

The Sabbath Recorder

We have discovered that repairs such as we need are not available for the church furnace, making it necessary to consider a different heating system.

Receipts from the Lord's Acre Bazaar of the Ladies' Benevolent Society totaled \$174.50. The Lord's Acre Committee has authorized the treasurer, Mrs. Coon, to send another check for \$200 to the Denominational Budget.

The parsonage family is deeply grateful to all of you for your interest and many kindnesses during the illness of your pastor and son Leon (the youngest of six children). The Pastor was confined to his bed four days with a sinus infection but is on his feet and feeling somewhat improved now. Leon was in the hospital a week with a virus type of pneumonia.

RIVERSIDE, CALIF. — September will be remembered for comings and goings. Like the flow and ebb of the tide there was the effervescent return from Conference; then the thinning of the ranks as several of our young people returned to school in separate and distant cities. Good preparation for the coming separations was found in the Family Camp held at Pacific Pines over Labor Day weekend. All present felt the closeness of fellowship, especially in the worship service at the chapel in the pines, Sabbath, September 3. The message, "Trials and the Christian," given by Robert Osborn, of North Hollywood, captivated young and old. We regretted that Dr. Loyal F. Hurley, originally scheduled to speak at that meeting, was unable to do so because of his wife's illness.

Mynor M. Soper, summer assistant at the Los Angeles Church, gave ample proof of his ministry when he was our guest speaker September 10. "Arise! Let Us Be Going" was a rousing sermon.

After five weeks of absence we thanked God for the safe return of our pastor, Rev. Alton L. Wheeler, and his family. His sermon on September 17, in keeping with the emphasis on the Sermon on the Mount of our new Conference president, Rev. Charles H. Bond, dealt with "Those Who Are Truly Blessed (Happy)."

On the evening of September 21 regular choir rehearsals were launched at the home of Mrs. Gleason M. Curtis, director of music. There was practice and a business meeting. The young voices of Clarence

Boatman, Billy Withrow, Boyd Maddox, Ellis Lewis, Marjorie Lewis, and Leona Sloan added vitality to the singing.

A junior orchestra, coached by Mrs. Ben Kolvoord, Sabbath school pianist, will soon be ready.

The Annual Sabbath School Business Meeting was held Sunday evening, September 25. A good spirit prevailed — one of faith and unity with a forward look. Many officers were re-elected to serve again, among them, our devoted Dora Hurley, superintendent, and Mrs. Florence Garrett, treasurer.

— Correspondent.

Accessions

Marlboro, N. J.

By Baptism:

Pauline Lewis
Carol Peterson
Joseph Godish, Jr.

CORRECTION: The accessions printed last week were gains in the Denver Church. Sorry we failed to get in the name of the church.

Marriages

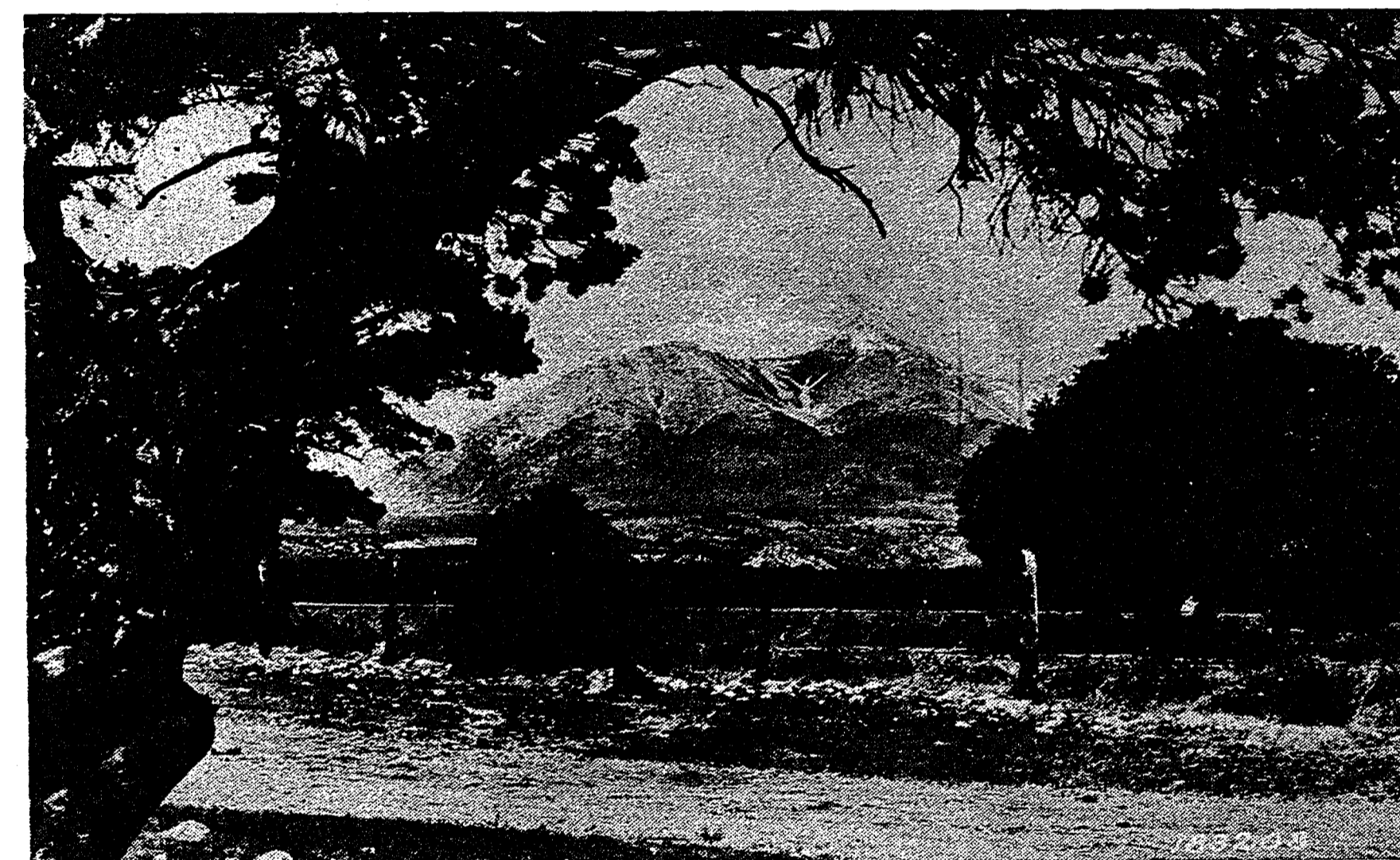
Stevens-Flake.—Neil C. Stevens and Marguerite Flake, both of Battle Creek, Mich., were united in marriage at the home of the groom's parents, Mr. and Mrs. Roy Stevens, 23 Central St., Sept. 2, 1955, by Rev. Herbert L. Polan, a great-uncle of the bride. They are at home at 54 South 25th St., Battle Creek.

Obituaries

Clarke.—Nora Metcalf, daughter of Hubbard and Laura Johnson Metcalf and wife of Sam W. Clarke, was born in Mansfield, Pa., in 1890 and died Sept. 12, 1955, following an extended illness.

She was twice married, her first husband, the late Clair Mapes, died in 1941. In 1947 she was united in marriage with S. W. Clarke of Independence, N. Y. Mrs. Clarke was an accomplished musician and a successful music teacher. Funeral services with Rev. Don A. Sanford, pastor, officiating, were held in the Independence Seventh Day Baptist Church where she was an associate member. Miss Sally Clarke, her first piano pupil at Independence, furnished the music for the service. Interment was in the family lot at Wellsville. D. A. S.

A HISTORY of the Seventh Day Baptist Mission School at Fouke, Ark., is now available in a sixty-page, illustrated, mimeographed book. To cover cost of material and postage send \$1.00 per book to John Fitz Randolph, Milton Junction, Wis.



U. S. Forest Service Photo.

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19: 1, 2).

These words mean something more profound than seeing an angel of snow in mountain crevices as pictured above. The whole plan of nature adds to the knowledge of God revealed in His Word.

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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The Good Book says something about it being difficult for a rich man to enter heaven. Riches may slow up one's progress heavenward but they sure grease the skids if one is headed the other way!

Salem Herald.

OYEZ, OYEZ, OYEZ HEAR YE, HEAR YE, HEAR YE

At 12 o'clock on October 3, in Washington's most stately building, the Supreme Court, page boys parted the heavy red drapes and the court crier, George F. Hutchinson, announced the entrance of the chief justice and the associate justices of the court. When they were within, the justices and all the courtroom stood as the crier intoned the traditional words for opening another term of court:

Oyez, oyez, oyez. All persons having business before the Honorable, the Supreme Court of the United States, draw nigh and give their attention for the court is now sitting. God save the United States and this honorable court.

Thereupon the justices took their seats with great solemnity and 132 lawyers seeking to practice before the court were sworn in. The newspaper report mentions a heavy docket awaiting the deliberations of this highest tribunal of the land. With that we are not now primarily concerned. We would like to point out the religious significance of this brief opening ceremony.

It begins with the thrice-repeated old Anglo-French word, "Oyez," and ends with "God save the United States and this honorable court." The dictionary explains that "oyer and terminer" is a term still employed to some extent in this country, coming from the old Anglo-French expression used to designate a commission issued to royal judges, sergeants, and others empowering them to hear and determine treasons, etc.

"Hear ye, hear ye," has a strange familiarity to every Bible student. It is almost never employed in the New or Old Testament to call attention to admonitions of men, but over and over again those words command silence and attention when the word of the Lord is to be delivered. Most frequently it falls from the lips of the prophets. Isaiah uses it directly at least seven or eight times and implies it many more. In Jeremiah it is repeated more than 13 times. Ezekiel, among a number of other occurrences, has this rousing call: "O ye dry bones, hear the word of the Lord." Others who earnestly cry out to the people with these words are Hosea, Joel, Amos, and Micah.

The prophets were neither the first nor the last to command the ears of the

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people with a voice from God. To this very day in almost every Jewish service are the words now known to many Gentile listeners through religious radio programs, the words of Deuteronomy 6: 4 in Hebrew: "Hear, O Israel." Christ quoted these words when questioned about the first commandment. That commandment has been taken by all Christendom as being far broader than Israel. Notice it: "Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart . . ."

"Hear ye" is a command found less frequently in the New Testament than in the Old, but for that very reason, more significant when it is found. On the Mount of Transfiguration the voice from heaven said, "This is my beloved Son, in whom I am well pleased; hear ye him." Ringing through from the Gospels to Revelation is the note, "He that hath an ear, let him hear." Salvation itself is dependent upon whom we hear. Final approval of our lives is dependent upon how we hear. Said our Lord: "Take heed therefore how ye hear" (Luke 8: 18).

In a somewhat lesser sense all ministers of the Gospel, like the first apostles, are commissioned to speak with such authority on matters revealed by God that they can demand a hearing. But, to return to our original thoughts about our highest court, let us remember that the time is coming when we must all appear before the judgment seat of Christ.

We have had misgivings in years gone by about the personnel on the highest bench. It seemed as though some of them were chosen because they favored certain policies of the administration. No such fears can be entertained about the Judge of all the earth. He will make no mistakes. Think again of the words of Paul on Mars Hill: "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained . . ."

Oyez, oyez, oyez!

The alcoholic population of the Empire State exceeds by over 22,000 the total population of fourteen counties. — N. Y. Temperance Action.

THE WEIGLE ARTICLES

"The Living Word" items by Dr. Luther A. Weigle which have been appearing from time to time over a period of several months seem to have been helpful to many readers, judging by the comments received by the editor, which have been mostly favorable.

Our correspondence and personal contacts with this liberal scholar persuade us that he is a fair-minded Christian gentleman. In this we find ourselves in agreement with Dr. J. A. Huffman, author of a book, "The Revised Standard Version, an Appraisal." In his final chapter Dr. Huffman, a member of the RSV Advisory Board, speaks of the new version as being to him "very disappointing in many respects." However, of Dr. Weigle he says, "I found Dr. Weigle always approachable, courteous, and kind. . . . His attitude was always that of a listener, eager for any helpful suggestion."

The articles which we are using — and there are a few more to come — are not profound; they are for laymen, not Bible scholars. We do not print them to extol the virtues of the RSV for we, too, find it disappointing in some respects and helpful in some others. This series of brief studies points out certain words in the old familiar version which have changed their meaning during the past 300 years. We believe that faithful Bible readers are familiar with most of these changes, but there are many new readers who may stumble needlessly over some of the older word usages now brought to our attention by Dr. Weigle and the RSV.

As indicated above, a number of readers, ministers among them, have expressed appreciation for these articles. Mrs. Irene Post Hulett comments on her use of the RSV and her love for the old version. She says, "However, there are many words in that translation (King James) that have puzzled me, and I am glad to have them explained in these articles."

Elder E. S. Ballenger, one of the oldest and most conservative ministers in our denomination, has distributed many copies of the RSV even as he has some other versions besides the King James. He wants to promote Bible reading, as do we also.

Secretary's Column

Whose Business Is It?

This is the month when associations are holding either their annual meetings or their semiannual (nonbusiness) meetings. It has come to our attention that some of them are considering, or have been considering, more aggressive work in the field of missionary evangelism. Conference and Commission this past summer also gave this field of work much consideration, and had some rather specific proposals for our activation.

Serious thought about the problem of reaching the unchurched and the slipping within hearing of our voice is well worth while. To turn our attention in that direction once or twice a year is not enough. To be effective, a missionary evangelism program must be continuous.

Each of the associations now has a missionary evangelism "Committee." Committees are all right, but to expect them to do the whole job is unfair to them and to ourselves. At least two of the association committees consist of the pastors within the association. Without in any way belittling our hardworking pastors, is it reasonable to delegate to the pastors the entire task of reaching out for the unchurched and slipping? "But that is what they're paid for!" This comment hardly deserves a reply. How many of our pastors are paid enough to compensate for their local pastoral work, to say nothing about reaching beyond their own congregations? Much more important, how much spiritual benefit do the rest of us receive by such a delegation of responsibility?

To be sure, our pastors are specially trained to guide in the planning and activating of such programs. But your spiritual growth and mine cannot be delegated to them, nor can the discharge of our responsibility to our neighbor, whom we are told to love as ourselves. We might as reasonably expect to live and eat with complete disregard to rules of safety, health, and sanitation because we pay doctors to take care of our bodies. Doctors are also specially trained, but we don't expect them to have complete responsibility for our physical welfare.

We laymen have a twofold responsibility in the field of missionary evangelism. The most important one is to our neighbor. Are we ashamed of being Seventh Day Baptists? If so we had better disband. If, on the other hand, we are proud of our church and our individual affiliation with it, let's make it known. Suppose each of us next Sabbath were to ask some infrequent church attendant or some neighbor who does not go to church at all, to come to church with us. What would be the effect? Suppose each of us were to volunteer some time to participate actively in some program reaching beyond the confines of our own immediate community. Each association has within it some church that is presently pastorless, or that is suffering from anemia of some sort, or some lone Sabbathkeepers who are too distant to attend church. Most of us could find time and opportunity to make at least one call on some member of that group, or at least to write a letter to one member of a fellowship. What would be the effect?

The second responsibility is to our own spiritual development. The New Testament is filled with commands to share our vision. Just this last Sabbath, one minister told his congregation that a spiritual experience must be shared or it will die. Our spiritual experiences are important to us. Eternity is a long time compared with the span of our physical experiences. Can we afford to let die those spiritual glimpses which we are accorded during this short span?

Basically, who is responsible for the fact that we are a "small denomination" shrinking in numbers rather than participating in the post-war growth of church membership as a whole?

Yearly Meeting at Shiloh

The Entertainment Committee of the Shiloh, N. J., Church is anxious to show hospitality to all interested people living in northern New Jersey and eastern New York for the weekend of October 21 and 22. Those desiring lodging for the two nights are urged to notify Miss Leona Hoffman at Shiloh. The theme of the meetings is "Christian Joy."

November Is RIAL Month

Rev. Lee Holloway
Denominational Representative

The month of November, which brings with it the Religion in American Life church attendance promotion campaign, is nearly upon us. Forty packets containing samples of RIAL materials have been mailed to our pastors. It is hoped that many of our churches will take advantage of this opportunity to purchase attendance boosting cards, bulletin covers, and signs, and to participate in a community program which offers several free advantages.

RIAL is a national program in which mass advertising is put to work for religious groups of all faiths. Its sole purpose is to strengthen the place of religion in personal and community life by urging all Americans to attend regularly the church or synagogue of their choice. American business and the advertising industry, through the Advertising Council, contributes nation-wide advertising throughout each November. This advertising, if purchased in equal volume for a commercial product, is estimated to be worth more than \$6,000,000. Every dollar contributed to RIAL thus becomes worth \$60 in advertising value.

Seventh Day Baptist churches may not profit as much from the RIAL program as do other churches, but it is probable that they may be benefited as much or more than through other methods of promoting church attendance.

Some people have challenged the worth of the RIAL campaign on the grounds that it is superficial. This I consider to be an unjust criticism, because it is not possible for RIAL to add any content whatsoever to religion. It merely endeavors to persuade people to attend worship services which, though that is not all there is to true religion, is certainly a very important and valuable aspect of religion. RIAL can only help bring people into our church services. What happens after that is the responsibility of the Holy Spirit, the church, and the visiting individuals themselves.

Seventh Day Baptist churches would do well to appreciate and support the RIAL program on a larger basis both locally

and nationally. The organization is in need of contributions to be able to even fully use the advertising media now available. This is the one and only religious emphasis program which the Advertising Council supports, and there is some danger that the cause of religion might lose their valuable support if the program is not more fully appreciated by and supported by religious organizations.

A few added practical suggestions to the plans outlined in the packets might be mentioned. A phone campaign in connection with other churches to encourage people to attend the church of their choice has proved very successful in some communities and even in large cities. Local laundries may be contacted and requested to enclose RIAL cards in their laundry packages. Local outdoor advertising companies should surely all be contacted. One company in New Jersey called the next day after receiving the RIAL information and was anxious to donate free space, some even on a yearly basis, and also furnished the names of four other companies which cover most of northern New Jersey. For further information, write to Rev. Lee Holloway, 511 Central Ave., Plainfield, N. J., or to Dr. Earl B. Pleasant, RIAL, 300 Fourth Ave., New York 10, N. Y.

Seventh Day Baptist Students at Salem

Freshmen: Nola Gray, Johnny Harris, Christine Davis, Ann Stone, Carol Stone, Marie Hutson, Arnold Van Horn, Russell Clement.

Sophomores: Bonnie Rowe.

Juniors: Dick Batchelder, Alois Randolph, Wayne Maxson, Ward Maxson, James Maxson, Geri Hargis, Earl Siems, Carol Harris.

Seniors: Jeanette Haling, Marilyn Osborn, Herbert Soper.

The students mentioned here come from many churches and states, among which are, we believe: Milton, Wis., Shiloh, N. J., Little Genesee, N. Y., Battle Creek, Mich., Westerly and Ashaway, R. I., Los Angeles, Calif., White Cloud, Mich., Denver, Colo., Paint Rock, Ala., and perhaps some others besides the West Virginia Churches.

BERLIN CELEBRATES 175 YEARS

Miss A. Mildred Greene

On Sabbath Day, September 24, in spite of rain and fog, about seventy people attended the Home-coming celebrating the 175 Anniversary of the Berlin Church. Members of the Schenectady Church, and Berlin members living in Berne, N. Y., drove over the mountain, some being delayed by getting lost in the fog.

The usual order of service was followed, with the addition of a solo, "The Mercies of God," by Brenda Moore of the Schenectady Church and a duet, "Just Keep on Praying," by Ruby and Eunice Maxson. Rev. Carl Disbrow, pastor of the Baptist Church, offered the pastoral prayer, and Rev. Gordon Clark, of the Methodist Church, pronounced the benediction.

A bountiful lunch was served at noon, and the informal afternoon service began with Scripture reading by Deacon Gordon Kilts and prayer by Elder Maurice Moore of the Schenectady Church. Miss Eva Bentley, of the Berlin congregation, read a very interesting history of the church.

The Echo, home-town paper of the nearby community of New Lebanon, reports the historical paper (in part) as follows:

"Mrs. Bentley noted that 'as early as 1765, families from Rhode Island and Connecticut began coming into the Little Hoosick Valley to make new homes. Among them were several members of the Seventh Day Baptist Church.' On September 24, 1780, thirty of these Seventh Day Baptists met together and formed the local church.

"The first house of worship was erected in 1798, though not dedicated until June, 1801. This building was destroyed by a tornado in August, 1822,

"The present building which was erected on the old foundation was commenced in 1823 and dedicated in December, 1824. It was remodeled in 1848 by the addition of a vestibule and belfry and bell. In 1877, the interior of the church was rearranged, and in 1896, the parsonage was added to the grounds.

"In speaking of the many pastors who have served the church during its 175-year

**MEMORY TEXT**

And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever. Daniel 12: 3.



history, Mrs. Bentley mentioned that President James A. Garfield, when a student at Williams College, preached in the local church."

The historical paper was followed by an organ selection by a young lady from the Baptist Church who had very acceptably substituted for our organist for two weeks during the summer.

Mrs. Eugene Fatato, for the ladies of the Schenectady Church, presented a beautiful lighted sign for our church. It was made by Lawrence Fatato of Schenectady and consists of waterproof plywood mounted on a stainless-steel base with large, hand-cut and polished steel letters protected by a steel hood to hold a fluorescent light.

After special instrumental music by Eunice Maxson, Ruth and Howard Ellis, and Hillar Ilves, of the Berlin Church, Mrs. Delmar Ellis read letters from eight members and friends, and a special letter from Rev. Herbert Cottrell, the only living former pastor; also, one from Rev. Leon M. Maltby. One of our oldest members, Mrs. F. J. Greene, sent a verbal message of congratulation.

The service closed with music by Eugene Fatato, Brenda Moore, and Gordon Kilts, and the closing prayer by Harold K. Pearson.

Mrs. H. N. Wheeler Dies

The wife of Herbert N. Wheeler, retired chief lecturer of the U. S. Forest Service, of Boulder, Colo., died quietly in her sleep September 23. Although she remained a devout Lutheran all her life, she attended with her husband a social gathering at the Boulder Seventh Day Baptist Church the evening before her death. Mr. Wheeler's articles on certain phases of forest conservation and on evangelism have appeared in the Sabbath Recorder occasionally for more than a generation.

THE LIVING WORD

Dr. Luther A. Weigle

One of a series of articles by this noted man.

"Quick" and "lively"

The adverb "quickly" is used in all the English versions of the Bible, and causes no trouble. It translates

Hebrew and Greek words which mean speedily, in haste, or soon.

But the adjective "quick" in the King James Version translates entirely different words, and always means "alive" or "living." It is not retained by the revised versions. In these "the quick and the dead" (Acts 10: 42; 2 Timothy 4: 1; 1 Peter 4: 5) is replaced by "the living and the dead." In Hebrews 4: 12, instead of "the word of God is quick, and powerful" we now read "the word of God is living and active."

When Korah and his company went down quick into the mouth of the earth, and it swallowed them up, the word "quick" refers not to the immediacy of the catastrophe or to the speed of their descent, but to the fact that they were buried alive. The account is in Numbers 16: 23-33. It is interesting to note that verse 30 uses "quick" and verse 33 "alive." A similar use of "quick" is found in Psalms 55: 15 and 124: 13. The word "alive" is now used in all these cases.

The word "quick" is retained by the Revised Standard Version in one passage, Leviticus 13: 10, where it refers to the "quick raw flesh" of leprosy.

The verb "quicken" appears 14 times in the Psalms and 11 times in the New Testament; it is replaced in the RSV by such terms as revive, give life, preserve life, make alive, life-giving.

The word "lively" means "vigorous" in the description of the Hebrew women by the midwives of Egypt (Exodus 1: 19). Elsewhere it means "living." Moses received "living oracles" from God (Acts 7: 38). Peter writes that "we have been born anew to a living hope through the

resurrection of Jesus Christ from the dead," and exhorts his readers as sharers in that hope: "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 1: 3; 2: 4-5).

Denominational Building Notes

The headquarters building of the Seventh Day Baptist denomination was described recently by some local residents, not connected with our people, as the most beautiful building in the city of Plainfield. We were surprised to hear such a statement, but upon reflection, we think that it is justified. The three-story structure plus attic and full basement stands on one of the few through north and south streets five blocks south of the main east and west business street. Directly across the street is the small park adjoining the City Hall, where at Christmas time the manger scene with live sheep is annually set up. Next door is the very active Central YMCA. A block and a half south are the World War I memorial monument and flag pole, the new Salvation Army building, and the most imposing church edifice of the city, Crescent Avenue Presbyterian.

The above is merely identification material. Such a building as this, though carefully constructed for great durability, does require occasional exterior maintenance. At the time of writing, a careful workman is waterproofing the bricks on the weather side of the building, recalking some of the masonry seams, and making minor repairs to some of the copper gutters.

The interior of the building has had one major improvement this fall. The old coal-burning furnace, located under the publishing house office which heated the front building, has been converted to oil. The installation of the oil-burning unit at a cost of \$875 was a project of the Trustees of the Seventh Day Baptist General Conference and was accomplished without drawing on the Denominational

Budget. The money came from the sale of an easement to the neighboring property owner who wanted to insure that we would not build within three feet of her apartment house.

Other interior maintenance includes new drapes in some of the offices and the renovation for use by the Historical Society of a second-floor office that has previously been used only for mimeographing and storage.

During the past months there have been more than the usual number of individuals and groups using or visiting the Seventh Day Baptist Building. A little story of the more prominent visitors might be of interest to many. It is understood that the Commission of the General Conference desires to hold its December meeting in the Board Room of this building. Some members have never had occasion to visit the headquarters or to see the publishing house in operation. The new automatic oil burner is expected to make the rooms more comfortable in winter weather.

Reader Reactions

The article "As Others See Us" in the May 9 issue continues to bring in some comments. It evidently challenged a number of our people to strive for greater growth in our denomination. Perhaps it gave rise to some of the thoughts expressed by Rev. Charles Bond, the new Conference president, in his address, "Accentuate the Positive," at Fayetteville, Ark. (Recorders of September 19 and 26). In line with the emphasis is the thought expressed by Mrs. Lois F. Powell, a scholarly minister's widow and herself a Hebrew scholar. We quote:

"The student's article in the Recorder of May 9 describes Seventh Day Baptists quite accurately (except where biased by the student's own mistaken introvert thoughts). I do not like to see descendants of pioneer Seventh Day Baptists help wreck the worthy heritage wherein they were born; also kicking holes in their own boat, and changing the high 'religious issues' of their forebears into a sunken wreck in the shallow superficiality of the 'social issues' this student emphasizes."

STATEMENT OF BELIEF

Darrell D. Barber

Given on the day of his ordination to the ministry at North Loup, Neb., August 27, 1955.

God

I believe in God, the eternal Spirit, Creator and Sustainer of all life. I believe in God as being the one and only supreme Being controlling this universe in which we live.

When I think of God, I think of Him as being divine love. This love of God far transcends the human form of love. Human love is selfish and seeks only self-satisfying desires. The Love of God (AGAPE) is full and rich, given to us as a free gift out of the compassion that God has for us. This love is always reaching out to fill our lives with the very divine presence of God.

As a Christian, I can only learn of God by experience and study. I first learned of God from my parents, and later from my teachers and minister. Now when I wish to study about God, His will for me, and the message that He has, I must approach this knowledge from my knowledge of the Christian way of life as based on the teachings of Jesus Christ. As William Clarke in *An Outline of Christian Theology* has written:

To a Christian, God is not a common noun, but a proper name. In our religion we do not speak of "a god" but of God, a single and definite Being; there is none like Him.

As I continue this concept of God, I think of Him as being a spiritual presence that one feels; a Spirit that brings a restful calm to my spirit. There is nothing here that would be a cause for controversy, for in this view I see God as a Spirit who loves and whose love so fills my being that I seek to obey Him and do His will out of love, rather than out of any fear of punishment. I see God as . . . "the personal Spirit, perfectly good, who in holy love creates, sustains, and orders all" as Charke has expressed it.

I see God, then, as a personal Spirit. True, He may be more, but certainly He is not less. When we think of God as speaking to us, He says, "I," and when we speak to Him we say, "Thou." Since

I believe that God is alone fully personal, it would seem to me that He is more than "a" personal spirit; it would seem to me that He is "the" personal Spirit. Stating that God is perfectly good, as I did in the above quote, does not limit the meaning of good to being gracious or kind. I believe that the meaning of good in this instance far transcends any expression that man can give. God is intangible, and man can only express his ideas and impressions of Him in a tangible form. If we then see God as perfectly good (as Clarke stated), we attribute to him all possible moral excellence. God is holy love.

I believe in God, the personal Spirit, holy love, the Creator and Sustainer of the universe. He is God the Father. He is God to all and wills that man do the right. He is God to the just and to the unjust, and He loves all with the same degree of love. I believe that He has revealed Himself to us in many ways. He revealed Himself to "men of old," and He still reveals Himself to men of today.

I believe that God "spoke" to men of old. Whether He spoke in an audible voice, or in a spiritual impression, I do not know; but men felt and still feel the impression and will of God.

The glory of our religion and of the will of God lies in the fact that He is good, and has revealed Himself to us. By the fact that God has manifested Himself to us, do we know that He exists. By His revelation He is rightly known and He is the central reality. "He that hath seen Christ hath seen the Father."

I therefore believe that God has made Himself known by revelation, self-manifestation by spiritual impression; by the teachings of Jesus Christ; by the teachings of the Christian Church. In all God is the central figure or personage. When we have seen God in this light, we can see His wonders in nature, for in nature is the Creator visible. This is not in the sense of the pantheist who says, "All is God," but in the sense of the monotheist who says, "All is of God." One who has come to know God through the teachings of the Bible, his parents, or minister can

see the handicraft of God in nature. Thus nature, man, and the universe are revelations of God, but surpassing all of these is the Son of God, Jesus the Christ.

Jesus Christ

I believe in Christ. I believe that Christ is the second Person of the triune Godhead, and yet I think that the real personality of Christ has been sadly misrepresented and missed. The real purpose and act of the incarnation has been greatly neglected and the tendency is to fall into sentimentality. We should consider Jesus of Nazareth in His real and true light.

Moses was a revealer of law and custom. Jesus was different. He was on a far higher plane, for people called Him the (KURIOS) Christ, the Son of God. Never in any religion has anyone ever held the position that Christ does in the Christian religion. If one studies Roman history and their gods one finds that nearly all cases reveal that the god was a former human who became a god. In Christianity is the only instance where God became man — solely for the purpose of instructing this creature He created, and giving unto him salvation.

I believe in the divinity of Christ. There have been some opposing opinions concerning the divinity of Christ. Some hold that He was human-born and received the Messianic title at His baptism. Others hold that He was man, miraculously born, receiving His Messianic title at birth. However, the unexplainable birth being stressed along with the divinity of this great personality, and the sentimentality attached, have robbed Christ of the "cloak of honor" that is truly His. So strong were these impressions that the early Christian Church had difficulty in preserving the "humanity of Christ."

In accounting for this unusual person and for the purpose of establishing His divinity, we have the record in Matthew and Luke of the Virgin Birth. This one doctrine has caused more disunity and argument in Christian circles than any other, save that of the final age. Let us remember that the people in that day and age did not reason as do we. To them Jesus was just another human. These two Gospel writers set forth the

explanation of His strange personality and set it in the written form we now have — the virgin birth. The doctrine as we now have it, comes to us from Catholicism. The reason is to establish the divinity of Jesus and show cause for the fact that He was without sin. Their doctrine of "original sin" is the basis of this trend. Sin came through the male species, and so, for Jesus to be without sin, He could not have had an earthly father.

In order to have any sense of reason, I believe in the virgin birth of Christ in this way: We have the Biblical account. Matthew used this story to show the fulfillment of prophecy. Luke used it to set forth His Messianic title. I believe in the Virgin Birth of Christ, but I believe that the birth was the result of His divinity, and not that the virgin birth made Him divine.

The presence of the Divine in the person of Jesus of Nazareth presented to the world the abundant love of God. Though Christ was the supreme revelation of God made known, and though Christ was human as are we, yet His will was the will of God. He that hath seen and known Christ, hath seen and known God the Father.

The Holy Spirit

I "believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service."

The Spirit inspires man to his highest aspirations and delight in doing the will of God, for it is by the Spirit that man feels and senses the presence of God and His will. The Holy Spirit, the third Person of the Trinity, was the power present in Christ that led Him in obedience to the will of God, even unto death.

I believe that the Holy Spirit is the present factor revealing to man the nearness of God. It was by the Spirit that God "spoke to holy men of old" and it is by this Spirit that He makes Himself known unto man today. We have in God the Father, the central figure of power; in Christ, the revelation of God's holy love;

in the Holy Spirit, the revelation of God's present nearness and the motivation that causes us to do His will. Combining these three Persons we have a triune God — a God who controls and directs; loves with a holy love; reveals in divine presence. This is God that reveals to man, the creature, that He really is, and the need for man to understand himself and his need for God. Holy, holy, holy, Lord God Almighty!

(To be continued)

PACIFIC COAST ASSOCIATION

Evelyn Ring, Corresponding Secretary

The fall meeting of the Pacific Coast Association met with the Los Angeles Church on the weekend of September 30 to October 2. It took the form of a missionary conference on the theme "Ye shall be witnesses unto me," from Acts 1: 8.

The services opened on Friday evening with a song service followed by a message illustrated with slides, "The Challenge of Jamaica" by Rev. Alton L. Wheeler. It centered around his recent visit to Jamaica following Conference.

During the Sabbath school hour on Sabbath morning there were three messages based on "Why We Should Witness unto Him": "The Bible basis of missions," by Albyn Mackintosh, Los Angeles, Calif.; "The everpresent human need," by Dr. George Thorngate, Monterey, Calif.; "The layman's part in missions," by Dr. Stanley Rasmussen, Livermore, Calif.

The theme of the regular Sabbath morning service was "How We Can Be Witnesses unto Him." The inspiring message of the morning by Robert Osborne was entitled "The Power for Witnessing." Two anthems by the combined choirs of the Riverside and Los Angeles Churches added much to the service.

The young people opened the afternoon meeting with a discussion on "Witnessing in Our Daily Lives: at Work, at School, at Play." The discussion was led by Miss Lois Wells with Carol Ashcraft, Bertha Becker, Donna Bowman, Dixie Crouse, Dale Curtis, and Lois Ritz participating.

The president of the association, Dr. Victor Burdick, then led a panel discussion on "Witnessing along the Pacific Coast." Joining in the panel were Mrs. Helen Thorngate, Rev. Alton Wheeler, Associate Pastor Mynor Soper, Dr. Stanley Rasmussen, and Rev. Leon Lawton.

On the evening after the Sabbath we were privileged to listen to Dr. Wayne Rood of Berkeley, Calif. The theme was "Witnessing in Nigeria," with the subject "Nigeria — as I Saw It." His talk was illustrated with slides he had taken in Nigeria, making a very interesting and informative service.

Sunday, the meetings were somewhat different in form from our usual association procedure. The Program Committee had envisioned a new approach — that of workshops. Five such workshops were held on "Ye Shall Witness unto Me in California." The first, "Evangelism" (planning for a field worker), was led by Dr. Stanley Rasmussen and Pastor Wheeler; the second, "Visitation" (sharing the Gospel in homes), by Albyn Mackintosh and Eithella Bauersfeld; the third, "Publicity" (Pacific Coast news letter), by Philip Lewis and Pastor Lawton; the fourth, "The Association Program," by Dr. Victor Burdick and Dorothea Brewer; and the last, "Young People's Activities" (an enlarged senior camp), by Associate Pastor Soper and Mrs. Elmer Maddox. At the close of the period, reports were brought from the group discussions with recommendations. [We hope to hear more about the working out of these recommendations in later articles.]

A full program was planned for the children, ages five to eleven, with special group and class meetings, and a film, "Uncle Mel Visits Africa." The children's sermon on Sabbath morning by Mr. Wheeler was "A Jamaican Story."

The meals during the association meetings were furnished by the host church with luncheons in the church patio and a picnic in Sycamore Grove near the church on Sabbath evening. The Young People's Fellowship Breakfast on Sunday morning was also held in Sycamore Grove Park.

The association business session, in

WHY THE BIBLE?

In a traditional ceremony held Sept. 18, 1955, at the Cadet Chapel at West Point, N. Y., the American Tract Society of New York City made its annual presentation of specially-bound Bibles to 468 fourth classmen for the 86th consecutive year. Each cadet's name was printed in gold on the cover. Rev. Dr. Frank E. Gaebelein, headmaster of the Stony Brook School, Stony Brook, N. Y., and first vice-president of the society, preached on the subject "Why the Bible?"

Dr. Gaebelein gave three reasons why men turn to the Bible in preference to any other book. "First," he said, "it is the divine Guidebook, God's revelation for the journey every man makes through life. Second, it is the truth, telling the truth about the human heart with its sin and rebellion against God and also setting forth the hope of redemption through Christ. Third, in the Bible, truth is made known in a Person, so that in a very special sense the Book bears witness to the Lord Jesus Christ. Beyond its moral precepts, greater than its laws, above its devotional teaching, is the fact that it gives men the Gospel that God loves the world, that He gave His only Son for the world, and that in His Son God has done for all who believe in Him what they could never do for themselves — that He has forgiven their sins and made them new men in Christ."

"An unread Bible," Dr. Gaebelein concluded, "is an ineffectual Bible. In the Book as a mere physical object, there is no special virtue. Despite stories of Bibles in soldiers' pockets stopping bullets, Scripture is not a protective charm. It is a spiritual Book, the living truth. And men are obligated to read it and believe it to the extent of putting their trust now and forever in Jesus Christ."

charge of President Victor Burdick, closed the weekend of services.

[A Los Angeles member wrote on October 4: "We had a wonderful weekend here. . . . Hope a report will find a place in the pages of the Recorder in the near future."]

LET'S THINK BIG

Thelma Tarbox

[This article would appear to have been written after the discussions and addresses of our recent annual Conference. Actually it was written a month earlier.]

In answer to a minister's question, "Why was Christ crucified?" I replied, "Because the leaders hated Him." "No," the minister corrected, "from the beginning, God planned that Jesus would die on the cross!"

I do not doubt that God has tight hold on the reins which guide earthly affairs. It seems wise, however, to investigate the "human" reasons which surround events, that we may profit from the past. The Jewish leaders did hate Jesus because, by contradicting them, He undermined their power. For that reason they "sought to kill Him."

We find it difficult to understand why God has deliberately kept Seventh Day Baptists few in numbers. Possibly He has wanted us to be little-known in order to prove to the world that a Bible reader can find our doctrine aided only by the Holy Spirit. There are Seventh Day Baptists living today who can attest that they found our creed through their own Bible study. This should convince the skeptic that ours is the Bible church; ours is the religion taught by Christ.

There is every reason to believe that God does want us to grow. A good Father who loves all His children equally, surely must want all to have a clear understanding of the Gospel. World peace may rest upon our shoulders. It is possible that a united Christendom could conquer the world for Christ. Christians crave and pray for "one-mindedness." But denominations will not renounce cherished traditions for less than truth. God has endowed Seventh Day Baptists with truth. The greater the talent, the greater the responsibility — we must raise our voices. Sooner than we think, the Sunday stronghold and all doctrinal error may come tumbling down, like the walls of Jericho!

Much is said today about the positive attitude. If we believe it can be done it will be done! The requisite for growth

is two-sided: it involves individual effort and group-sponsored endeavor.

On the individual plane, let's be daring. Let's try to win the Billy Grahams to our side! One snowball can start an avalanche — I wonder what would happen if every Seventh Day Baptist should send to ten prominent leaders (in all fields) a list of reasons why Christians should observe Saturday and why Sunday should not be kept.

In regard to lone Sabbathkeepers, the author of "Are We Going Up?" (May 30 issue of Recorder) remarks: "We must carefully avoid thinking of them as 'possibilities,' but must consider only our duty toward them." We who are lone Sabbathkeepers cling to such words. Of course we do our best by approaching neighbors and local pastors, but rarely can one match set a log on fire. The response boils down to: "How could everybody be mistaken about Sunday!"

Not all our churches or associations can provide lone members with evangelistic support. If only we could set up, at the denominational level, a department whose sole responsibility would be for people who need our church! Such a department would have on call personnel trained in evangelistic methods. These people would naturally organize and use volunteer help from nearby churches (if any). Surely an "all-out" effort which included advertising, personal contacts, and services, would make an impact upon community consciousness.

We have 10 tremendous assets:

1. Our doctrine is simplicity itself. We emphasize "being and doing" like Christ. We practice what other denominations preach: That God wants His laws kept the way Christ taught and lived them! We see a clean-cut division between the ceremonial laws, written in a book by Moses (nailed to the cross), and the Ten Commandments provided by a loving Father as a guide to decent conduct (through all history). We know that Christ is ever-present, able to help us live according to God's will. Ours is a religion which makes sense to Mr. Average.

2. What we lack in quantity, we make up in quality. The difficulties of Sabbath-

keeping have weeded out all but the "red-hots." Surely we have sufficient faith and "muscle" to propagate our viewpoint!

3. Modern research has gleaned from the Bible and history enough facts about Sabbath and Sunday to prove that Sunday is an impostor. "God's Holy Day," by Rev. Lester Osborn, and "The Sabbath and Sabbath-keeping Baptists," by Rev. Alva L. Davis, are "musts" on everyone's reading list.

4. The Sabbath is not yet an issue. Sunday is taken for granted. The majority have given no serious thought to the possibility that Sunday may not be the Lord's Day. A young minister confided that while he was at seminary, one of his teachers insisted that each subject be investigated from scratch. I asked if the Sabbath had thus been considered. The reply was, "No, apparently the instructor did not think it an issue!"

5. With miracle means of communication at our disposal we can shout above the din and confusion of conflicting doctrines. The common cry is this: "Christians believe in the same God and the same Christ. Why not worship in the same church?" Seventh Day Baptists can point out the church which the world seeks.

6. People are accepting the Sabbath! The nondenominational Bible Sabbath Association lists forty-five types of Sabbathkeepers plus the ancient native church of Ethiopia.

7. Seventh Day Baptists have God's mark of approval. So far as we know, our denomination is the only one which can claim "spontaneous increase" through teaching by the Holy Spirit. All other creeds are handed from man to man.

8. We have an excellent claim to continuity. It is a Protestant forte that Christ's Church is invisible. Yet Ephesians 5: 25-27 implies that there will always be a group of believers who correctly understand the Gospel. Rev. Alva L. Davis in the above-mentioned tract states: "Seventh Day Baptists have had a long and honored history, dating from Apostolic times."

9. Genuine Christians are sincere. If they were to believe that God prefers

them as Seventh Day Baptists, they would become Seventh Day Baptists.

10. God has endowed humans with common sense — the ability to discern truth when all the facts are available. Our adversaries are not individuals but traditions and habitual ways of thinking. It is our task, with patience, determination, and love, to peel away the layers of assumption, misunderstanding, and ignorance which weaken Christendom and retard the spread of the Kingdom.

There is a Scriptural admonition: "Point out error in a spirit of humility."

We dare not shrink our future by wallowing in defeatism and limited vision. As long as our world spins, we have a big responsibility to share with all God's people the wonderful gift of truth which He has given to us.

Seventh Day Baptists face an exciting challenge.

ACTIVE MINISTERS IN SCHOOL

There are a number of our pastors and assistant and associate pastors in school, a larger number than one would guess. We do not have full information but present here a partial story.

As previously mentioned more than once, Pastor Kenneth Smith and family have left the Albion and Milton Junction, Wis., Churches to pursue graduate studies for the current school year in Scotland under a grant from the Rotary Clubs. His place at home is being taken by an Alfred seminary student, Doyle Zwiebel. We have not heard whether he is taking courses in a nearby seminary while serving as interim pastor.

It has been noted that Delmer E. Van Horn, pastor of the Little Genesee, N. Y., Church, expects to find time to complete his studies at Alfred this year. (He has a son who entered Salem College this fall.)

Donald E. Richards, pastor at Berea, W. Va., expects to complete his thesis for Alfred graduation during the year.

Rev. Lee Holloway, pastor at Plainfield, N. J., has resumed studies this fall at the oldest theological seminary in the United States, New Brunswick, and is

taking 9 credit hours in addition to Hebrew reading.

Rev. Paul Osborn of the Marlboro, N. J., Church is again enrolled at Faith Theological Seminary in the Philadelphia area for 12 credit hours including 4 hours of Hebrew, 3 of Old Testament, and 3 of Homiletics (preaching).

Rev. Theodore J. Hibbard, of the Hammond, La., Church, is in school this year, we understand, preparing for the position of state chaplain of the American Legion in Louisiana.

Mynor G. Soper, associate pastor of the Los Angeles Church since last spring, who was a student at Alfred School of Theology last year, was not able to get into Fuller Theological Seminary in Pasadena but is, we believe, pursuing his studies either at California Baptist or Los Angeles Baptist Seminary.

We have heard that Rev. Ronald I. Hargis has left the employ of the Congregational Church in Fresno, Calif., which he was serving and is doing further graduate work at Pacific School of Religion in Berkeley, Calif. Though he is not now listed as one of our ministers it is felt that this item is of interest to many.

O. A. Davis, of Phoenix, Ariz., who has served acceptably two of our Pacific Coast churches as assistant pastor, writes that he is finding his final year at the local Bible School unusually heavy.

Conquering the Seven Deadly Sins by Lance Webb is the June Pulpit Book Club selection. It is designed more for ministers than laymen and for those who are "annoyed and alarmed by the 'Pollyanna' tone of some of the popular books." The Book Club states:

"You will quickly recognize the soundness of its premises and the logic of its conclusions. It's a book with plenty of authority, for the author uses lots of Scripture, and he quotes from well-known leaders in the fields of psychology and psychiatry."

We note that expression about plenty of authority. People are seeking it. Let us make sure that all with whom we can influence are directed to the highest authority — the Word of God.

THE KITE FLYERS

An editorial in the October issue of the *Butcher Workman*

There are some intellectuals who believe that whatever the human mind can conceive, human beings can accomplish. We will admit that what the hand of science can touch, it can understand. Some things it can see, however, will forever remain a mystery, and particularly is this so in the field of astronomy.

Some astronomers have entertained the idea that there is no symmetry to the universe, and, having no pattern, the idea of a divine Creator seemed rather lopsided. Recently, astronomers added some 2,000 photographs to hitherto unexplored regions in God's universe. Their glimpse into the more distant outer space was accomplished as a result of a larger look made possible with the 200-inch reflector at Mount Palomar in California.

Astronomers now seem to know that in the countless newly discovered star galaxies, there is no disarrangement in our sky pattern. Some of these galaxies have been found to hang in our eternal skies like clusters of grapes in heavenly vineyards. The distances between these newly discovered galaxies is so great that the human mind cannot conceive them.

With this terrific look into the infinite, there are those who still contend that man will accomplish interplanetary travel. How much interplanetary travel will be accomplished, they fail to state.

Science may launch a little man-made satellite no larger than a football, which they intend to do. In some manner, they will send this little satellite some 200 miles into the ionosphere and there it will circle the earth until it burns itself out with friction.

As primitive man looked heavenward, bewildered, our present-day scientists can do little more. Science will never be able to unravel the mystery of the universe, because it is the work of God, too vast for finite man to conceive. In regions so vast as the universe, with their little toy satellites, our scientists are really nothing more than kite flyers.

There may come a time in the remote future when man might make it to the

moon. If creatures similar to human beings are ever found there, in all probability, cheap wage-paying manufacturers may then make a sort of superhuman effort to move their machinery there in order to reduce labor production costs.

Let the kite flyers have their dreams. We prefer to consider outer space as beautifully patterned by the hands of God, and the mystery of it all makes us think of it as His creation alone.

[Editor's note: We like this editorial and its concluding paragraph. If it had been our own, we would certainly have used a different "punch line" in the next to the last paragraph. Not having a labor union axe to grind, as this editor does, we would prefer continuation of the spiritual emphasis.]

LET'S THINK IT OVER

It has been hoped that Defense Department spending could be cut to \$33,000,000,000 this fiscal year. But Secretary of Defense Wilson says that, because of increased costs, it now looks as if the spending total will be \$34,500,000,000. On October 4 it was reported by AP that the treasury balance was \$5,386,038,347.08. Increased prosperity is bringing in more revenues than anticipated. The question might well be asked, "Is there also a comparable increase in church treasury balances, or do these lag behind because there is no compulsory tithing or payroll deduction for financing eternal security for the people of the world?"

The Preferred Risk Mutual Insurance Company of Des Moines, Iowa, has sent out an annual report to its automobile policyholders. The report states that renewal premiums for 92% of its policyholders have been reduced because of claim-free years. The company insures only total abstainers. Sam Morris, the president, is a noted temperance speaker. We are pleased to note that such a company can report a 60% increase in new business and the establishment of several new branch offices.

When the Ten Commandments, God's law, no longer command man's allegiance, he replaces them with man-made law and sets up the Golden Calf. — Christian Economics.

Kansas City Fellowship

The promising Kansas City Fellowship has not yet secured a permanent meeting place in the city. Meetings are held regularly on Friday evenings and Sabbath mornings in the small village of Gashland, Mo., a few miles to the north, usually in the home of Edwin L. Johnson. Anyone visiting in the Kansas City area and desiring to contact the group may call Gladstone 4317 or Gladstone 0178. Transportation from the city to the place of meeting is regularly provided.

From a recent letter it is learned that several of the new members of the fellowship became interested through an ad in the paper followed up by tracts and personal visitation. The Tract Society has had several requests for tracts and full information.

As soon as a permanent city location is secured, it is expected that the group will enlarge its usefulness. Pray for the continued success of this effort, which is already described by the members as "an inspiration and a blessing to us."

NEWS FROM THE CHURCHES

NADY, ARK. — On the way back to Florida from General Conference the Beebe family stopped at Little Prairie, Ark., to visit the people of the Nady Church. Mr. Beebe could only stay a few days but Mrs. Beebe and Paul were urged by Dr. Seager, president of the association, to remain there another week and conduct a Vacation Bible School, which they did. With the help of two young women in the community the scattered families were brought together for a successful school with a total of 46 pupils. Morning sessions were held at the church and two afternoon sessions were held at the home of a member "across the lake" according to a letter from Mrs. C. A. Beebe.

The letter further states that the young people at Nady meet at the church on Tuesday evenings for Bible study as a community project.

VERONA, N. Y. — Mr. and Mrs. Irving Williams quietly observed their 59th wedding anniversary at their home on August 12, 1955. Their daughter and

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son-in-law, Mr. and Mrs. Floyd Sholtz, observed their 30th anniversary on the same day. Mr. and Mrs. Williams also have one son, Orville, of Verona.

A 50th anniversary party was held at the church recently in honor of Mr. and Mrs. Orlo Perry. A program of music and songs was enjoyed, and the honored couple was presented with a gift. Mr. and Mrs. Perry have two children, Mrs. Eudora Green, of Unadilla Forks, and Alfred Perry, of Holly, N. Y.

A variety shower was held in honor of Joyce Van Dreason and Robert Carver, soon to be married.

The many friends of Mrs. Iva Davis are sorry to learn of her recent fall. She is confined to the Oneida City Hospital. — Correspondent.

MARLBORO, N. J. — From the pastor comes a brief note for publication telling of the successful Harvest Home celebration Sept. 23 and 24. This appears to be the twenty-fourth annual celebration of this kind, with occasional such gatherings back as far as 1913. Featured on the Sabbath eve program was Rev. John Schmid, pastor of the German-speaking congregation at Irvington in the metropolitan New Jersey area. He showed pictures of his 1954 visit to the churches in Germany.

On Sabbath morning the pastor estimated the attendance at 160 and notes that dinner was served to 140. In the afternoon, Miss Florence Bowden spoke on temperance education, and time was allowed also for testimonies.

SABBATH SCHOOL LESSON for October 29, 1955

Jesus Proclaims His Mission

Lesson Scripture: Luke 4: 16-24, 28-30.

OUR SERVICEMEN

Pvt. Raymond Davis
Co. A, 25th Armd. Engr. Bn.
6 Armored Division
Fort Leonard Wood, Mo.

Marriages

Hutson-Davis. — Dale Hutson and Carolyn Davis, daughter of Mr. and Mrs. Laurence Davis, of Salem, W. Va., were united in marriage at the home of the bride's sister near Salem, Aug. 6, 1955. The bride's pastor, Rev. Rex Burdick, read the ceremony. The couple reside at Hightstown, N. J.

Births

Cook. — A son, John Allen, to Mr. and Mrs. Edward Cook, Jr., of Elmer, N. J., on October 1, 1955.

Stonestreet. — A daughter, Marilyn Gayle, to Mr. and Mrs. Denzil Stonestreet (Elaine Lawton) of Charleston, W. Va., on Sept. 8, 1955.

Maxson.—A son, Jeffrey Niel, to Richard and Marion (Burdick) Maxson of Butler, Pa., on September 19, 1955.

Obituaries

Lydick. — Edna Davis, daughter of Franklin and Amanda Bond Davis, was born in 1887, and passed from this life at her home in New Castle, Pa., in June, 1955. She had been a member of the Seventh Day Baptist Church at Salem, W. Va.

C. R. B.

Shannon. — Mrs. Margaret B., a newcomer to Seventh Day Baptists, became a member of the Salem, W. Va., Church in Jan., 1955, having transferred from the Wilkes-Barre, Pa., Church. She had made her recent home at the Masonic Homes in Elizabethtown, Pa., where she died Sept. 7, 1955.

Funeral services were conducted from the memorial chapel there by the chaplain, Rev. Harlan C. Durfee. Burial was in the Masonic Homes Cemetery at Elizabethtown. C. R. B.

Randolph. — Olelia Davis, daughter of Ethelburt and Susan Davis Davis, was born at Greenbrier, W. Va., Jan. 2, 1876, and died near the home of her son at Shinnston, W. Va., Sept. 15, 1955.

At a very young age, she professed her faith in Christ and united with the Seventh Day Baptist Church at Greenbrier, later transferring her membership to the Salem Church where she served faithfully as long as her health permitted.

On Dec. 25, 1896, she was united in marriage to Thomas A. Randolph who preceded her in death. To this union were born three children, all of whom survive her: Carl, of Shinnston, W. Va., Maudella (Mrs. Fay Barnett), of Detroit; and Virginia (Mrs. Frank Walsh), of Philadelphia. Several grandchildren and great-grandchildren also survive her.

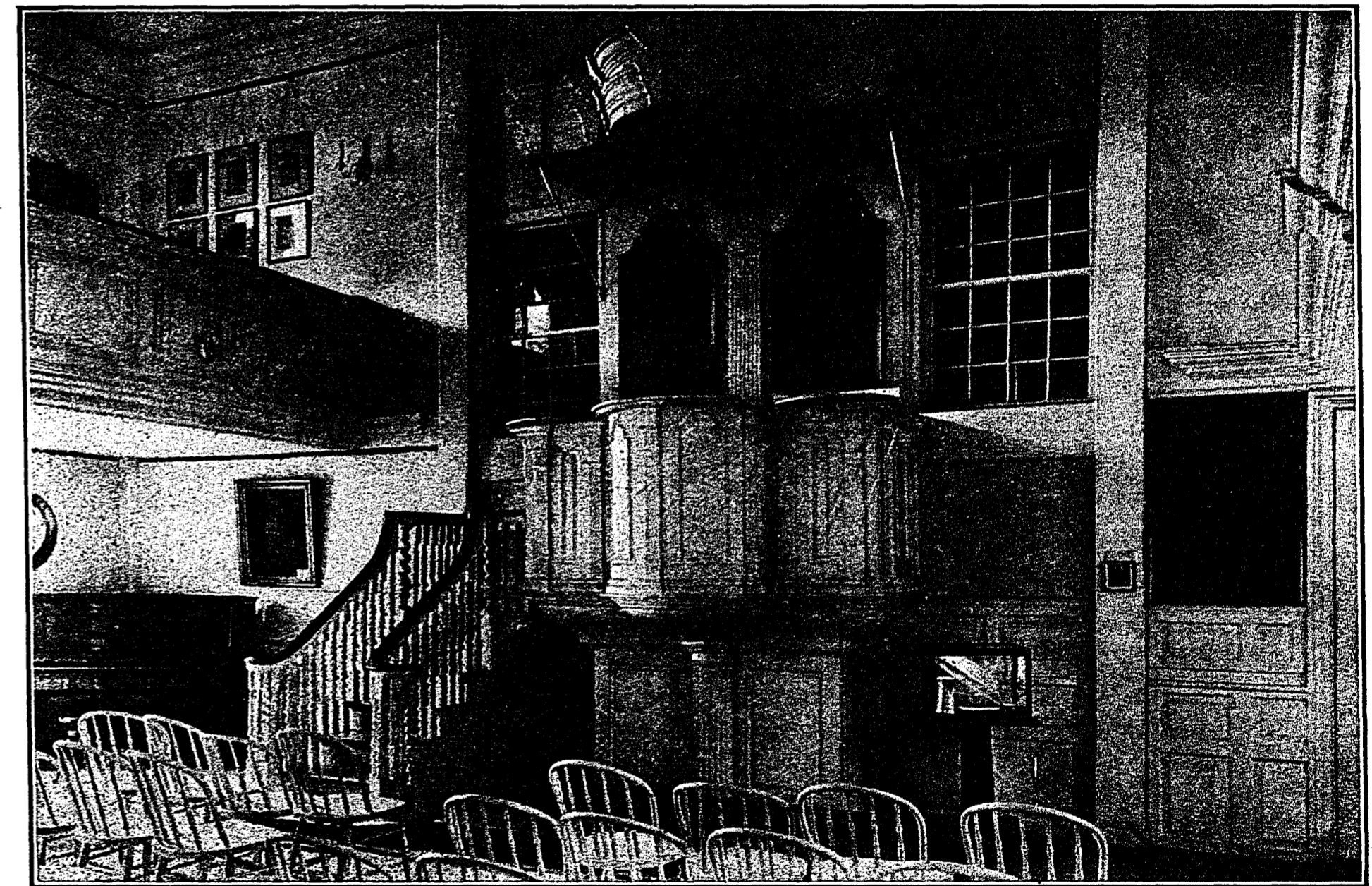
Funeral services were conducted from the Salem Seventh Day Baptist Church by her pastor, Rev. C. Rex Burdick, and interment was in the Odd Fellows Cemetery at Salem.

C. R. B.

1956 SABBATHKEEPERS' CALENDARS

9 1/4 inches wide x 14 3/4 inches high — finer than ever — now ready for delivery. Beautiful nature scene in colors — Sabbaths in royal purple. Printed early this year to permit more extensive use as holiday gifts, and to facilitate delivery to distant lands. 25¢ each — quantity discounts.

THE BIBLE SABBATH ASSOCIATION,
Pomona Park, Florida.



Interior of Old Newport Church
showing high pulpit and Tables of the Law.

This oldest Seventh Day Baptist Church in America was organized January 3, 1672. The building erected in 1729 was one of two in the city undamaged by British soldiers in the Revolutionary War. It is said that the reason this one escaped was because of the Tables of the Law hanging above the pulpit. Is there that much respect for the Law of God today?