What can Seventh Day Baptists do in union evangelistic efforts? Are there possible areas of co-operation where Seventh Day Baptists can render a more efficient service by working together with other groups and agencies?

## Basis

What is the basis for our place in union community evangelism? Such union of service or fellowship can and must be based on spiritual oneness! That is to say, it must be "in Christ." If there is agreement upon the great basic facts concerning the person and work by the Lord Jesus Christ, then I can see no logical reason why we cannot work together with others in the spirit of love in areas where united evangelical action is needed.

By agreement on the person of Christ I mean agreement on His deity as well as His humanity. By the work of Christ, I mean agreement on His atoning death as a vicarious sacrifice for man's sin to provide for his salvation.

## Non-Compromise

In our co-operation with other religious groups, we dare not sacrifice the fundamental facts concerning Christ for the sake of a mere physical unity.

Four corner-posts of our Christian convictions which we are not to compromise are:

1. His Biblical revelation. This infallible Word of God reveals Him as the Virgin-born, eternal Son of the eternal Father, possessing by the very nature of His being all the attributes of deity.
2. His blood redemption. It is necessary: "apart from the shedding of blood . . . no remission." "Christ died for our sin according to the scriptures."
3. His bodily resurrection. The hope of heaven requires it: "When we shall see him we shall be like him." "Handle

me, and see; for spirit hath not flesh and bones. . . ."

4. His blessed return. All of the Kingdom blessings of the Old Testament demand a King. Only when He shall personally return will His Kingdom be established in all its fullness.

## Areas of Co-operation

In what areas does the Bible demand that there should be co-operation, united evangelical action? There are three words in the New Testament that are translated by the same English word "world" in our Authorized Version of the Bible. One word refers to the geographical earth as in Matthew 24: 14, "And this gospel of the kingdom shall be preached in all the world."

Another word refers to some time division such as a dispensational period as in Matthew 28: 20, "Lo, I am with you always, even unto the end of the world."

The most used word, however, refers to this present world system, of which the Lord Jesus Christ Himself said that Satan is the prince and ruler. This is the word that is used in what we call the "Great Commission" as given in Mark 16: 15, "Go ye into all the world, and preach the gospel to every creature."

We usually quote the "Great Commission" as referring to the geographical earth, but that is not its primary meaning. Jesus was telling His disciples to go in all of the manifestations of the world system: the political world, the business world, the social world, the professional world, the juvenile world, the military world, and every other phase of the cosmos that presents itself. Since no single individual, or church, or missionary board can possibly cover that entire category or responsibility, then we must work together in and through specialized agencies for the sake of obeying this "Great Commission."

The very nature as well as the scope of the work demands it!

## Many Areas

There are several areas of co-operation where Seventh Day Baptists can render a more efficient service by working together with other groups, than by working separately — and still not compromise their faith:

1. **In city-wide evangelistic campaigns** where the primary aim is to win souls to Christ, and seek out backslidden church members, through the exaltation of the Lord Jesus Christ.

A problem in larger cities where there are many churches is the difficulty of getting them to agree on the evangelist, or to secure 100% co-operation of all churches.

Though I have never had the privilege of actively participating in a city-wide campaign, yet I have followed with keen interest the marvelous way in which God has used Billy Graham, Charles Templeton, and many others to bring about a spiritual revival in cities around the world!

2. **In Youth For Christ.** It was my rich privilege while yet in Boulder, Colo., to assist in organization and promotion of the Youth For Christ Rally. Daryl White was one of its first directors! We cooperated through publicity, attending meetings, encouraging our young people to attend, also serving on a steering committee, acting as treasurer at one time, joining prayer bands through cottage prayer meetings, and helping the high school Bible Club. *Christian Life*, May issue, shows that in 1954, Youth For Christ had 34,000 decisions, 22,800 of them for salvation. Union meetings of Christian youth on Saturday night is one answer to delinquency and crime among youth.

3. **Union Thanksgiving services, Easter Holy Week and so-called "Good Friday"** union services provide us with somewhat limited opportunities for united efforts in evangelism. In them we can make our position clear. Even though the emphasis of a particular co-operating body may be on numbers and not evangelism, still our own message can strike home!

4. **Radio free time is another medium.** "Morning devotions" and other such programs give an opportunity to proclaim Christ and Him crucified. At Boulder we often used our own male quartet for special music. It is a very important medium; don't turn the opportunity down.

5. **D. V. B. S.** In small communities where there are only two or three churches, there can be co-operative evangelism through Daily Vacation Bible Schools. If properly planned such union schools have these advantages: They are better than no school at all; they reach all in a given area rather than some; they conserve time and money.

## Isolationism

Many of us become so busy in our own little problems and projects that we have built a wall of isolationism around ourselves, and have become convinced that our interests, and ours alone are standing "for the faith once delivered to saints." Sometimes, like Elijah, we get the preconceived notion that we are the only faithful ones left in all Israel. Not only were there over 7,000 who had not bowed the knee to Baal, but God had a young lad ready to take Elijah's place.

Let us not forget the statement of Romans 12: 4-5, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."

## "DISCREPANCIES IN THE BIBLE"

Rev. Lester G. Osborn

"All scripture is God-breathed." It is our conviction that when one reads the Bible he is reading the very Word of God — the inerrant record of God's revelation, written as His Spirit directed. Those who believe in the plenary inspiration of the Bible do not close their eyes to the fact that there are difficulties, many of them, in the Scriptures as we now have them, "There are some things in them hard to understand" (2 Peter 3: 16) — things that seem, on the surface, to be contradictions, or at variance with history or science or doctrine, or with common sense and reason.

We should not be surprised at difficulties. In the first place, the Bible is the Word of God. Why should we, with our finite minds, expect to understand it all? In the second place, the Bible as we have it has come down to us through multiplied copyings and translations. The wonder is that there are not more "discrepancies."

Inspiration applies to the original autographs and not to translation and copying. These require only scholarship and painstaking care. There are discrepancies in our present text, yes. But they are due to faulty transmission of the original records. Why God did not see fit to extend inspiration to copies and versions so as to keep all the manuscripts free from error must forever remain a mystery to us.

These difficulties are not the discovery of modern scholarship. They are nothing new, but have been in existence down through the centuries. Enemies of Christianity like Celsus and Porphyry pointed them out in their day. They were known to Voltaire, Paine, Ingersoll, and others of their ilk. Every argument of "modern" theologians for the partial view of inspiration has been set forth in the writings of frank atheists and infidels of centuries past. The friends of Christianity have known them, too. The early Church Fathers held to the trustworthiness of the Bible. Evidently they were able to reconcile the difficulties to their own satisfaction and that of the church. For

in spite of these attacks on the documentary basis of "the faith once for all delivered" the church grew.

How can these difficulties be resolved? How should we deal with them? Certainly not just to prove our point. We must use what Huxley calls "the true scientific spirit — sitting down before the facts, prepared to give up our pre-conceived notions." We must face them honestly, open-mindedly, and fearlessly, with faith and much prayer. There are so many possible explanations! Perhaps the discrepancy is in the translation used, and a reference to the original language will reconcile it. There may be a variant reading in one of the other ancient versions which is more nearly the original meaning. Two writers, describing the same event, often tell different things that happened at the time, each reporting only part of the incident.

Most of the discrepancies in the English Bible have to do with numbers. Some are copyist's errors. Some are due to different methods of reckoning time. Sometimes "round numbers" are given in one place, and the exact figure in another. Often reigns of kings overlapped, a son co-reigning with his father for some years. In other cases the "reign" of a king may be reckoned including two or three of his descendants. We understand that there were three different calendars in use in ancient Hebrew times. Many discrepancies exist in the minds of scholars and disappear when the exact language is noted, or exactly what is said. These are some of the facts which we may use in attempting the solution of apparent discrepancies in the Bible.

If we cannot solve a problem ourselves, it does not mean that it is insoluble. Others may find the solution, or may already have found it and we have not heard of it. The late Robert Dick Wilson, one of the greatest Bible scholars of the past half century, known on both sides of the Atlantic, said that no one knows enough to dispute the records of the Bible. He should be able to speak with authority, for among other things, he could read in twenty-six different languages, including the ancient ones of Bible times. If we

cannot find the solution it is because of lack of knowledge on our part. When we have sufficient knowledge the discrepancy will vanish.

What about these things we cannot understand or explain? Rest assured there is an explanation! "In faith . . . believing" is a good rule. We often have to "add to our faith . . . patience." Accept these things on trust and wait for the evidence. Someone has said, "The first steps of faith consist of looking for the evidence." Perhaps we will have to "pigeon-hole" the difficulty. But occasionally we should take it out and examine it. Something may have turned up that will explain it. Archaeology may make a discovery any day that will dissolve the apparent discrepancy. Then we can discard it.

Unfortunately, many people do not want to be convinced of the plenary inspiration of the Bible, and when there are possible solutions to the difficulties, they will reject them in favor of their prejudiced opinions. Sad but true, men "love darkness rather than light" (John 3: 19). There is usually no lack of evidence for the truth of questioned passages. That is not the reason they are not accepted. The real reason is the premise that they cannot be true. No matter how much proof is offered, many will not admit even the possibility of their truth.

If we had the original autographs, and knew the exact purpose of the writer and the situation in which he wrote, and understood the language correctly, there would be no discrepancies, in our opinion. We have no wish to deny the existence of difficulties, but to reconcile them. Bishop Ryle has expressed the attitude of faith thus: "Give me the plenary, verbal theory with all its difficulties, rather than the doubt. I accept the difficulties and humbly wait for their solution; but while I wait, I am standing on a rock."

We propose in another section of this study to examine some of the apparent discrepancies to see how they can be explained.

A truly saved person is a profuse giver.  
—A. Stauffer Curry.

## THE LIVING WORD



Dr. Luther A. Weigle

One of a series of articles by this noted man.

### "A peculiar people"

As a boy I wondered why the Bible calls God's chosen people "a peculiar people" (Deuteronomy 14: 2).

My wonder was not lessened by the fact that the same designation is applied by Paul and by Peter to those who are redeemed by our Saviour Jesus Christ (Titus 1: 14; 1 Peter 2: 9). It puzzled me, because in conversation the word "peculiar" was used in the sense of odd or eccentric.

But in 1611 the word had not yet gotten that meaning. It meant "one's very own," and was applied to private personal property as distinguished from what is owned in common.

The same Hebrew word which is translated "peculiar" in Deuteronomy 14: 2 and 26: 18 is translated "special" in Deuteronomy 7: 6, which reads: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." The word is *segullah*. The King James Version elsewhere translates it as "peculiar treasure" (Exodus 19: 5; Psalm 135: 4; Ecclesiastes 2: 8); "own proper good" (1 Chronicles 29: 3); and "jewels" (Malachi 3: 17).

The revised versions have given up the use of the word "peculiar" in these passages. They use "treasure" in 1 Chronicles and Ecclesiastes; but elsewhere use "my (or his or God's) own possession" as the translation of *segullah*. The phrase "a peculiar people" has disappeared. In Titus 2: 13-14 the Revised Standard Version reads: "awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds." In 1 Peter 2: 9 it reads: "you

**NEW NATIONAL RESERVE BILL**

Leon M. Maltby, Chaplain USAR

It is difficult in a weekly journal like this to make up-to-date comments on the news items that are making national headlines. At the time of writing, the press is predicting that the House of Representatives is ready to approve the revised National Reserve Bill, H.R. 5297. If the columnists are correct, and if the Senate goes along with the major features, this amendment to the Armed Forces Reserve Act of 1952 will mean that Congress is persuaded that this bill does not imply or open the door for universal military training (UMT). Most religious bodies have strongly opposed UMT and Congress has steered clear of it. The "peace" churches contend that this present bill does make easy a transition from a selective compulsory training to universal compulsory training.

One thing that the Friends Committee on National Legislation declares about this bill is that when it becomes fully effective by 1960 it would give the President authority to call into service, in case of an emergency declared by him, a million Reservists without consulting Congress. The act is proposed by the administration as a move to provide national security when the Standing Army is reduced. It would raise, by 1960, the Ready Reserve from the present 800,000 to 2,900,000.

We do not claim to know all the merits or demerits of this bill. It does seem to us that a well-trained Reserve force of considerable size and availability is preferable to a large Standing Army. The 1952 Reserve Act does not have enough teeth in it to make it effective. Reserve units are only skeletons, and shaky ones at that, because of lack of enlisted men in the ranks. The vast majority of draftees returning to civilian life do not take their Reserve obligations seriously, are not keeping up their training, and conse-

are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

quently would not be ready in case of an emergency. The proposed amendment would keep them in training one night a week and would give training to a larger number of young men without prior service.

As far as Reserve chaplains are concerned, the involuntary aspects of the program would make their duties much more similar than at present to active duty assignments. There would be larger numbers of men to serve — men with more problems. More chaplains would be needed and needed more than at present.

Pages 3 and 4 of the 28-page bill contain the provisions for deferment from their Ready Reserve duties of those men who become ministerial students or ministers and request such deferment. There is a possibility that these provisions would have a tendency to encourage young men with military obligations to enter the ministry.

Until such time as the status of this new law is fully determined the present writer would like to counsel young men of military age who have no conscientious objections, to voluntarily enlist in the Reserve rather than to enlist in any branch of the military for the minimum 3- or 4-year period. The voluntary Reservist remains a civilian and loses very little of his civilian liberty.

**Eastern Association Notice**

Eastern Association meets with the Marlboro, N. J., Seventh Day Baptist Church, Friday, June 10, to Sunday, June 12. The Sabbath eve service starts at 8 o'clock and the Sabbath morning service at 10:30. Meals will be served by the church women at minimum cost. The Entertainment Committee asks that the names of all who wish overnight lodging be sent to Mrs. Katherine Bunting, RFD 3, Bridgeton, N. J.

**SABBATH SCHOOL LESSON**

for June 11, 1955

Young King Josiah

Lesson Scripture: 2 Chronicles 34: 1-12a.

**YOUNG PEOPLE'S  
PRE-CONFERENCE RETREAT****Advance Publicity**

Don Richards

Your Young People's Committee has endeavored to select the best possible plan for conducting Pre-Conference and has chosen Mt. Sequoyah Camp Grounds, Fayetteville, Ark., as the location and August 14-16 for the dates. Be it recognized that such a plan is different from previous years but there are distinct advantages with this year's plan which help offset some of the disadvantages.

Director Leland E. Davis of Battle Creek, Mich., is planning that the first forty-eight hours of camp be especially concentrated and that the remaining activities be co-ordinated with the regular Conference session. Conference will be something like a big camp anyway, so there will not be as great a difference between camp and Conference as might at first be expected.

The program is being planned for young people having reached their 15th birthday or completed the ninth grade. The plan is to have something much finer than just a young people's conference thrown into the Conference period. You will participate in your own activities, yes, but you will also get much of Conference as it is incorporated directly into the camping program. Each young person will participate in the Conference workshops (which number is being expanded), and its committees. The young people will eat together as a group, sleep in their respective quarters, play together, and participate in several special features which are being planned.

The registration fee of \$6 includes the regular Conference \$2 registration fee, \$3 for three nights' lodging, and \$1 for miscellaneous camp expenses. It is expected that each camper will buy his own meals cafeteria style each day, estimated at \$2 and up, depending upon the camper's appetite.

Plan now to attend the 1955 Pre-Conference Retreat, for a great time of spirituality and fun. Watch for the coming issue

of the Beacon which contains further information and a registration blank. Clip the blank from the page and send it, along with a regular Conference registration blank, to camp business manager, Rev. Neal D. Mills, Box 742, Alfred, N. Y. Send an additional Conference registration blank to Mrs. H. E. Fisher, R.D. 4, Box 202, Conway, Ark. If you have additional questions or suggestions please write Rev. Leland E. Davis, 619 North Ave., Battle Creek, Mich., or Rev. Neal D. Mills.

**Beacon Budget Needs Support**

The Youth Committee of the Board of Christian Education proposed that the Seventh Day Baptist youth be given an opportunity to send financial gifts in support of the Beacon. The board and the Commission of General Conference okayed the proposal authorizing the Youth Committee to endeavor to raise \$150 of the Beacon budget of \$300. The committee confesses its laxness in failing to properly present this proposal to the young people's societies. It is, however, not too late to raise this pledge if everyone gets behind the project and supports it. You young people, use your own ingenuity in raising your pledge and report the method used when the money is sent to Rev. Neal D. Mills, Board of Christian Education treasurer, Box 742, Alfred, N. Y.

Others have done their part in editing the Beacon. You can do yours by supporting it with your offerings and gifts, and don't forget to include a news item telling of your society activities or other news and suggestions.

— Don Richards.

The five million alcoholics in the U. S. constitute the nation's single largest mental health problem, a leading psychiatrist declared in New York recently.

Dr. Menninger expressed admiration for the rehabilitation program of Alcoholics Anonymous, but said that despite its "tremendous success," both psychiatry and the churches have a great responsibility because AA will not be able to reach all those who need help.

## Are we going up?

### Why Not and Why So?

First of a series of articles on church growth by a young woman in the West who prefers to remain anonymous.

Some things grow easily. Feed a child at regular intervals, and you can hardly keep him in shoes, he'll grow so fast.

Not so with churches. The growth of a church is like the climbing of a mountain, and some churches are faced with a regular Himalaya of a problem. Still, all that is needed is just to keep going up, one step at a time.

Perhaps, if enough of us have enough ideas, and enough of those ideas are tried, our church can actually climb the mountain. First, though,

### Could We Grow If We Wanted To?

In the past our people have settled together in communities, and even today we are not yet over the habit of thinking that it is the duty of the member to go to the established churches. Perhaps in pioneer days this was economically possible because there were more job opportunities and land was more available. Now pioneer times are gone, and often the head of a family must go where he can find work even if that means leaving the church area. Yet, although the day of the religious colony is over for us, we still have traces of "colony" thinking.

Growth is rather hard because of the autonomy of each individual church. In our congregations, we know everyone's faults and limitations so thoroughly that we are dangerously tempted to think it is miraculous we even manage to "keep going." In many of our local churches we feel that it is all we can do to meet the minister's salary, and anything else is out of the question. We therefore reject the possibility of growth, and so we do not grow.

In our group there is furthermore a kind of subconscious pressure against growth because many of us find great satisfaction in belonging to a small denomination, where it is easy to know people and keep track of things. There is a joy in going to Conference and feeling

that you are in a group of close friends. Some of us even like a small number because "it is easier to be a big duck in a small puddle."

There are other underlying obstacles. Recognition may well be the first step toward overcoming them.

### Should We Want To Grow?

Let us look to the lone Sabbathkeepers for our clue in answering this question. We must carefully avoid thinking of them as "possibilities," but must consider only our duty toward them.

Lone Sabbathkeepers, as the name suggests, are lonely. We who have had the experience know of the decline in spirituality we face when we leave our own group and no longer have ministerial leadership and the stimulation of meeting with like-minded Christians. If we turn to a nearby Sunday church for fellowship, as many of us do, there is an overwhelming temptation, an absolutely shattering temptation, to desert the Sabbath. There are other problems, and all problems are multiplied when it is a family that is concerned, not an individual.

There is our answer to "Should we want to grow?" Yes! We should want to grow, and it is our clear duty to grow, so that everyone who needs our church can have that need fulfilled.

We are not doing our job adequately, as a church, unless we reach everyone who needs us. Until that day comes, we must strive for growth.

### ITEMS OF INTEREST

Dr. Robert S. Bilheimer, Associate General Secretary of the World Council of Churches, formerly of New York but now located at the headquarters of the World Council in Geneva, Switzerland, with special responsibility for ecumenical studies, was one of the speakers when the U. S. Conference for the World Council of Churches held its first major meeting since the Evanston Assembly, at Buck Hill Falls, Pa., May 4-6.

Under the auspices of the Study Department, Dr. Bilheimer indicated that a new inquiry may soon be undertaken into the Christian attitude toward war and

peace. Can we discover, he asked, a Christian attitude that might transcend both the traditional pacifist and non-pacifist positions? Dr. Bilheimer said a study of the theological implications of the subject was needed "because of the possibility that the hydrogen bomb has created a new element in warfare for which the established Christian attitude has little relevance." Subject to approval by the World Council's Executive Committee this summer, he said the study would be made during the next two or three years by a special commission of lay and clerical leaders.

### Bibles for the Mau Mau

Returning from Africa after launching the great New Africa Campaign of Scripture distribution and mass evangelization, Alfred A. Kunz, international director of the Pocket Testament League, reports that conditions among the Mau Mau in Kenya continue to be very serious — so serious, in fact, that the League has revised its plans and has begun its campaign in Kenya immediately.

States Mr. Kunz:

"While in Kenya, we heard many gruesome tales of Mau Mau atrocities, some of them too terrible for repetition. But the Word of God has power to convict and convert even the vilest sinner!

"Authorities in Kenya frankly state that it was the Christian Kikuyas that prevented that situation from getting completely out of hand to date. Pray for these Christians — and for the Mau Mau terrorists who have never heard the Gospel of Jesus Christ. We urge your Christian prayer support in this campaign to take the Word of God to this seedbed of racial hatred and terrorism."

Spurred by increasing demands for edifices that retain a worshipful atmosphere and at the same time accommodate the needs of a 20th-century church program, architects are turning their backs on traditional Gothic and Colonial styles in which they were schooled.

A hundred-year era in which the Gothic spire has been exalted as the "trademark" of Christian architectural style is coming to an end as architects turn to contempo-

rary design functionally superior and utilizing new building materials of the plastic age.

Dr. C. Harry Atkinson, director of the Bureau of Church Building and Architecture of the National Council of Churches, said that 1954 probably will be the greatest year in the history of church building. He estimated that the dollar volume would exceed \$500,000,000.

### Free Help from Family Films

A new department, for the purpose of aiding church workers with helpful information on audio-visual problems, has been established at the home office of Family Films, in Hollywood, Calif. It will be known as the "Answer Department." Here are professional film producers, directors, engineers, technicians, and a religious education co-ordinator, individually and as a group, at the service of the church with a problem. These services may be invoked, without obligation, by writing the "Answer Department," Family Films, Inc., 1364 N. Van Ness Ave., Hollywood 28, Calif.

### Difficulty with Words

Dr. Delekat, Professor of Systematic Theology at Mainz, Germany, in an address before the Franco-German Brethren Council on "National Ties and Ecumenical Vocation" illustrated our difficulty in understanding words thus:

"In French 'nationality' means citizenship of a certain state; in German 'nationality' evokes an ethnic language-group. The American, English, or French concept of nationalism does not exclude the possibility that some nationals of America or France may be colored (although it is not always as simple as that in actual fact). There are also 'English-speaking gentlemen' of color. On the other hand the German idea of nationalism excludes the possibility that there may be German nationals of color."

This example gives an idea of the serious misunderstandings which may arise between two peoples, owing simply to the fact that people taking part in a discussion impute such different meanings to a word which seems as simple as "nationality."



## NEWS FROM THE CHURCHES

The postman has a ready answer for the complaints of disappointed customers: "We only deliver letters, we don't write them."

This is a portion of the three columns reserved for "News from the Churches."

## Births

McAllister.—A daughter, Lynette Sue, to Mr. and Mrs. Frank McAllister, R.D. 3, Bridgeton, N. J., on April 15, 1955.

## Obituaries

Vars.—Raymond Charles, husband of Mary Wilcox Vars, died unexpectedly of a heart attack at his home, 38 Grove Avenue, Westerly, R. I., May 3.

Mr. Vars was born in Bradford, R. I., July 29, 1894, the son of the late Enoch W. and Ruth (Crandall) Vars.

He leaves: his wife; a son, R. Charles; a daughter, Miss Ruth Vars; two sisters, Mrs. Mary C. Nichols of Bradford and Miss Effie H. Vars of Woonsocket; and his brother, Clarence A. of Westerly.

A graduate of the Rhode Island College of Pharmacy, he was a partner in Vars Brothers Drugstore on High Street.

Mr. Vars was a member of Franklin Lodge, Palmer Royal Arch Chapter, Narragansett Commandery, Knights Templar, and many other organizations. His church membership was with the Pawcatuck Seventh Day Baptist Church.

Funeral services were held at the Schilke Funeral Home with Rev. Charles H. Bond, Rev. Harold R. Crandall, and Dr. John W. Elliott officiating. Burial was in the First Hopkinton Cemetery. C. H. B.

Babcock.—Louis A., son of Rev. Simeon and Elizabeth McCormick Babcock, was born March 9, 1873, at Albion, Wis., and died at Mercy Hospital, Janesville, Wis., May 12, 1955, following a prolonged illness.

After being graduated from the Walworth, Wis., High School, he attended Milton College. On August 13, 1896, he was married to Lettie Lanphere, of Hammond, La., who survives him.

A member of the Milton Seventh Day Baptist

Church, he served ably as its president over a period of years. Following his retirement from the Bank of Milton in 1945, he served as church custodian until ill health forced him to give it up. For many years he was a trustee of Milton College and, until his death, he was a director of the Bank of Milton and of the Milton Savings and Loan Association.

Surviving him, in addition to his wife and three children, Laurence of Rockford, Ill., Margaret (Mrs. Paul Blackbourn) of Elgin, Ill., and Kenneth of Milton, are a sister, Mrs. Abbie Van Horn, of Dunellen, N. J.; a brother, Milton, of Albion, Wis.; seven grandchildren and two great-grandchildren; four nieces and five nephews.

Funeral services were conducted in the Milton Seventh Day Baptist Church on Sabbath afternoon, May 14, with the pastor, Rev. Elmo Fitz Randolph, officiating. Interment was in the Milton Cemetery. E. F. R.

White.—Ernest H., the son of Frederick H. White, was born near Butte, Mont., July 2, 1894, and died Feb. 21, 1955, in the White Plains, N. Y., Hospital.

At sixteen he began his career as a teacher in a one-room school and four years later was an elementary and high school principal. He was graduated from Alfred University in 1917, and after a term of Army service in World War I, he earned the master's degree at Columbia University.

In 1919 Mr. White was married to Miss Eva Greene of Adams Center, N. Y., who survives with their son, Ernest B. of White Plains, and their daughter, Mrs. Henry Albert of Schenectady, N. Y. Also surviving are five grandchildren, a brother, F. Clifton of Ithaca, N. Y., and a sister, Mrs. Thomas Monaco, Jamaica, N. Y.

Mr. White was a member and trustee of the First Seventh Day Baptist Church of New York City and deeply interested in denominational matters. He was director of the White Plains Adult Education and Evening School from 1941 until his death.

Funeral services were conducted in the First Baptist Church of White Plains on Feb. 24 by Rev. J. R. Davidson, local pastor, and Rev. Albert N. Rogers of Alfred Station, former pastor of the New York City congregation. A committal service was conducted May 15, Rev. Earl Cruzan officiating, at the burial in the Union Cemetery, Adams Center, N. Y. A. N. R.

Bowden.—Joseph C., was born May 9, 1874, and passed away May 12, 1955, at Shiloh, N. J.

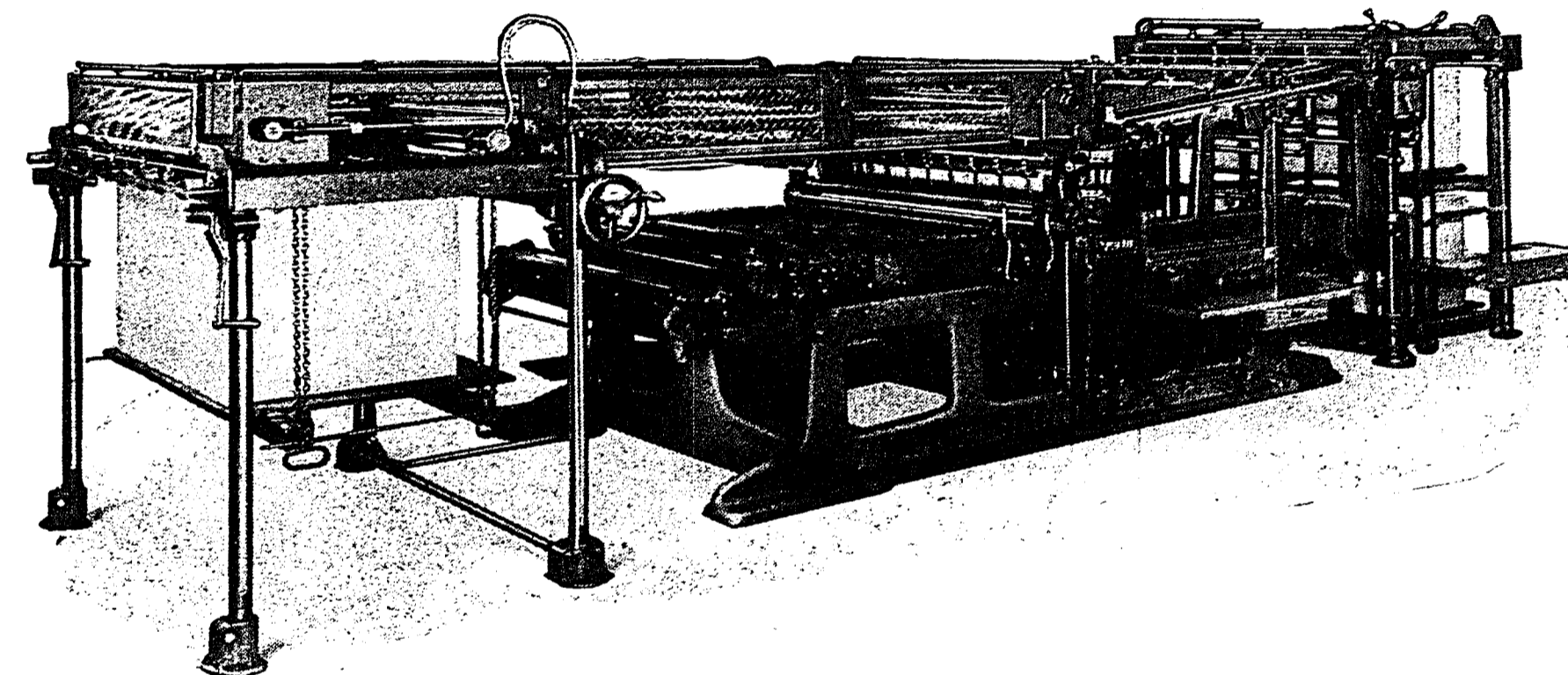
He became a member of the Marlboro Seventh Day Baptist Church and later united with the Shiloh Church.

He is survived by a daughter, Miss Florence Bowden, and a sister, Mrs. Benjamin Davis, both of Shiloh, N. J., and two nieces and three nephews.

Farewell services were conducted at Carl and Son Funeral Home, Bridgeton, N. J., May 15, by his pastor, Rev. Robert Lippincott. Burial was in the Shiloh Cemetery. R. P. L.

JUNE 6, 1955

# The Sabbath Recorder



The new Miehle printing press recently installed in the publishing house of the American Sabbath Tract Society. (See story inside.)

Printing, one of the greatest inventions of modern man, still challenges his inventive genius, as the complicated machinery pictured here so clearly shows. Jesus resisted Satan with the words, "It is written." The leaders of the Reformation were able to say, "It is printed." The printed page as never before can be a power for good throughout the world when used to the glory of God.