

The Sabbath Recorder

"They Also Serve"



Pictured above are two young Seventh Day Baptist ministers who have received special training and are serving as hospital chaplains in New York City and vicinity. Both, we understand, are highly respected in their positions. On the left, Rev. Carl R. Maxson; on the right, Rev. E. Wendell Stephan.

Marriages

Button - Bailey.—At The Gothic, Alfred, N. Y., Sunday afternoon, June 12, 1955, Daniel D. Button, Alfred Station, N. Y., son of Paul and Katherine Lewis Button, and Mary Anne Bailey, Alfred, N. Y., daughter of Lawrence and Christine Clarke Bailey, were united in marriage, the bride's pastor, Rev. Hurley S. Warren, officiating.

Green - Kagarise. — James Paul Green, Jr., son of Mr. and Mrs. Paul Green, Milton, Wis., and Denise Maxine Kagarise, daughter of Mr. and Mrs. Sherman Kagarise, Salemville, Pa., were married on June 7, 1955, in the Milton Seventh Day Baptist Church. Pastor Elmo Fitz Randolph was the officiating minister, assisted by Pastor Kenneth Smith.

Oursler - Campbell.—On May 7, M. Newton Oursler and Harriett Evelyn Campbell of Cazenovia, N. Y., were united in marriage by Rev. Edgar Wheeler at the Seventh Day Baptist parsonage at DeRuyter, N. Y. The new home will be at their farm near Cazenovia, N. Y.

Births

Whitford. — A daughter, Janice Lynn, to Mr. and Mrs. Charles Whitford of Milton Junction, Wis., on May 24, 1955.

Fitz Randolph. — A daughter, Robin Kay, to Mr. and Mrs. Ivan Fitz Randolph of Milton Junction, Wis., on May 26, 1955.

Johnson. — A son, Ronald Ervy, to Mr. and Mrs. Robert Johnson of Milton, Wis., on June 6, 1955.

Sunby. — A daughter, Carol Lou, to Mr. and Mrs. Louis Sunby of Milton Junction, Wis., on June 11, 1955.

Obituaries

Burdick.—Maybelle Rose, daughter of Fremont and Villa Teft Collins, was born June 13, 1883, in the Town of Ward, N. Y., and died at Jones Memorial Hospital, Wellsville, April 19, 1955. She lived in Alfred most of her life.

She was married May 6, 1903, to Merton C. Burdick, who died in 1941. To this union were born four children: Burdette, Alfred, N. Y.; Ruth (Mrs. Clair Corey), Denham, Mass.; Nathan, Alfred Station, N. Y.; and Doris (Mrs. Charles Gaynor), Almond, N. Y. She united with the First Seventh Day Baptist Church of Alfred in 1906.

Besides her children, survivors include seventeen grandchildren and two great-grandchildren, and brothers and sisters as follows: Raymond, Wellsville, N. Y.; Maude Ruth Kyes, Seattle, Wash.; and Eleanor Clement, Lorenzo, Hilda Rachel, Merle, and Elaine Van Dolson, all of California.

Farewell services were held at the First Alfred Church Friday, April 22, with her pastor, Rev. Hurley S. Warren, officiating. Burial was in Alfred Rural Cemetery. H. S. W.

Burdick.—Lillian Smith, the daughter of Mr. and Mrs. George T. Stillman, was born June 11, 1884, in De Ruyter, N. Y., and died June 3, 1955, in Syracuse, N. Y.

She was a lifelong member of the Seventh Day Baptist Church, and was a member at De Ruyter at the time of her death.

On June 9, 1905, she was married to Raymond Burdick, and for ten years they lived in Plainfield, N. J., where he was an employee of the Recorder Press. Later they moved to Syracuse where Mr. Burdick died in 1945. She leaves a niece and six nephews.

Funeral services were held from the Smith Funeral Home, De Ruyter, with Rev. Victor Skaggs of Verona officiating, assisted by Rev. Edgar Wheeler. Interment was in Hillcrest Cemetery. E. F. W.

Harsh.—Harry, was born at Ligonier, Ind., May 30, 1886, and died June 20, 1955, at Battle Creek, Mich.

Mr. Harsh was a carpenter by trade until his retirement four years ago. He was married to Jennie Smith of Battle Creek, April 22, 1911, who died Dec. 26, 1945. On August 7, 1948, he married Mrs. Minnie Putnam. He was baptized by Rev. Alton Wheeler in the Seventh Day Baptist Church about six years ago.

Survivors besides his wife are his sister, Mrs. Verne Sypher; a niece, Mrs. Dorothy Bach, and a nephew, James McCarthy, all of Battle Creek; several great-nieces and nephews, and 3 stepchildren.

Funeral services were conducted on June 23, by Rev. Leland E. Davis. Interment was in the Bedford Cemetery. L. E. D.

Titsworth.—Helen A., daughter of Rev. Wardner C. and Belle Glaspey Titsworth, was born at Alfred, N. Y., April 6, 1885, and died at Watkins Memorial Hospital, Lawrence, Kan., April 21, 1955.

She joined the First Seventh Day Baptist Church of Alfred March 8, 1895, and rejoined by letter from the Chicago Church February 6, 1932.

Miss Titsworth's professional life was devoted largely to library work. At the time of her death she was head of the Cataloguing Department, University of Kansas Library, where she had served for thirty years.

Survivors include her sister-in-law, Mrs. Paul E. Titsworth of Alfred, three nieces, several cousins, and many friends.

Farewell services were held at the Rumsey Funeral Home, Lawrence, Kan., Sabbath afternoon, April 23, with Dr. Edwin F. Pierce in charge, and graveside services were conducted Tuesday afternoon, April 26, by her pastor, Rev. Hurley S. Warren, at Alfred Rural Cemetery, Alfred, N. Y., where burial was made.

H. S. W.

The Sabbath Recorder

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GENERAL CONFERENCE

Mount Sequoyah
Fayetteville, Arkansas
August 15 - 20, 1955

OPENING DOORS

It sometimes requires the presence of a baby in the house to remind us adults of the forgotten glories of such common experiences as opening doors. What the baby looked at with mild interest yesterday becomes today's challenge and tomorrow's accomplishment. Why can't we keep that spirit when we grow older? Adults have to become as little children to enter the kingdom of heaven; but why do we allow ourselves to accept the idea of slow spiritual growth as being normal? There is no parallel with infants of the first year.

It is amusing, distracting, and instructive to watch our little 27½-inch-tall grandchild of ten months in her present absorbing interest in doors. It matters little whether they are cupboard doors, bathroom doors, closet doors, screen doors, or oaken doors — all present a challenge and a new view of a daily expanding world. There is one expression on her face as she toddles up to a massive, towering door and begins to work on it, and another, later. There is earnestness in the attack, satisfaction as the door yields to the tiny hands, and wonder and glee at the prospect of exploring the things on the other side.

Our yellow cat can stretch himself to reach as high as the baby. He also can open some of the same doors, but his face lacks expression; his eyes do not light up; he has reached his highest level of understanding. For him there is no gloriously unfolding future; he is only a cat.

Have we in our church life and in our denominational outlook reached our highest level? Are we content to lie on the rug dreaming about the past and satisfying the recurring desires of the present? Why can't we remember that the church has a high percentage of children who have not yet reached physical maturity and, perhaps, a goodly number of adults who are babes in Christ, who cannot accept the concept that all closed doors must remain closed?

There are doors surrounding us, doors that we can work on now, gateways that may yield to us tomorrow. We may be lilliputian in our present state but by

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exploiting every present opportunity we will grow to the stature that God intended for His people. In our evangelistic work, in our missionary work, it is not so much a matter of smallness that determines our effectiveness as the spirit that animates us. Do we have the spirit of the sleepy cat on the rug or of the little child standing beneath the doorknob?

Cable from Continent to Continent

On the first day of summer a gigantic project was started by four companies representing three nations — a 40-million-dollar project to link North America and Britain with the world's first transoceanic telephone cable.

The laying of this 36-conversation circuit cable will require two summers to complete. It has to be done in the summer because only then is the Atlantic calm enough for cable-laying ships to operate.

Christians might well pray that when completed the international conversations will be as calm as the summer ocean. And while we are praying let us pray for some sort of cable to reach beyond the North Sea and for the calmness to jointly lay that cable. Direct telephone conversations to points within the "Iron Curtain" might be a help. We have trouble enough with misunderstood words between nations and individuals. The greater problem is the persistent feeling that basic principles of action and faith are more divergent than any oceans that may separate us. Between East and West, between Communism and Christianity there is such a great gulf that all the human attempts at cable laying seem doomed to failure. We believe that God wants us to understand and love the people of all nations but to hate the evil that enslaves the people of any one of them.

From the news item that tells of this trans-Atlantic telephone cable we pick up another sentence that may have missionary significance: "At 40-mile intervals across the Atlantic, 52 repeaters, each with a power to amplify the voice tones a million times, will be placed." To most of us who have done no more, perhaps, than to read encyclopedia articles on telegraph and tele-

phone repeaters, this sentence leads us into a great wonderland.

Think of having your voice tones amplified a million times every 40 miles along a wire. We understand that our voices get tired very quickly in the waters of a great ocean. In order to reach the people of other lands they must be systematically and regularly strengthened by these mysterious devices.

What are the spiritual, mysterious devices that strengthen the voice of the Christian as he attempts to speak across the great gulf between himself and the non-Christian of his own or far-off lands? Perhaps we can say, first of all, that such communication is dependent on the electric impulse of divine authority — an impulse that comes from the Word of God, made real by the contact of a heart-tingling experience with Christ. But the repeater which keeps the voice strong to its destination may be likened to the mystery of intercessory prayer. Thanksgiving, praise, and petition are voices strong enough to reach God; intercession draws on the power of God to extend the voice to men.

Let us then continue to use our centuries-old trans-Atlantic cable of prayer, praying daily for our missionaries and their people, interceding also for people where no missionary is laboring, in nations where no human cables reach.

Peron of Argentina

Those who allow international affairs to break through into their consciousness (and we trust that is most of us) have been wondering recently about the significance of Peron's struggle with the Catholic Church, the abortive revolt, and the subsequent developments. We have read much but we are not ready to predict the final outcome.

There is a tendency to think that if he succeeds in separating church and state it will be a step forward since we are happy to have such a separation in this country. There is, however, a great difference. We live in a Republic; Peron is a ruthless, self-seeking dictator. Religious liberty is not to be found under a dictator

or under the Catholic Church unrestrained in its political ambitions.

The struggle is a struggle for power. It would appear that the church is better prepared to outlive Peron than he is to perpetuate his power. An editorial in the *Westerly Sun* ends with these realistic words: "Peron is only one of the doomed despots. He is smaller than he thinks."

Let us continue to pray for the poor people of Argentina who seem to be responding to the Gospel when they get a chance to hear it. Some analysts maintain that in this 90 per cent Catholic country only 10 per cent are practicing Catholics. Any political change which would make it possible to bring vital Christianity more easily to these people would be welcome news.

Difference of Opinion

The relation between Christianity and Communism is quite differently expressed by the Quadrennial Conference of the Free Methodist Church and the Dean of Canterbury. From a June 26 AP dispatch it is not difficult to see why Dr. Hewlett Johnson is called the "Red" Dean of Canterbury. He is reported to have said from the pulpit of his cathedral, mother church of the Anglican faith, that he believed a synthesis of Christianity and Communism would "bring blessings to the entire human race." That is quite a different thing from advocating peaceful coexistence of nations of differing ideologies.

On the other hand, the Free Methodist denomination, which traces its ancestry back to the Anglican faith, made an official statement on June 24 expressing belief that no supporter of Marxian Communism can be a Christian. Support was pledged to all public officials and governmental and educational agencies endeavoring to purge their departments of all persons who support the principles of Communism.

It is not enough to refrain from the sinful use of time; time has value, and for the proper use of its every hour God holds His stewards to strict account. — H. W. Ellis.

Secretary's Column

Conference is just about one month away. Latest information available indicates that our Conference budget is less than half raised. That information does not include the June giving which presumably is now in process of distribution, and the amount of which we should know very soon. It will have to be very generous indeed to overcome the deficit shown so far.

While in attendance at Conference we are inclined to profess a considerable faith that we will raise the funds necessary to carry forward the work which we have decided must be done. What happens to that faith when we return home? Why can't we proceed with the same enthusiasm to contribute to the budget as we used in approving it?

Seventh Day Baptists have always demonstrated a willingness to contribute generously when a need is shown — even though the need may not be a very important one. What greater need must we be shown than the need to redeem our own promises? Is it more important, for instance, for our Nyasaland work to have a piece of ground on which to operate or to have people to carry on the work? The answer should be obvious, yet there was no difficulty in raising the funds to purchase the property while continuous urging seems to be necessary to raise the funds to pay our workers there and elsewhere in our denominational work.

With one month to go before Conference, let us exert every effort to bring our giving up to date by the time Conference convenes. If we display the same eagerness to redeem the promises we made at last year's Conference that we have displayed for something new and outside the regular budget, we can go to Conference with the assurance that our workers will be paid and that the other expenses incumbent in our carrying forward the denomination's business will be taken care of.

Probably there will be persons who usually go to Conference who do not plan to attend this year because it is "too far away." What will you do with the money you save by not going?

Conference Workshop on Church Finance and Stewardship

The workshop plan for part of the morning sessions of the General Conference is so new to some that the printing of the daily schedule of one of those workshops should be helpful in promoting interest in all of them. Please notice how the information and discussion are presented on two of the four days.

TUESDAY

Discussion — denominational financial structure; sources

WEDNESDAY

Denominational financial structure — needs and uses. How a budget is built.

THURSDAY

Local church financing — planning local budget

FRIDAY

Individual responsibility — canvass, pledge, tithe

WEDNESDAY

Determination of denominational needs

1. How Missionary Board builds its budget
2. How Tract Board builds its budget
3. How Board of Christian Education builds its budget
4. Other agency budgets
5. Consolidation by Commission for presentation to Conference

THURSDAY

Local Church Financing

- I. Determining Desired Objectives
 - A. Pastoral Ministry — (1) Salary; (2) Allowances — travel, utilities, etc.; (3) Retirement; (4) Supply; (5) Parsonage maintenance and repairs
 - B. Church Home — (1) Major alterations and repairs; (2) Custodian; (3) Normal maintenance — painting, pointing, minor repairs; (4) Utilities; (5) Insurance
 - C. Worship and Service — (1) Music — (a) care of organ, (b) organist-chorister salary, (c) purchase of new music; (2) Care of Communion; (3) Clerical assistance — mimeographing bulletins, etc.; (4) Association and Council memberships
 - D. Christian Education — (1) Share expense Sabbath school; (2) Church

Planned Parenthood

The clergyman and the physician are equally important in helping young couples prepare themselves for happy marriage, according to "The Family at Home," a recorded fifteen-minute radio show currently being released by National Broadcasting Company local stations throughout the country.

The show is based on a two-day symposium on family life at the recent annual meeting of the Planned Parenthood Federation of America, in which fourteen leading physicians, clergymen, psychiatrists, and sociologists agreed on many basic needs for meaningful marriage.

Among the practical suggestions for a happy marriage, Dr. D. Stanley Houser, obstetrician and gynecologist of Indiana, told radio listeners it is important to "join some religious organization of mutual choosing. I urge that each couple learn to know other young people in the organization and become active participants."

Dr. Houser, who teaches a class of "freshly married" young people every Sunday, tries to de-emphasize the element of material possessions which preoccupy so many newlyweds these days. "There are other things more important than trying to keep up with the Joneses," he said, "I try to get across to them directly and indirectly that the most important heritage they can leave their children is their own happy marriage."

Youth program; (3) Vacation Bible School; (4) "Released-time" public school program

E. Outreach — (1) Local benevolence; (2) Denominational Budget — "Will Endeavor"

II. Surveying Resources

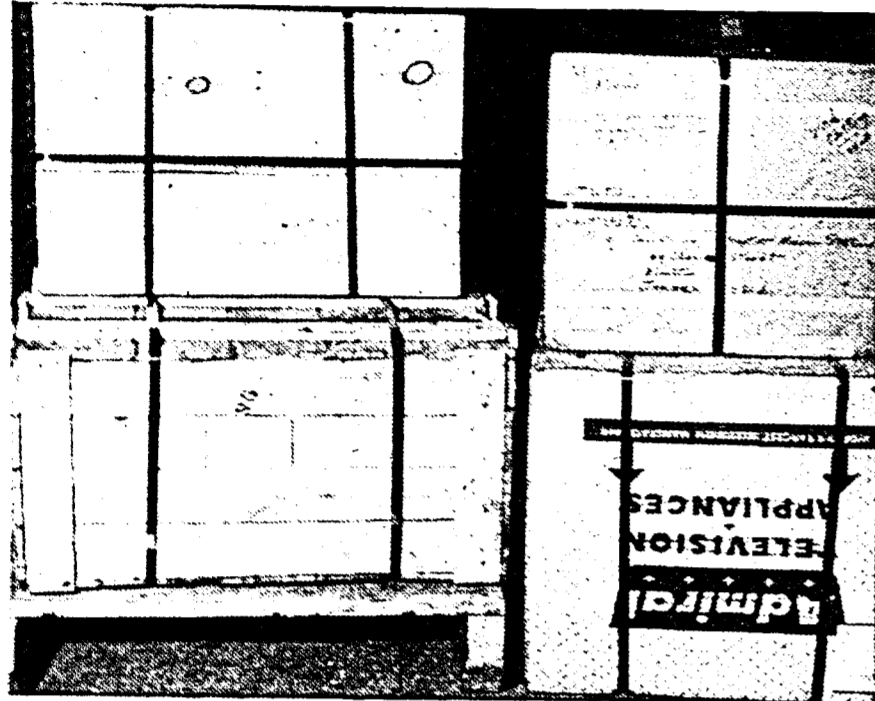
- A. What should members be able to raise? (1) Resident; (2) Nonresident
- B. Are there other community resources? (If church is only one in community, support is frequently available from nonmembers.)

III. Reconciling I and II

Review each division of I in light of information derived from II.

JAMAICA RECEIVES GIFTS

Mrs. Wardner FitzRandolph in a personal letter of June 14 received at Plainfield gratefully acknowledges the receipt of the boxes pictured below.



These boxes packed in the basement of the Seventh Day Baptist Building did not contain a TV set as might be inferred from the printing on one of them. The two cartons on the right contained used clothing sent in by many women's societies. For the most part, it was clothing and shoes not considered suitable for the needs in Nyasaland. Mrs. FitzRandolph writes in part as follows:

"This morning Wardner went to the Chinese 'shop' where we buy our groceries and purchased some cardboard cartons. Then we sorted and labeled: children's clothing, shoes for children, women's shoes, men's clothing, women's clothing, etc. We still have about half of the large box to go through, but we have made a start. We can use all the things. They are very good, and will be appreciated."

The missionary indicated that certain students and leaders would no longer have to remain away from church on account of not having suitable clothes or shoes. (Jamaicans have such a respect for church that they will not attend shoeless or without proper clothing, although during the week they are not ashamed of rags.)

The upper wooden box (141 lbs.) contained sets of used schoolbooks sent by a member of the Plainfield Church after

consultation with Dr. and Mrs. O. B. Bond. The lower wooden box contained 200 sets of Junior Sabbath School quarterlies, a total of over 3,000 booklets, weighing 425 lbs. These were sent at the expense of the American Sabbath Tract Society. The quantity is considered sufficient to supply all of the country churches for several years to come. However, it was not possible to furnish helps for children younger or older than the junior age.

A New Leg and a New Life

From a missionary in Korea comes this human interest story: "Rhee Chung Gil is a refugee living with his family in a tiny shack. As soon as his artificial leg was made at Amputee Center, Taejon, he returned to help support his family by opening a stall on the side of the street, to sell miscellanies. On Sundays he walked the four miles from his home to the Vocational Training Center to attend services. With a smile he explained that that was where he had learned to believe in the Lord and where he belonged. Mr. Rhee has been introduced to a church near his home and attends it with his family. He declared he could never adequately express his gratitude to the church. He had been a useless, discouraged man but had now regained his self-respect. Because of the leg and hope received at Vocational Training Center, he has taken his place in society and is supporting his family." — W. W. Reid.

Tract-a-Month Club

In renewing her membership one woman writes: "Enclosed is my dollar for the Tract-a-Month Club. I feel that I have failed to do as much as I should with the tracts. I recently talked with a woman who admitted that the seventh day is the Sabbath. It seems to be easier for people to admit it than to change their way of life to keep it.

"We send missionaries to other lands but how much is each one of us doing where we live, I wonder, to let others know of the Sabbath and how much it means to us."

THE FAMILY OF CHRIST

Charles W. Koller, Th.D., D.D.
President, of Northern Baptist
Theological Seminary

Condensation of an evangelistic sermon
delivered at the Seventh Day Baptist
General Conference at Milton,
Wis., August 17, 1954.

The privilege of participating in this program is something to which I have looked forward with genuine pleasure. Through the years we have had very pleasant contacts with this group through young men of your fellowship who have studied at Northern Baptist Seminary, among whom I recall Keller, Lawton, Lippincott, and Williams, and there are others whom you will remember. However, while they are with us we can not distinguish them from the others. They all look alike, these Baptists. We have a dozen Baptist conventions, at least, represented in our student body at any time, to say nothing of a dozen other denominations, and we are one happy fellowship at Northern. We shall be very happy to welcome others of your young people if they are like these fine young men whom we have had at our school heretofore. There is room for many more like that at Northern.

I have chosen for our emphasis for this evening the first three verses of First John 3: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Here we have an intermingling of amazement, of humility, and of exhortation. In the preceding chapter the Apostle John solemnly has been warning against the frailties and blunders to which the saints of God are subject, and now he is saying, "How marvelous, how unsearchable is the grace and goodness of God; that we with all our spiritual deficiencies and imperfections, our shortcomings and

inconsistencies, should be so privileged and honored of God as to be called the sons of God. How wonderful, how wonderful!" In this upward look, this apostolic exclamation has much in common with a hymn that we love to sing upon every observance of the Lord's Supper, "Blest be the tie that binds our hearts in Christian love."

Now this tie that binds us together in holy brotherhood with one another and with Christ, and the tie that binds us in holy sonship to the Heavenly Father, are one and the same tie. The experience through which we become the sons of God, and the experience through which we become brothers to one another, is one and the same experience. The Lord Jesus calls it the new birth. When we are born again, born from above, born of the spirit, born into the family of Christ, born into the household of God, we have not only become the sons of God but by the same token we have become also brothers to one another.

It follows then, that the brotherhood of man, insofar as it is ever to be achieved in this world, must be achieved by way of the fatherhood of God. In a sense, all men are brothers. Spiritually, and in the prevailing New Testament sense, not all the sons of men are the sons of God by any means. "As many as received him," that is, the Lord Jesus Christ, "to them gave he power to become the sons of God." As the family of Christ we are a very highly favored family, indeed our stand before God is reflected in many precious passages of Scripture, but I believe there is no one passage which says more, or says it more beautifully in so few words, than this passage which I have marked for our special attention, 1 John 3: 1-3.

Our Family Name

There are indicated here three values which become the inheritance of the sons of God. The first of these is our family name. What is our family name? — The sons of God. Surely the Lord Jesus in the days of His flesh never performed a greater miracle than when He welded together in one happy, holy brotherhood, those individuals so diverse who made up that early disciple band.

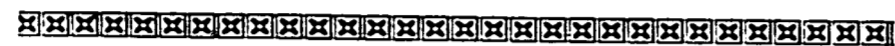
There they were representing the opposite extremes. Of all the creatures that walked or crawled in the earth there was none so deeply despised, so bitterly hated by the Jews, in general, as the publican. The publican apparently was usually a Jew, not too scrupulous, set over them to exhort from them taxes which they never felt that it was proper for them to pay to that pagan overlordship of the Roman Empire. Among those who hated the publican there was none who hated with such violence and venom as the Zealot. The Zealot was that super patriot among the Jews, fanatical, agitating day and night for the violent overthrow of the Roman overlordship. And if he had one desire above all others, it was that it might be his personal privilege to thrust a dagger into the heart of every publican. And yet what do we have in that earliest disciple band? Matthew the Publican and Simon the Zealot, and the Lord Jesus saying, as it were, to the whole group, "All ye are brethren and one is your Master, even Christ; and one is your Father which is in heaven." How did they come to be brothers one to another? Through that expedience of the new birth by which they came to be the sons of God.

To a company of unbelieving Jews the Lord Jesus once said, in effect, "Ye are not of God. If God were your Father you would love me; but ye are of your father the devil." And that same distinction between the children of God on the one hand and the children of the devil on the other runs through the New Testament, cropping out again in this very chapter from which our Scripture lesson is taken. Even the half brothers of Jesus when they were yet in their unbelief, were ruled out as brothers of the Lord Jesus. Jesus said, "Who is my mother? and who are my brethren?" Then reaching forth His hand to the disciples He said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." There is a happy sequel to that story. Before the canon was closed in this inspired Book, there appeared two epistles from the pens of two of those formerly unbelieving brothers



MEMORY TEXT

When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. Jonah 2: 7.



of Jesus — the Book of James and the Book of Jude.

The unpedigreed outcast, if born again, is hailed by the Lord Jesus as a brother beloved, one of the sons of God, whereas the unbelieving Pharisee, with all of his moral excellencies and with the blue blood of the aristocracy in his veins, is denounced in his unbelief as a child of the devil.

But not only are we the sons of God, as being of the family of Christ, but we have another name in the New Testament. We read that the sons of God, the believers, the disciples, were called Christians first in Antioch. Antioch as you know is in Syria, and the term Christian is a typical Syrian name compounded of two parts — Christ the head of the family, plus the characteristic ending "ian" which means literally "of the family of." It has the same significance as the prefix "Mac" which is either Irish or Scotch (and scholars can't agree). We are told it means "of the family of" or "of the clan of." MacCurry means literally "of the family of or the clan of Curry," MacDonald, "of the family or clan of Donald." So it is that Syrian names generally end in "ian." It happens that every Syrian I ever knew had a name ending "ian" which has always the same significance in Syrian. The term Christian, which is our family name, came to be infinitely more meaningful and precious to me when I discovered that it means that I am of the family of Christ.

Our Family Life

So then, first, we inherit the family name, it is our possession, our inheritance. A further value which comes to us, a further possession as the sons and daughters of God is our family life. What is it like? "Every man that hath this hope in him purifieth himself even as he

(Continued on page 30)

THE LIVING WORD



Dr. Luther A. Weigle

One of a series of articles by this noted man.

"Do not know" or "cannot tell"

The King James Version of the New Testament translates the Greek verb *oida* by the English verb "know" 280 times. But there is a little group of exceptions to this general practice. Nine times it translates *oida*, accompanied with a negative, by "cannot tell."

Three of these passages are Matthew 21: 27 = Mark 11: 33 = Luke 20: 7, the answer of the Pharisees to Jesus' question concerning the baptism of John. Three are in the Gospel of John: 3: 8, addressed to Nicodemus; 8: 14, addressed to the Pharisees; 16: 18, the puzzled comment of the disciples, "We cannot tell what he saith." Three are in 2 Corinthians 12: 2-3, Paul's statement concerning his visions and revelations.

These nine cases of "cannot tell" come from the translation by William Tyndale, and appear also in Coverdale, Thomas Matthew, the Great Bible, the Geneva Bible, and the Bishops' Bible. They are examples of Tyndale's lively and occasionally wayward style. He uses the expression elsewhere — three times in the account of the man born blind (John 9: 21, 25), who answers: "Whether he be a sinner or no, I cannot tell; one thing I am sure of, that I was blind, and now I see." Tyndale's version of Mary Magdalene's excited word to Peter and John is (John 20: 2): "They have taken away the Lord out of the tomb, and we cannot tell where they have laid him." In 1 John 2: 11 Tyndale had "cannot tell whither he goeth."

Thus out of fourteen cases where Tyndale and the other sixteenth-century translators from the Greek used "cannot tell" for "do not know," the King James translators kept nine, and rejected five.

Modern translators, beginning with the English Revised Version of 1881, have

rejected "cannot tell" in all these cases (except that J. B. Phillips uses "I couldn't tell" in John 9: 25). The reason is not so much that the expression is wrong, as that it is inaccurate and ambiguous. "Do not know" is a clear and accurate translation.

Editor's Note: Those who are reading this series with a view to a better understanding of the King James Version need not feel any great uncertainty about the expression, "cannot tell." All one needs to remember is that whenever that expression is used in the New Testament it is in the sense of not being able to tell **because of not knowing**. Probably the context in most cases would give that impression anyway. It is interesting to note in the parallel passages of Matthew 21: 27; Mark 11: 33; Luke 20: 7, where the priests and elders say they "cannot (know) tell" whether the baptism of John is from heaven or of men that Jesus very carefully avoids using the same word *oida* when saying, "Neither tell I you by what authority I do these things." He used the ordinary word for "say," *lego*.

The above information is readily available from **Young's Analytical Concordance**, a valuable tool for anyone interested in serious Bible study. In a few minutes' time with this book you can check every occurrence of the word "tell." Fifteen slightly different Greek words appear as "tell" in the King James Version for a total of about 145 times. The negative "cannot tell" is never used except in the 9 references to which Dr. Weigle has referred.

REV. HAROLD E. SNIDE

By the Editor

Friends from far and near mourn the passing and cherish the memory of Elder Harold E. Snide, of 7225 Flower Ave., Takoma Park, Md., who was called to rest at the Washington Sanitarium June 22, 1955.

Your editor has probably known him longer than anyone else in the denomination. His acquaintance goes back some 30 years when Mr. Snide was serving the Seventh Day Adventist denomination as minister and teacher. When the time came that he could no longer serve that organization with a clear conscience, it was to us, we believe, that he first wrote seeking a Christian fellowship to replace that which he had reluctantly left behind.

Mr. Snide was the rare type of man who could sever his connection with a group and still retain the respect of those who knew him. He sought no advancement

when he became a Seventh Day Baptist. However, he saw a need for a church in Washington to gather together the people of our faith and other unattached Sabbath-keepers. In October, 1944, he became the leader of such a group which was organized a year later and is now known as the Washington Seventh Day Baptist Church. He continued as its pastor until 1947 while at the same time maintaining himself as before by working at the Library of Congress in the department of Legislative Reference.

In 1947 he gave up the leadership of the church and relinquished his credentials as a minister of our people. He told us at the time that he intended to take the Sabbath Recorder as long as he lived. From time to time, though no longer connected with us, he has contributed material for our paper and has remained one of us in spirit if not in membership. The present pastor of the church states it well when she writes, "He has been a highly esteemed friend of all who knew him and an occasional attendant at the church."

A master of several modern tongues, a scholar in the original languages of the Scriptures, he was constantly adding to his library and was doing extensive research on Biblical subjects in those languages. When we last talked with him at some length on April 13 at his office, he told us of the work he was doing on another book which would be of considerable significance. His untimely death has cut short that work, which probably cannot be taken up by another.

He was a man with whom religious study was a consuming passion. Little of it came to public recognition, at least during his lifetime. His secular work also was of a quiet nature. His business was to answer the questions which constituents wrote to their Congressmen. He was also a ghost writer, preparing addresses for some of the members of Congress to deliver. His was something of the spirit of John the Baptist, unswerving in his adherence to right as he saw it, and at the same time willing that others should increase while he decreased.

Evangelist Loyal F. Hurley and Quartet in Boulder

Rev. Erlo E. Sutton,
in behalf of the Evangelistic Committee

Rev. Loyal F. Hurley of the Alfred School of Theology, Doyle Zwiebel, a student in the School of Theology, Justin Camenga, Paul Green, Jr., and Edwin Green, students from Milton College, spent June 10-23 with the Boulder, Colo., Church, conducting evangelistic meetings, or perhaps it would be better to say, in a revival in the church. While only three who were not Christians expressed a public desire to accept Christ as Saviour, the church seems to have been visibly revived, many misunderstandings eliminated, and the bonds of Christian love and fellowship strengthened.

The music of the quartet, strengthened by a full local choir in every service, was inspiring and heart-warming. The choir and congregational singing was directed by Daryl White, music director of the church, who showed great ability in such services. The sermons by Dr. Hurley were masterful and soul-searching, centering in Jesus Christ, the divine Son of God, as the only Saviour from sin. Not only did he preach forgiveness of individual sins through Christ, but that through Him hearts may be cleansed of all sin, and all bitterness and strife done away.

Rev. Erlo E. Sutton, who is serving the church as interim pastor, had general charge of all the services, and conducted a Vacation Religious Day School during the weekdays while the services were in progress. Doyle Zwiebel conducted the junior class, and the other members of the quartet aided in various ways.

We feel the work of the evangelistic team in Boulder was very worth while, and that such Christ-filled, heart-searching sermons in all our churches, with the cooperation of the church membership, would result in a great revival in the denomination.

SABBATH SCHOOL LESSON for July 23, 1955

The Southern Kingdom Overthrown
Lesson Scripture: 2 Kings 24: 20b — 25:12.

Are we going up?

Where and What?

Where Shall We Look for Growth?

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

There are popular Protestant denominations that have literally raised a spire in every hamlet. Unfortunately, this cannot be our aim, for the world has gone so far away from the true Sabbath that even if we had a dozen Billy Grahams and the key to Ft. Knox, we could probably not achieve that many churches. Lacking the gold and the Grahams, we must at once forsake any notion of ever having a vast number of churches.

As we consider our goal, let us go to the opposite extreme and think whether what we want chiefly is to enlarge our existing churches? We instantly realize this is not enough. In some areas, like New York City and Chicago, we can visualize a lot of growth for an existing church, and where that seems possible we should strive for accomplishment. It might be quite constructive, though, to admit that in other regions a "saturation point" has been achieved. Such places deserve support and encouragement but it is probably safe to say we should not look there for anything remarkable in the way of growth. Long-time Seventh Day Baptist communities like Milton, Salem, or North Loup, possibly come in this category.

We might now jump to conclusions and make up a simple rule of thumb: steer clear of the places where everyone has heard of the Seventh Day Baptist Church.

Then add another rule of thumb: steer toward the people who need us.

Think of these rules, and consider if they are valid.

What Do We Mean by Growth?

Once we understand that our church has a clear mandate for expansion, we must stop a moment and determine whether we do confuse "growth" and "bigness." Our denomination has a lamentable tendency to apologize for being little. Many of our expressions of concern over the fact we do not grow suggest

that we have a deep-rooted conviction that our smallness shows that we are no good. We seem to be somewhat confused by the traditional American habit of thinking that a thing lacks value unless it is large.

When we look in the Bible we find another attitude.

Of God's chosen nation we read, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people" (Deuteronomy 7: 7). After the dispersion, we read, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4: 6b); and again, "For who hath despised the day of small things?" (Zechariah 4: 10).

Christ said, "Go ye, and teach all nations," but there is no indication that "all nations" will be converted to Him. Instead, we read, "... for many be called, but few chosen" (Matthew 20: 16b). "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7: 14). "The harvest truly is great but the labourers are few" (Luke 10: 2a).

Paul wrote that, as in the days of Elijah, "Even so then at this present time also there is a remnant according to the election of Grace" (Romans 11: 5).

If bigness alone were to be the aim for our church, the best thing we could possibly do would be to give up and join the Roman Catholics, for they do have bigness.

Instead, we really might find it a matter of possible pride to be a little group lacking popular appeal; and we must never, never fall into the trap of wanting mere bigness; and we should never, not ever, apologize for the size of our denomination.

We do not want numbers alone. We want truly religious people who must have our church to achieve their greatest spiritual benefit. Only when we are convinced that we can really fill a need should we go on and think constructively of growth.

The fact is that there are people like this who need us, and we can help many people who would be earnest Christians if they had us to aid them.

PERSONAL GLIMPSES

Salem Herald of June 30 reports that Mr. and Mrs. David Warren will soon establish their home in Little Rock, Ark., where both will be employed in a hospital. David, son of Rev. Hurley S. Warren, former editor of the Sabbath Recorder, was discharged from the Army at Little Rock, July 8.

Mrs. Abbie Van Horn, former interim editor of this paper, who lives with her daughter in the Plainfield area most of the time, is spending part of the summer with her son Elston in Westerly, R. I. She serves on three committees of the Tract Board, one of which is the Budget Committee, rather than the Investment Committee, as we reported last week.

The School of Theology reports that Eugene Fatato has enrolled to begin work in September. We understand that he will complete his college requirements along with his seminary courses.

O. A. Davis of Phoenix, Ariz., who has served as assistant pastor one summer at Riverside, Calif., and two summers at Los Angeles, has been studying (and teaching) at a Bible Institute in his home town for several years. Our latest information is that he will spend three weeks at Moody Bible Institute this summer studying "Gospel Chalk Art" and "Expository Preaching."

Doctor and Mrs. O. B. Bond, due to arrive in New York by plane from Jamaica about July 21, will make one of their first public appearances at the Missionary Board meeting at Westerly, R. I., Sunday, July 24.

The editor of the Sabbath Recorder, as chaplain of the 311th Inf. Regiment, will spend two weeks in summer training at Camp Drum, N. Y., beginning July 23. He expects to occupy the pulpit at Verona, N. Y. (Mrs. Maltby's home church), on that date and to worship in his home church at Adams Center, N. Y., on July 30. (Camp Drum is less than 20 miles distant.)

SPIRIT AND LETTER

Thelma Tarbox
Saunderstown, R. I.

Among the reasons for keeping Sunday, listed recently by a local first-day Baptist church is this: "Jesus emphasized the spirit of the law rather than the letter. He summed up the Ten Commandments without mentioning the Sabbath. The observance of and legalism in the history of Christendom has always led to division rather than unity."

Dr. Daniel Poling upholds Sunday because of Paul's message in 2 Corinthians (if Saturday were kept by the majority, however, he would be glad to do so to give Christian unity to the world). The passage referred to is 2 Corinthians 3: 5, 6: "Our sufficiency is of God: Who also hath made us able ministers of the new testament: not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

It seems to me that Sunday laws, Saturday laws, or any others can be observed according to letter rather than spirit. For example, a garage owner may keep Sunday so stringently that he will refuse to give gas on that day to a neighbor for an emergency trip to the hospital. Yet this same garage owner may be guilty of "shady" deals during the week.

When I was little, a neighbor's baby was still-born. My uncle helped the father dig a grave on Saturday. I complained to my grandmother that Uncle Reg shouldn't work on Sabbath day. Grandma explained that when people need help, we should give it to them, even if it is Sabbath day. She understood the spirit of the Sabbath, but I was concerned with the letter.

Surely, "spirit and letter" apply to the attitude towards a law and the manner of observing it, rather than the visible framework or wording of the law.

Jesus enlarged upon the meaning of the commandments teaching that it is as murderous to hate as it is to kill. In some instances He seemed to change Moses' interpretation of a law — what constitutes adultery, for example. But is it not still wrong to lie, steal, murder,

break the Sabbath — to disobey any of the Ten Commandments?

If such is granted to be true, who has the right to change the wording of the Fourth Commandment to: "Remember Sunday . . . the first day of the week is the Sabbath!" "Letter" and "spirit" have nothing to do with wording.

Why should Jesus have to specify the Sabbath as the correct day when His people were already Sabbathkeepers? It must be admitted that Christ did not forbid idol worship, yet Protestants abhor the use of images. Why? Long before the Hebrews had been cured of Sabbath desecration and idol worship. Since they were not an issue, there was no need to discuss them. (Wouldn't we think a person queer, if he should forbid us to keep slaves?)

Jesus' problem concerning the Sabbath and the commandments was to correct, for all time, improper emphasis upon the "letter" to the neglect of the "spirit."

If Saturday becomes the universal Christian day, it will be because of a voluntary desire to please God rather than the result of church and civil "legalism" as has been the case with Sunday (blue laws, etc.).

ITEMS OF INTEREST

Of the 52,253 decisions for Christ in Billy Graham's 6-week all-Scotland Crusade, 19,835 were made at the three places where the evangelist was personally present. Other team members brought in 3,174 more, but the greatest number of decisions, 29,244, came from the relay meetings where the messages were received by radio and TV. That is something new in evangelistic response. Total attendance at all meetings is recorded as 2,647,365.

The theme of the World Council of Churches at Evanston last summer was a doctrinal theme. The trend of the year is toward a more doctrinal approach to Christian living. The Associated Church Press included that emphasis in its recent Washington meetings. Denominational gatherings are also laying more stress than usual on it. For example, a report of the

Quadrennial Meeting of the Free Methodist Church of North America states, "Rev. W. S. Kendall, superintendent of the Oregon conference, brought the evening message, 'Facing the Challenge of this Century with a Doctrinal Emphasis.'"

The 25th Annual Conference on Medical Missions, was held in Atlantic City, N. J., June 9-13. It brought together 75 missionary doctors and nurses, home on furlough, to make plans for improving and extending their work. As is customary, the conference followed the annual meeting of the American Medical Association, and leaders in public health and in the treatment of diseases found most frequently in the countries where missionaries serve, joined in symposia and work sessions.

The 167th General Assembly of the Presbyterian Church in the U.S.A. voted to approve the ordination of women as ministers. The commissioners acted on a report by the Rev. C. Vin White of Lincoln, Neb., chairman of a special committee appointed two years ago to study the question. The proposal will now be submitted to the 256 presbyteries, a majority of which must approve. Women have for some time been subject to ordination as elders in the Presbyterian U.S.A. Church.

Summer is vacation time for children, but more than six million American youngsters will attend vacation church schools or church camps this year, says the Committee on Children's Work of the National Council of Churches.

The number of both individual schools and camps is expected to exceed last year's totals. In 1954 there were some 96,500 schools and more than 3,500 camps.

Pope Pius VII spoke truly when he stated the motion picture has the power to make the spectator "a prisoner of the world unfolding before his eyes." He went on in his message to urge his 10,000 listeners to "reject whatever is unworthy or evil . . . whatever debases human dignity, the individual, and common good, and especially our youth."

The Family of Christ

(Continued from page 24)

is pure." It is therefore a life of purity, corresponding to the purity of the son of God, the Lord Jesus Himself.

First the apostle lifts us into the radiance of heavenly altitude and tells us that we are the sons of God, and we rejoice in the inspiration of that thought. Then he brings us back down to earth, plants our feet firmly on the ground and says, "Every man that hath this hope in him purifieth himself, even as he is pure." It's something like what the old prophet, Isaiah, says in Isaiah 40: 31, "They that wait upon the Lord shall renew their strength, and shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." The proof that the world wants is not in those glory-hallelujah moments which are a precious experience and a precious memory to every child of God. The world wants to see the visible evidences of that invisible reality concerning which we tell them every time we bear testimony. "By their fruit ye shall know them." Wherever in this world a man or a woman is born into the family of Christ, into the household of God, and the Holy Spirit comes in and begins to keep house, there becomes evidence of the ninefold fruitage of the Spirit. When we see this fruitage we know that it is not the result of any inherent goodness in that man or woman. We know that it is the fruit, not of his goodness, but the fruit of the Holy Spirit. In this fruitage we see a world-wide family resemblance among the sons and daughters of God. And a family resemblance is everywhere accepted as one of the proofs of a family relation. There is a family resemblance by which we know them to be members of the family; and wherever in this world there is a genuine peace in the heart and a new birth we are going to see that same family resemblance — the ninefold fruitage of the Holy Spirit. The Apostle Paul makes something of the same appeal when writing to the Philippians he calls them "a colony of heaven." That is not, of course, the exact wording that we find in our more familiar version but it's in some of the translations. I think the Philippians would

understand that better than others because Philippi was a Roman Colony planted in the midst of a vast non-Roman area. They were proud of being Romans. You are a Colony of Rome, stand up and bear yourselves as Roman citizens, among the lesser breeds in the midst of which you are planted. Now says the Apostle Paul to that little colony of Christians within the Colony of Philippi, "Ye are a colony of heaven." He is appealing to them, therefore, to conduct themselves and bear themselves as those who are colonizing for Christ in an Asian world.

You cannot have that consciousness and at the same time let down and live a cheap, shabby life. When you realize and feel that you are the sons and daughters of God, you stand up accordingly. Life is pure; the purpose is clear; the vitality is strong.

Our Family Hope

What is that hope? It is really a three-fold hope as indicated in this brief passage. The first is, **He shall appear**. It is not as though the Lord Jesus had withdrawn Himself from the affairs of His Kingdom. Indeed He did ascend to the Father, having accomplished His earthly mission. But He said, "I am coming again." The angels told the story that He would come again in like manner as they had seen Him go.

Well, He is here now. We read in the Scriptures that He hath appeared. We read again, He doth appear. We read again, He shall appear. He is not here now in the same sense that He was in the days of His flesh; He is not here in the same sense that He will come again, but He's still here; He is among us now. Who of us would have the courage to start a new week if it were taken out of our hearts now, and from our knowledge, that the Lord Jesus is here. "Lo, I am with you always, even unto the end of the world." How could you live without that promise. Wouldn't all of life simply collapse before you with that promise taken away? In a further sense He is coming back, and that is a part of our family hope.

There is more. When he shall appear **we shall see Him**. Some of them thought

in that generation that the people that had died were going to miss the glory of the return of Christ, and the apostles of Christ wrote much to dispel that error. We shall see Him whatever the circumstances.

And there is a third element in that family hope — **we shall be like Him**. I suppose all of us have some reason to become discouraged with ourselves at times. Sometimes we try so hard and we achieve so poorly and miserably in our Christian aspirations. And when we become thoroughly discouraged with the slowness of our spiritual progress, the meagerness of our spiritual attainment, then let us take heart. This promise is imbedded in the Holy Word of God.

Prayer Thought

It is suggested by the General Secretary of the World Council of Churches, W. A. Visser't Hooft, that all churches on the weekend of July 16, 17, make special intercession for the four heads of governments who will be holding their first meeting at Geneva on July 18.

NEWS FROM THE CHURCHES

BERLIN, N. Y. — We were happy to have Rev. and Mrs. Everett Harris with us on June 17 and 18 and have a firsthand report on the work in Jamaica and British Guiana.

The next day, several attended the ground-breaking ceremony for the new Schenectady Church. They hope to have the church well along, or completed, by fall. On Sunday, June 26, three masons who gave their services, assisted by men from the Schenectady and Berlin Churches, started laying the walls.

The men of our church have replaced the old wiring and made some improvements in the system. The ladies have volunteered to clean the church, teams of two or three working together to clean a section at a time.

Our Ladies' Aid Society held a very successful food and handicraft sale in April and is planning another one later in the summer.

Our pastor is conducting a study of the Life of Jesus on Friday nights during June and July. He is being assisted in the church service by Harold Pearson (brother of the missionary, David) who is spending some time with his uncle and aunt, Mr. and Mrs. Joe Bullock. Harold, like David, is musical, and assists with his trombone.

We have a group of musical young people who have formed a small orchestra. This group — Eunice Maxson, Ruth Ellis, Letha Harbert, Hillar Ilves, Harold Pearson, Howard and Robert Ellis — is going into the town on Sabbath afternoons to play and give evangelistic talks.

Ruby Maxson, the pastor's wife, has oversight of a Christian Endeavor group that meets every other Sabbath afternoon.

So although our church is small, we are endeavoring to carry on the work of Christ's Kingdom. — Correspondent.

SCHENECTADY, N. Y. — We hope the report of the activities of our group will be as interesting to the readers of the Recorder as the activities have been to us for the last few months. Since our last report three lots have been donated to us for our new church by a Roman Catholic contractor and builder who is interested in including a few churches among his many private homes. Our first service was held there on June 19 at 10 a.m. with ground-breaking ceremonies. Secretary E. T. Harris read the letter which the Eastern Association sent accepting us into its membership. We are very happy to know that we are a part of that group.

Pastor Maxson gave a sermon about building on the Rock, Jesus Christ. Hymns were sung and prayer offered. This meeting was attended by more than 35 people and group pictures were taken by a photographer. Clarence Rogers, president of General Conference, who was passing through Schenectady that day, stopped and worshiped with us.

On June 23 the footing for the walls was poured, and on June 26 work on the basement was begun at 5:30 a.m. We owe many thanks to the eight Berlin folks who came very early to help. More than half of the basement walls are in at the time of this writing (June 26).

We appreciate the well-wishes of our Christian brethren in the denomination

The Sabbath Recorder

and we know that the many prayers which have been requested have been answered. "Except the Lord build the house, they labour in vain that build it" (Psalm 127: 1). — Church clerk.

NORTONVILLE, KAN. — The Sabbath school recently presented a rose to every member 80 years of age or older. Ten roses were given including the one presented to our oldest member, Mrs. Hannah Maris, who is 93 and attends services regularly.

Rosebuds have appeared on the pulpit this year for a son born to Dr. and Mrs. Robert Wheeler; a daughter, to Mr. and Mrs. Robert Pickens; a son, to Mr. and Mrs. Roland Stephan, of England; a daughter, to Mr. and Mrs. Carl Miller; and a son, to Mr. and Mrs. Al Smith.

Mr. and Mrs. Ed Johnson have organized a fellowship in Kansas City. They have 16 in regular attendance and meet on Friday nights. At present the group meets at the Johnson home.

Two from the church were graduated this spring from high school and one from eighth grade. They are: Billy August, from Effingham High; Robert Wells, salutatorian at Nortonville High; and Georgia Mitchell from the Nortonville grade school.

A pulpit lamp has been given to the church in memory of Cecil Stephan.

Bible school closed June 17, after a two-week session. There were 41 enrolled. Thirty-five pupils and their teachers presented the Sabbath morning service June 18. Twenty-five pupils had a perfect attendance. A Bible was given to Judy Wells, as she had attended Bible school for 10 consecutive years. — Correspondent.

Births

Barber. — A son, Kevin Curtis, to Pastor and Mrs. Darrell Barber of Schenectady, N. Y., on May 15, 1955.

Miller.—A daughter, Donna Kay, to Airman and Mrs. Carlton Miller of Biloxi, Miss., on May 23, 1955. Mrs. Miller is the former Beth Crandall of Nortonville, Kan.

Smith.—A son, Craig Alan, to Mr. and Mrs. Albert N. Smith of Topeka, Kan., on May 20, 1955.

Wheeler.—A son, Edward Merideth, to Dr. and Mrs. E. Robert Wheeler of Wichita, Kan., on May 9, 1955.

Obituaries

Loofboro. — Mary A. Mattison, was born Aug. 5, 1867, near West Hallock, Ill., and died at Milton Junction, Wis., June 21, 1955.

She was united in marriage in 1894 with Ralph E. Loofboro at North Loup, Neb. They moved to the town of Sampson in the New Auburn, Wis., community in 1902. After the death of her husband in 1936 she remained in New Auburn until 1950 when she moved with her daughter, Clara, to Milton Junction, Wis.

Mrs. Loofboro was baptized in North Loup at the age of 16 and joined the Seventh Day Baptist Church there. She brought her membership to the New Auburn Church when they moved to that community. She is survived by her daughters: Alice (Mrs. Philip Ling); Susan (Mrs. Ivar Pederson); Esther (Mrs. William Claussen), all of the town of Sampson; and Clara (Mrs. Wesley Loofboro) of Milton Junction; by her sons: Ralph, Eli, and a stepson, Leo, all of Sampson; and by 30 grandchildren and 50 great-grandchildren.

Funeral services were held June 23, 1955, at the New Auburn Church with the pastor, Rev. David Clarke, officiating, assisted by a former pastor, Rev. C. Burchard Loofbourrow.

Van Meter. — Jesse L., was born Jan. 10, 1867, in Adamsville, Wis., and died June 12, 1955, in Santa Barbara, Calif., after a long illness.

He married Lulu Grace Davis in Riverside, Calif., May 25, 1905, where the family lived until 1922 when they moved to Santa Barbara. Mr. Van Meter is survived by his wife and four children, Margaret, Violet, Betty, and Harley, all of Santa Barbara. There are also 3 grandchildren. Private funeral services were conducted by Rev. Robert Sikking, pastor of the local Unity Church. — Information supplied by Mrs. Edna Furrow.

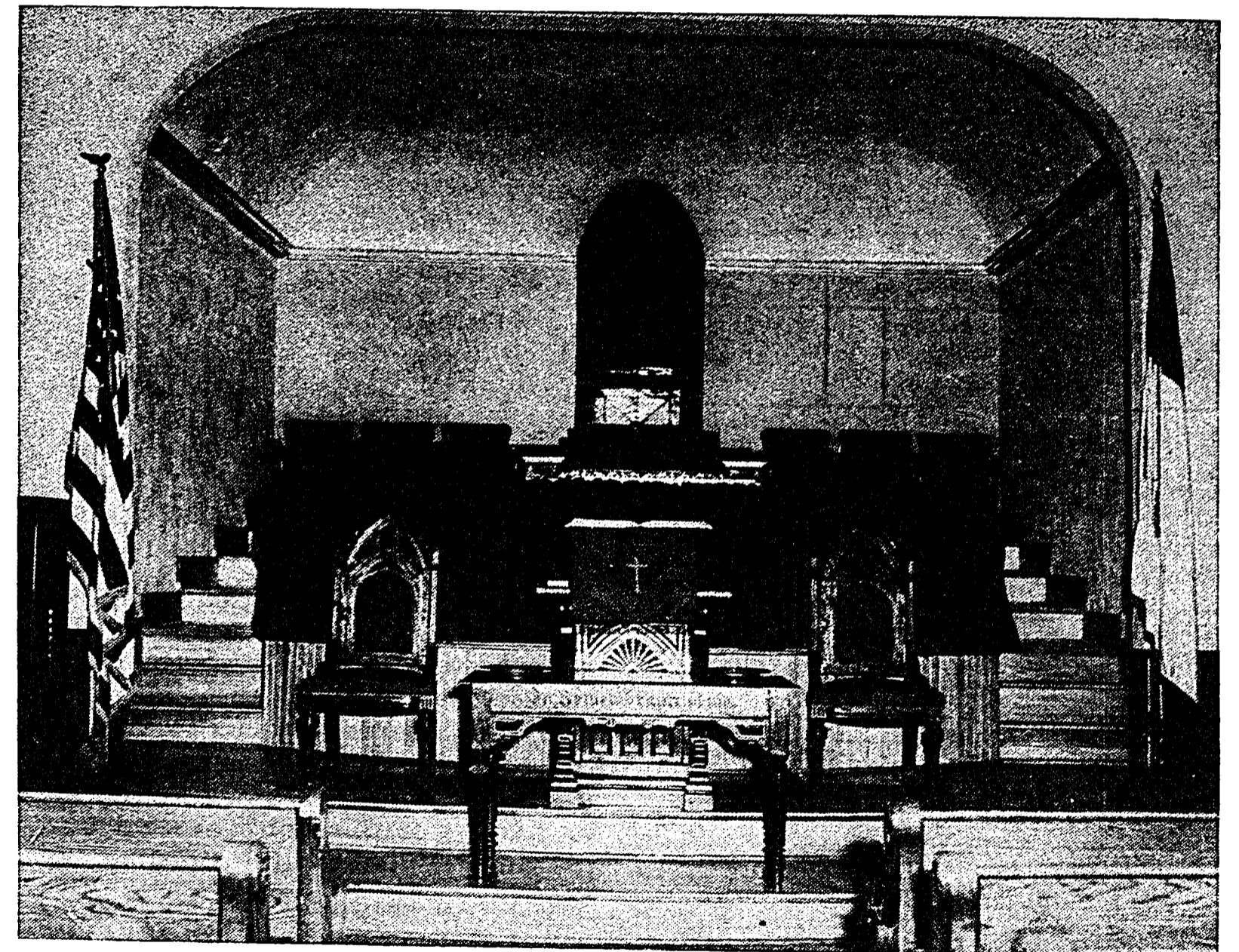
Stephan.—Cecil Alfred, son of Allie and Bernice Woolworth Stephan, was born July 18, 1910, at Kiowa, Kan., and died in Denver, Colo., on May 24, 1955.

Mr. Stephan spent his boyhood at Nortonville, was baptized by Rev. Herbert L. Cottrell, and became a member of the Nortonville Seventh Day Baptist Church, Nov. 4, 1922. He was a graduate of Milton College, and served as an officer in the U. S. Army during World War II.

On Feb. 10, 1943, he married Rosa Mae Ranney, at Muskogee, Okla. For the past three years, they have lived at Danville, Calif.

Surviving are his wife, his parents, a sister, Mrs. Hubert Bond of Brunswick, Mo., one niece and one nephew. Funeral services were conducted at the Nortonville Seventh Day Baptist Church by Rev. Duane L. Davis, and burial was in the Nortonville Cemetery. D. L. D.

Christ did not give to men a personal Gospel and a social Gospel. He gave them a Gospel, "which is the power of God unto salvation." — Jesse M. Bader.



Verona Sanctuary

An extensive Sabbath school addition on the Verona, N. Y., Church made possible the beautiful, recessed choir and organ loft pictured above. A brief description of it and of the June 10 rededication service is found in the July 4 issue of the Recorder, page 15.