

The Sabbath Recorder

man Seventh Day Baptists. During this same period a history of "Seventh Day Baptists in West Virginia" was privately printed as an expansion of the paper on the Southeastern Association running to over 500 pages. "Seventh Day Baptists in Europe and America" was described in *The Sabbath Recorder* as "the reference book of Seventh Day Baptist history for the next hundred years," and by 1924 copies had been sent to 135 libraries including some forty countries. If its editor had done nothing more he would have left us deeply indebted to him!

(To be continued)

NEWS FROM THE CHURCHES

BROOKFIELD, N. Y. — The school kindergarten has been using our parish house in Brookfield for the past year but has now moved into the new school addition. We are glad we could offer it for their use during the time of construction. It was necessary to make a few changes and add water and toilet facilities for their use, but now we have them also for our convenience.

The water supply at the parsonage had been insufficient. The new well which was drilled last fall has proved very satisfactory and the pastor and family appreciated being not without water during the extremely dry summer. Water from the well supplies the new school bus garage, which was also used last year for classrooms.

Starting off with a dedication last June, the Lord's Acre program has been going on among our members. The "gathering-in" service will be held on Sabbath, November 26. A Thanksgiving service is being planned for November 19 with the Leonardsville congregation invited to worship with us. Special music will be presented by our girls' choirs (from both churches) who have been singing since last spring. Their simple but effective songs add much to the services as they sing each week in their white choir robes.

We entertained the fall meeting of the Central New York Association in October. On Sabbath evening, following the meetings, the four pastors and their families, which number 26, enjoyed supper and fellowship together.

Marriages

Zwiebel - Bee. — Doyle Keith Zwiebel of Jackson Center, Ohio, son of Mrs. Altha Zwiebel and the late George M. Zwiebel, and Marie Isabelle Bee of Reform, Ala., daughter of Mr. and Mrs. Kay Bee, were united in marriage on Sabbath morning of General Conference at Fayetteville, Ark., Aug. 20, 1955, by the brother of the groom, Rev. Rex E. Zwiebel.

Births

Braswell.—A son, Frank Merritt, to Dr. and Mrs. Harold M. (Miriam Seager) Braswell, Jr., of Chicago, Ill., on October 31, 1955.

Austin.—A daughter, Cheri Lori, to Major William R. and Lorna Austin, formerly of Dodge Center, Minn., now at Ft. Hood, Tex., on Nov. 6, 1955.

Obituaries

Randolph.—Donovan F., son of Charles A. F. and Althea Davis Randolph, was born Sept. 16, 1897, and died Oct. 28, 1955.

Those who survive are his mother; his wife, Mrs. Marcella Whitaker Randolph; two sons: Donovan F., Jr., of Pleasant Hills, Pa., and Charles W. F., of West Mifflin, Pa.; two grandchildren; and one sister, Miss Cretah Randolph, of Salem, W. Va. Mr. Randolph was a graduate of Salem College and a member of the Phi Gamma Delta Fraternity. He was a real estate broker by profession.

Farewell services were conducted at the Lost Creek Seventh Day Baptist Church by Rev. Rex E. Zwiebel. Interment was in the Brick Church Cemetery. R. E. Z.

Relief in Haiti and West Germany

The World Relief Commission of the National Association of Evangelicals is maintaining an active program of relief and evangelization in many parts of the world. The most recent appeal came from Haiti as a result of hurricane damage. It is reported that more than 4,000 were in peril of starvation and tuberculosis and other diseases due to malnutrition.

The World Relief Commission met the emergency by immediately shipping \$1,000 worth of food and several bales of clothing to be followed by later shipments as available. Another great area of need is West Germany where food and clothing are being distributed with Gospel material to refugees from behind the Iron Curtain. In both cases, as in all other NAE relief work, the food and clothing are distributed by evangelicals with Gospel material in the language of the recipient.

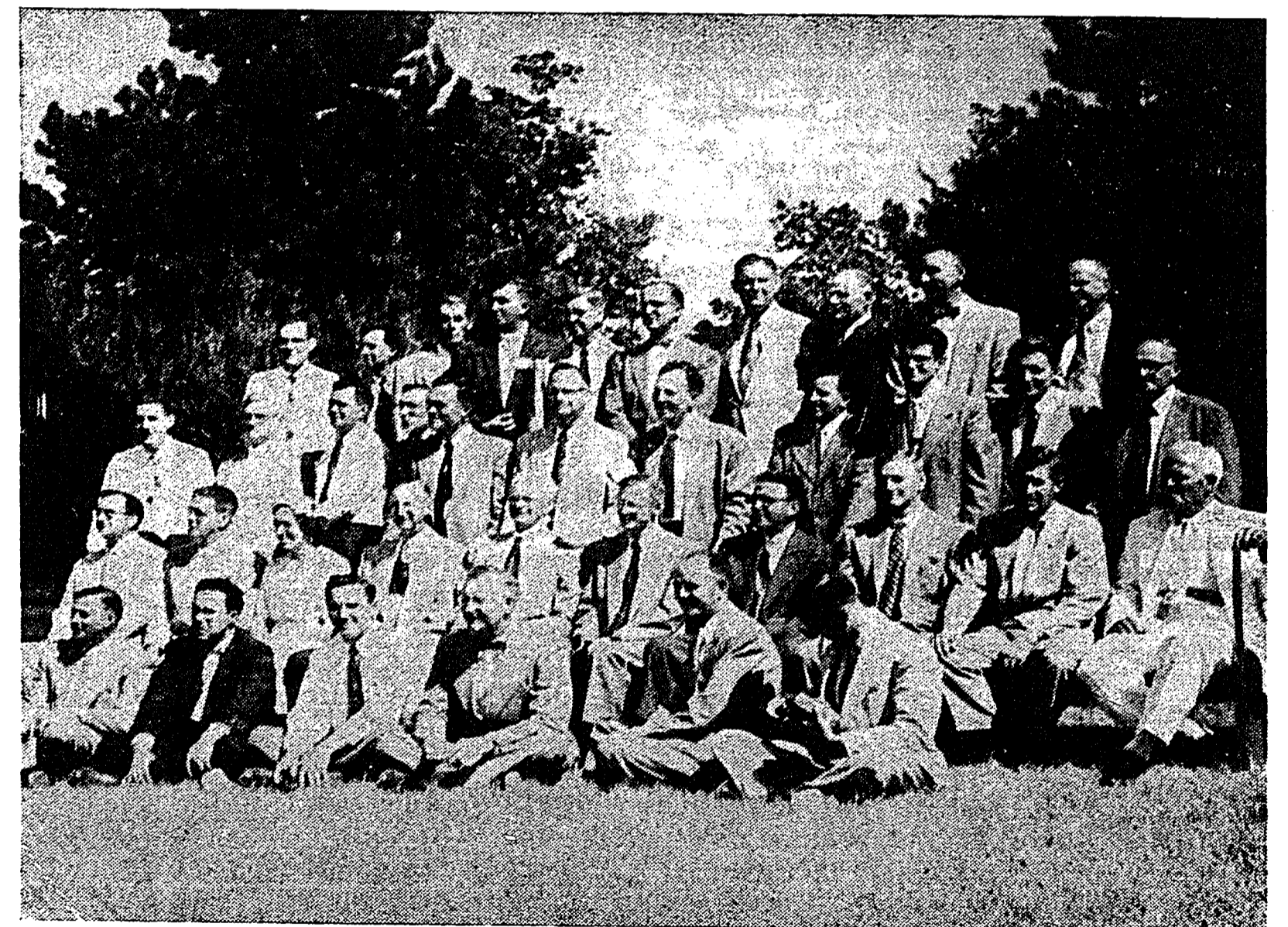


Photo by Rev. Neal D. Mills.

Seventh Day Baptist Ministers Attending General Conference
at Fayetteville, Arkansas, August 15-20, 1955

The Sabbath Recorder

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Member of the Associated Church Press

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With folded hands and oars that trail,
We wait and watch for a favoring gale
To fill the folds of an idle sail,
Some other day.

— Treasury of Gospel Gems.

REFRESHING BIBLE STUDY

The busy life of an editor or the routine duties of business or even of the pastoral office have a strong tendency to crowd out the periods of detailed study of the Scriptures, especially of subjects other than those connected with prayer meeting, Sabbath school, or sermon preparation. The study of Biblical prophecy relating to the Lord's return or to the evangelization of the Jews has not been a major point of emphasis in our denomination but these are interdenominational subjects on which we should be as well posted as others.

It was a privilege for your editor to take a day off on November 10 and sit at the feet of some of America's most outstanding instructors on the subject of Bible prophecy. The occasion was the 8-day International Congress on Prophecy held at the well-known Calvary Baptist Church on 57th Street in New York City. The ministers, authors, editors, college and seminary professors were gathered from the far corners of the United States, with one or two from England. Dr. Wilbur M. Smith from Pasadena, Calif., and one or two others had major teaching messages nearly every day. Others were on the program only once.

Thursday was a typical day with 9 hour-long services scheduled successively from 9 a.m. to 9:30 p.m. It was not convenient for your editor to hear the last message by Dr. J. Palmer Muntz on "The Mystery of Iniquity — Its Present Phase," or all of the first message of the day, "The Blessed Hope and Holiness of Life," delivered by Dr. Claude A. Ries, chairman of the Division of Theology at Houghton College. Others heard during the day were Dr. Louis T. Talbot, Chancellor, Bible Institute of Los Angeles; Dr. Wilbur M. Smith (Presbyterian), Professor of English Bible at Fuller Theological Seminary, who spoke on "The Conflict of the Ages"; Dr. S. Maxwell Coder, Dean of Moody Bible Institute; Dr. George J. Carlson, pastor of a Baptist Church in Chicago, who spoke on "The Kingship of Christ"; Dr. John F. Walvoord, president of Dallas Theological Seminary; and Dr. Albert J. Lindsey, pastor of the First Presbyterian Church of Tacoma, Wash.

NOVEMBER 28, 1955

At 6 o'clock a 45-minute motion picture relating to Jewish evangelism was shown. The meetings were interspersed with lively hymn singing and several special numbers by a converted Jewess with a lovely voice. The interest seemed to remain keen throughout the day and evening with the church well filled after the first hour.

We were reminded of the keen interest of God's people back in the days of Ezra and Nehemiah. They had not had much opportunity to hear the Word of God expounded when they had been exiles in a foreign land. During the days of reconstruction at Jerusalem there still was not much time for systematic study of the promises of God for Israel. When the opportunity did come, they were willing to stand from morning until midday and beyond listening to the reading and explanation of the book of the law of God. Strangely, they did not grow tired; and we did not grow weary of hearing such eminent men expounding some of the less understood passages of the Bible.

No one denomination has a corner on Bible prophecy or Bible truth in general. That was evident in the many denominations represented at this prophecy congress. To the best of our knowledge, few if any of the congregation were members of what might be called fringe sects. All were earnest truth seekers in well-established churches. They were seeking the prophetic answers to the world's problems and were anxious to know all that could be known of the end of this church age and the beginning of the things that follow the return of our Lord.

At a luncheon meeting of the local Christian Businessmen's Committee at Plainfield held recently, the visiting speaker told of a railroad man who had personally distributed over a quarter of a million Gospel tracts over a period of a few years on his days off. Effective tract distribution is a challenging ministry. Anyone who is thoroughly convinced that everyone needs salvation can enjoy this ministry.

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GIFTS OF MISSIONARIES

Folks sometimes forget that missionaries are our greatest examples in giving. By that we do not mean the most apparent gifts of time and energy, the foregoing of the comforts and conveniences of life in the homeland. What we refer to is gifts of money, clothing, and other necessities of life while on the foreign field. We who are at home have a tendency to pat ourselves on the back quite energetically when we have neatly packed our castoff clothing into the missionary barrel or have made some little extra gift of money for spreading the Gospel. But who can match the unselfish generosity of those whom we have sent across the sea in our place?

Here are a couple of illustrations that have been to us exceedingly gripping. We would not betray editorial confidence by giving the names. One of our missionaries saw a native pastor's son with his feet coming out of the shreds of shoes he was wearing. The missionary had two pairs of shoes, one of which had been half-soled and the other badly needing half soles. His compassion caused him to give away the better pair. He was then forced to buy himself some new shoes so that he could have the others repaired.

Another missionary had seen what a joy it was to have the Sabbath Recorder coming to the mission station by air mail. Enclosed with the letter was a gift of \$10 for postage on one of the Recorder subscriptions going to a more distant mission. Word has since been received of the appreciation of this gift.

One of our stateside Sabbath schools hearing of this sacrificial gift has recently matched it with a check for an equal amount. We wonder whether an issue of the Sabbath Recorder can be worth that much postage but our own overseas experience helps us to realize the value of letters from home regardless of the postage costs. The spirit of such gifts as those mentioned above has a tremendous appeal to us. If missionaries can give like that out of their meager salaries how much more should we give out of our relative abundance!

REPORT ON NIGERIA INVESTIGATION

Dr. Wayne R. Rood

Editor's Note: With the author's permission we here give extracts only of Dr. Rood's more or less official report on his visit to Nigeria, W. Africa, during July, 1955. We have previously (September 19 issue) quoted from his verbal report to General Conference which was at that time without suggestions for action. The present concise and relatively short mimeographed report is being mailed by the author to denominational leaders and others desiring it. What we are printing below does not give the full picture. For fuller details see your pastor or write to Dr. Rood at 1798 Scenic Ave., Berkeley 9, Calif.

The investigation of the Nigeria situation was one of the most difficult tasks I have ever undertaken. The physical strain involved was insignificant compared to the anguish of soul called forth by the responsibility to see rightly, report correctly, and interpret clearly.

I. Background

The possibility of the existence of a group of people calling themselves Seventh Day Baptists in the Ahoada area of Eastern Nigeria first came to the attention of Seventh Day Baptists in the United States through the correspondence of Oyibo N. Imegi of Ahoada in 1952. His letters represented several groups of independent Christians, numbering about two hundred people, holding beliefs shared by Seventh Day Baptists in England and America and desiring affiliation with the American body. As the correspondence increased it became clear that Mr. Imegi was asking for material gifts as much as for spiritual fellowship. . . .

In recent years the religious situation has been further complicated by (1) the spread of Mohammedanism into the western and southern provinces from the north; (2) a post-war romanticism, closely associated with the immanence of national political independence, tending to glorify traditional customs and indigenous African religion; (3) and a stepped-up independence of thought and custom intensifying a natural West African tendency to sectarianism.

In the light of all these difficulties a natural reaction would be simply to brush aside the pleas of Mr. Imegi as situational

and probably not worthy of serious attention.

However, three elements in the situation seemed to encourage more careful investigation.

1. Money was actually being sent to Mr. Imegi for the construction of a maternity home by F. A. Tonge, an independent Seventh Day Baptist of New Zealand.

2. Letters seemed to represent a naive sincerity that suggested genuineness rather than shrewdness.

3. The Seventh Day Baptist name was being used in what appeared to be an official manner, and in a time when the missionary enterprise has become a closely integrated operation among co-operating denominations, of which we have traditionally been one, some clarification seemed important.

Since merely the sending of an investigator by the Missionary Society might be interpreted in Nigeria as an official act of relationship by the denomination, an individual was sent during the summer of 1955 by private funds and completely without official sanction.

II. Observations in Nigeria

(Several paragraphs omitted.)

There are people meeting on the Sabbath day, apparently regularly, and in approximately the claimed numbers. There is considerable verbal adherence to the principles of American Seventh Day Baptist belief and practice as published in tracts and books. Though an intellectual grasp of the principles may not be implied, at least a sincerity sufficient to read and memorize lengthy passages is indicated. Work is being carried forward — on both church buildings, the maternity home, and the extension of the Gospel — though at a typical African pace and limited African efficiency. The materials sent out by Seventh Day Baptists from England and America are apparently in use, and not being generally sold for profit. The eagerness of the people and their leaders is childlike, impatient, and lacks an understanding of the material limitations of even the United States, but it is genuine and not all for material benefits. Though their understanding of

the Gospel is inadequate, and their practices are in many ways not far removed from the customs of their pagan fathers, it is a genuine beginning.

The need of these people is obvious and desperate. The area surrounding the village of Ogbogu, the field-center of the work, is largely unpenetrated by Christian influence. There are mission stations, hospitals, preaching points, at a distance of fifteen miles in several directions, but the difficulty of transportation isolates these villages from their services. There has never, to my knowledge, been a resident missionary in this immediate area. The economy is agricultural and largely undeveloped. There is at present only one cash crop, palm-oil, and this is not exploited. As a result there is a real money-poverty.

III. Conclusions

1. The frontal attack upon the problem is to move into the area with adequate personnel and proper equipment, and with them set up a full-scale mission station. The primary emphasis of the mission would properly be upon a new way of life for the people, a way of realistic salvation from poverty, sickness, early death, ignorance, the fear of the jungle, and sin. This would demand extremely competent and dedicated people, proper provision for their health, and adequate logistic support in an area cut off for several months at a time by high water. An investment of \$20,000 in five years would work miracles and would involve real sacrifice on the part of the missionaries, compared to other mission standards. There might even be several thousand names on Seventh Day Baptist rolls at the end of that period.

2. If it is impossible to give this sort of all-out assistance, the plight of the people would seem to be so desperate as to suggest that we should cut them off cleanly from any hope of help from us so that they may honestly turn elsewhere in search of that which they deserve as human beings in a Christian world.

3. The action by General Conference in August, 1955, is neither of these alternatives, and represents the only solution to the problem from an administrative

point of view. It provided for a three-year period of testing and study. This, of course, is not satisfactory to the Nigerians. The only course open to us as a denomination is to make these years of probation as effective as possible within the limitations of the Conference action.

[The six positive suggestions offered will be found in the full report. They include encouraging more native leadership, active supervision of progress, providing proper channels of help, and facing the necessity of doing something definite in 1958.]

Martin Luther and John James

Dora Siems
White Cloud, Mich.

Although we admire Luther and are grateful for his work we cannot accept all he stood for. As a Seventh Day Baptist, I am more thrilled by the life of John James and his faithfulness to his convictions. He calmly and without dismay accepted his sentence to be hanged, drawn, and quartered saying, "Blessed be God; whom man condemneth, God justifieth." He then referred his accusers to the words of Jeremiah in Chapter 26, verses 14, 15:

"As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears."

Thanking God for conscious innocence, he prayed for all, even the executioner. What a grand thing it would be if this life and that of other martyrs could be brought before the public eye as Luther's has been.

"The Bible is full of contradictions" but not in the way the critics mean. It contradicts what you think of yourself, about the way of heaven, and about hell, what you think about God, and what you think about the cross of Christ. Read it and see. — Ashaway, R. I., Church bulletin.

PREACHING CRUSADE AT ADAMS CENTER, N. Y.

Rev. Earl Cruzan, Pastor

A team composed of faculty members and student body of Alfred University School of Theology led in a Preaching Crusade at the Adams Center Seventh Day Baptist Church from November 6-12.

Dean Albert N. Rogers led in the worship services each evening. Dr. Loyal F. Hurley, Professor of Biblical Interpretation, preached each evening and on Sabbath morning on the general theme, "Essentials of the Christian Faith." The individual sermon themes were: "The Essential Fact," "Gift," "Objectives," "Qualities," "Demands," "Power," "Outcome," and "Method."



Members of the team were: back row, left to right, David L. Beebe, Professor Melvin G. Nida, and J. Paul Green, Jr.; front row, Dr. Loyal F. Hurley, Dean Albert N. Rogers, and Delmer E. Van Horn.

The team brought special music at each service either as a quartet or as an entire group. Interest in the meetings was very good. The average attendance was 55 with 96 in the Sabbath morning service. Quite a number of the townspeople were in attendance during the meetings.

Each morning the team started the day with a Bible study and a season of prayer under the leadership of Professor Melvin Nida. Then plans were made for the day. Many homes in the community were visited by members of the team. A number of shut-ins were sung to during the day on Friday. On Tuesday there was a dinner at the parsonage followed by a

workshop on the local church program. It was felt that much value was received from this phase of the crusade.

Again on Sabbath day dinner was served at the church for the congregation. In the afternoon Dean Rogers presented information about the School of Theology, and Delmer Van Horn, information about the Board of Christian Education, especially the new Junior Quarterlies.

While an analysis of the value of these meetings cannot be accurately made at this time, yet it can be definitely stated: "It was good for them to have been here." One or two contacts have been opened up which were not known of before.

WESTERLY SUN EDITOR, GEORGE B. UTTER, DEAD

The oldest newspaper in the United States publishing a Sunday edition, *The Westerly Sun*, announced in its Sunday evening paper, November 13, the death of its editor and publisher, George B. Utter. Mr. Utter, commonly called "Ben" in Seventh Day Baptist circles, died at the age of 74 after a few weeks' serious illness in the Westerly hospital. Obituary notice and tributes will appear in the *Sabbath Recorder*.

The coverage given to Mr. Utter's death in his paper is more than the space which would be allotted to other editors less prominent in local and state affairs. The paper carried three articles on the front page continuing to the second page with a total of about sixty column inches, not to mention the editorial written by his son who is now the active editor of the paper. The first article described how he was prominently known for his diversified interests. The second article was entitled "Merit Awards Typify Life and Characteristics of George B. Utter." The third carried the caption, "Ben Utter Left His Mark as Trail Blazer in R. I. Woods." Although the latter was more or less a hobby of Mr. Utter's it is interesting to note how much attention he gave, particularly in his later years, to improving the Appalachian Mountain trails. It is said that he knew every inch of every trail in eastern Connecticut and the

southern part of Rhode Island and that farmers often claimed that Ben Utter knew better than they did the deep woods on their own property.

His church activities as well as his civic interests and accomplishments were prominently mentioned in one of the articles. It speaks of his prominence in the Missionary Society, in the local church, and of having been president at one time of the Seventh Day Baptist General Conference. Much more undoubtedly could have been said along these lines. It could be noted that he was also a member of the American Sabbath Tract Society for many years.

The editorial is very interesting and informative. We quote portions of it: "With the death of George B. Utter yesterday, *The Westerly Sun* has lost its editor and publisher of the past 43 years. Prior to 1912 he had served *The Sun* as a reporter and city editor, and finally upon the death of his father became the editor.

"Father was a third-generation printer, steeped in the responsibility of spreading the news in its true light. He respected all religions and was loyal to his church, community, and family to the very best of his ability.

"Now the time has come for the fourth generation to take up the editorial reins.

"The policies of *The Sun* will not change. *The Sun* will continue to rally to the support of projects worth while to Westerly and Pawcatuck, to Rhode Island and our sister state of Connecticut, and our nation as a whole.

"*The Sun* will continue to rebel against poor government, graft, and corruption, whatever the source.

"These were the beliefs of father. They are as true today as they were in 1905, when he started work at the bottom of the ladder."

To the readers of *The Sun* and to the readers of the *Sabbath Recorder*, it is encouraging to note that the policies of the paper will be continued and that Seventh Day Baptist news and interests will continue to be publicized in this New England newspaper which remains under Seventh Day Baptist management.

Mission-Minded Churches?

Total giving in American churches continues to increase according to the latest figures. Although per capita giving is increasing and missionary giving in 49 reporting religious bodies is larger, the local church program appears to be getting the lion's share. Out of total gifts of over \$1,600,000,000, local congregational expenses accounted for \$1,353,553,358. The total increase for all purposes over 1953 was \$145,000,000. If half of that increase could have gone into missions how many more souls would have been won? The figures released by the National Council of Churches show an increase for foreign missions of about five and three-fourths million. Are our American churches really mission minded?

Typical Protestant Minister Sketched in New Survey

The typical Protestant minister in the U. S. is between the ages of 35 and 44, is married, and has two children. He serves a church of about 400 members, lives in a medium-sized Midwest city, owns a car, and has a rather slim bank account.

He is the best-educated preacher in American history, but he faces a far greater multiplicity of problems than did the ministers of previous generations. His job demands that he be a combination of pastor, administrator, counselor, priest, educator, organizer, and social actionist.

This picture of today's average clergyman is recorded in some 12,000 pages of documentation gathered over the past 18 months by Dr. Samuel W. Blizzard, visiting professor at Union Theological Seminary. Dr. Blizzard was commissioned in 1953 by the Russell Sage Foundation to collaborate with the seminary on "A Study of the Functions of the Parish Minister." The project is believed to be the first major study of the Protestant ministry in the U. S. in more than a decade.

Half of the preachers reported that they get along without any office help and 20 per cent have part-time secretarial assistance. Nine per cent perform their own building maintenance chores with 54 per cent reporting part-time help.

THE LIVING WORD

Luther A. Weigle

One of a series of articles by this noted man.

The preposition "of"

The most versatile and ambiguous of the prepositions in the King James Version of the Bible is "of." It is used where we would now say "by" — Jesus is said to be baptized of John and led of the Spirit into the wilderness to be tempted of the devil. "To be seen of them" is "to be seen by them," and "have glory of men" is "be praised by men" (Matt. 6: 1, 2). "Bidden of any man" is "invited by any one" (Luke 14: 8).

"Which was spoken of the Lord by the prophet" may be understood to mean the prophet's word concerning the Lord; the clause is cleared of ambiguity by the present translation, "what the Lord had spoken by the prophet" (Matt. 2: 14). Similarly, in John 8: 40, "which I have heard of God" means "which I heard from God."

"The zeal of thine house" is "zeal for thy house" (John 2: 17); "zealous of the law" is "zealous for the law" (Acts 21: 20); and "a zeal of God" is "a zeal for God" (Rom. 10: 2). "Of long time" (Acts 8: 11) is "for a long time."

The King James Version sometimes uses "of" where we would now use "with." Examples are "in comparison of you" (Judges 8: 3) and "provided the king of sustenance" (2 Sam. 19: 32). The expression "I am sick of love" (Song of Solomon 2: 5) now implies surfeit and distaste; the better translation of the Hebrew is "I am sick with love."

To "rejoice more of that sheep than of the ninety and nine" (Matt. 18: 13) means to "rejoice over it more than over the ninety-nine." "Power of" means "rule over" in 1 Corinthians 7: 4. "Compassion of" (Heb. 10: 34) is "compassion on." Timothy is urged (1 Tim. 4: 12) not to "be an example of the believers," but to "set the believers an example."

Occasionally "of" is redundant, and may simply be dropped. Examples are: "Asahel would not turn aside from following of him" (2 Sam. 2: 21); and "they thought that he had spoken of taking

ORDINATION OF DEACONS AT MARLBORO CHURCH

The consecration of deacons is always a big event in a local church. When a pastor is ordained in the church he is serving, it stirs the hearts of both pastor and people. Sometimes there is a deeper stirring when deacons are consecrated to their office for they are members of the congregation set apart by the people who know them best. The minister's experiences and training have usually been in some other church and locality; they are not ordinarily part and parcel of the life of the church where the ordination takes place.

Two deacons were ordained at the Marlboro, N. J., Church, Sabbath day, November 12. It was an unusually heart-stirring event in the life of this growing country church. The pastor, Rev. Paul Osborn, and others responsible for planning the service made the most of the situation. It is reported that there were 118 present in the morning and 115 attending the actual consecration service in the afternoon.

Rev. C. Rex Burdick, former pastor, who undoubtedly had much to do with the deepening of the Christian life of the candidates, was called back from Salem, W. Va., to preach the morning sermon. Rev. Robert Lippincott, pastor of the neighboring church at Shiloh, gave the charge to the candidates. Carlton W. Wilson, who had been pastor of one of the candidates in the Philadelphia Fellowship, was chosen to give the charge to the church. The aging Luther S. Davis, senior deacon of the church, welcomed the two new deacons after the consecrating prayer.

of rest in sleep" (John 11: 13). "They left beating of Paul" (Acts 21: 32) means "they stopped beating Paul." The redundant "of" is Shakespearean usage; for example, in *As You Like It* (IV, 3, 10) Silvius, delivering Phoebe's letter, says: "I know not the contents; but, as I guess By the stern brow and waspish action Which she did use as she was writing of, It bears an angry tenor."

Fred Ayars, a young man whose boyhood home was closer to the church than almost any other house, and whose wife also came from one of the most loyal families of the church, was one of the candidates. Now a resident of Philadelphia, some 45 miles away, he attends church regularly. Not mentioned in his statement of experience is his deep interest in missionary work. Our readers may recall that he devoted all his extra earnings for a considerable period of time to building a church in Jamaica, B. W. I.

Harry Ansink, a man in middle life, the other candidate, has won for himself the greatest respect in the Marlboro and Shiloh communities. He and his wife are known for their evangelistic zeal, for the freshness of their Christian testimony, for their love for the Bible, and for their good works.

The statements of these two men were not designed for publication. They were recorded and transcribed by the pastor who furnished them to the editor. It is felt that our readers would be refreshed and stimulated by reading them in their entirety. They follow.

BELIEFS AND EXPERIENCE

Fred Ayars

I would like to give my beliefs concerning God, Jesus Christ, the Holy Spirit, the Holy Bible, and the Sabbath day.

I believe in one God, the Father of all. I believe Him to be the first Person of the Trinity, the mightiest of all influences. I believe Him to be the source of all goodness, the very essence of love, in fact, the God of love. I believe His wisdom is perfect in all realms. His ways as a whole are beyond our understanding, and His love for us is as high as the cross and as deep as the sea. This Mighty One loved me enough to send His very own Son to pay a bill I owed to Him. And this bill was death, spiritually and eternally.

Concerning Jesus: I believe Him to be the only Son of God, the second Person of the Trinity. I believe Him to be the only Saviour and Mediator between God and us. I believe He came exactly as the Scriptures portray.

Concerning the Holy Spirit: I believe the Holy Spirit to be the third Person of the Trinity, our portion of God at our side. I think this Holy Spirit is a mighty influence which enables men to do and comprehend things far beyond their normal abilities. I also believe that the Holy Spirit is our only effective weapon, constantly at our side as a means for coping with Satan. Personally I would consider it spiritual suicide to try to live my life outside this portion of God.

Concerning the Bible: I believe the Holy Bible to be the absolute Word of God, received by the authors of each book. Further, I believe it to be the only flawless recording of God's will for us for every phase of life.

And the Sabbath day: I believe and have proved to myself that the seventh day is the day God has sanctified and set aside for us to worship on. I further believe anyone who shuns it is missing a rich blessing.

I count it an honor and a privilege to be called to serve God in the Marlboro Church and congregation in this capacity. I was baptized on June 5, 1940, by Rev. Herbert L. Cottrell, over at Tolar's Pond, and I joined the church on that same date. I have had the wonderful experience of being brought up in a Christian home, and have had the experience of having God with me since I was a boy even until now. But as a boy I did not realize the whole significance of the Christian life. But as I grew, my fellowship has deepened until now the Christian life is all and personal gain is nothing. I have found, personally, that God will treat me good if I am honest, conscientious, and do my very best to live a Christian life. Just an occasional attitude of honesty is not enough however, it must be constant for me. It is my hope that those who know of my shortcomings in the past (and I'm sure there are plenty of people here that know of my shortcomings) will not hold them against me, but will rather give God credit for taking me away from them. In the future I will welcome all criticism if I am seen to step amiss.

STATEMENT OF EXPERIENCE

Harry Ansink

First, I want to give a little history of myself. I am a stranger to a lot of people present. I have lived in Marlboro vicinity for 14 years. Prior to that I had been brought up in a Christian home and, twenty years ago, approximately, I was saved from my sins and experienced complete salvation. Then I knew that I loved the Lord and that He loved me. I was brought up in a first-day home. We moved to Marlboro in 1941 and of course most of our associates here were Seventh Day Baptist people. We often remarked that they were a different people from those we had known and that there must be something back of it.

Things went on until about 1952 when we had some experiences that made us think that we should study the Seventh Day Baptist faith. We agreed to spend a year in study. I talked to Pastor Burdick, telling him our plans, and he gave us Bible references. We studied them and attended church regularly and kept the Sabbath. We could often feel, or I could, that Pastor Burdick was preaching a sermon especially for us. In 1953, in October, we decided that we believed, my wife and I, that the Sabbath was the day to keep, and we asked for membership and baptism and were taken into the Marlboro Church.

I believe in the teachings of the Bible; I believe in the Sabbath; and I believe the Sabbath is the day for me to keep. I will do whatever the Lord tells me is the right thing to do in my office as deacon. I was chosen, quite unexpectedly to me, being a newcomer to the Seventh Day Baptist faith, and to Marlboro; and at first I had doubts. But I was chosen unanimously, and after much prayer I decided that the Marlboro people thought that I was a true Christian and true to the Seventh Day Baptist faith, and I accepted. In the future I will work for the interest of the Marlboro Church, for the denomination, and I sincerely ask for the prayers of all of you people that I may continue in the faith, and that the Lord will direct me in things that I should do. I pledge that to anything which is for the betterment of the Lord's work, or the denomination that I will not say, "No."

THE LENGTHENED SHADOW
OF A MAN

Albert N. Rogers

A biographical sketch given Sabbath Day, October 29, 1955, at the unveiling of the portrait of Corliss Fitz Randolph in the Seventh Day Baptist Building, Plainfield.

(Continued from last issue)

We should not forget that during this same time Doctor Randolph was active in the Tract Society. He took over during World War I with its many problems. But there was prosperity and talk of a denominational headquarters here, and in 1918 the General Conference approved the idea. The New Jersey Corporation of the Tract Society was formed in 1921 and construction began on the print shop which was dedicated in April, 1922. The management of the publishing establishment had to be changed and L. Harrison North, the present manager, was secured in 1924. The main part of the building was erected here in 1929 and dedicated December 28 that year. All these matters were business for the president. Sometimes there was friction, but usually he could smooth it out diplomatically. Theodore L. Gardiner, Frank J. Hubbard, William C. Hubbard, William M. Stillman, Asa F. Randolph, and many still with us were his colleagues and of them he always spoke with esteem.

During this time Doctor Randolph wrote the tract "The Sabbath and Seventh Day Baptists." It is impossible to record all the committees on which he served, but mention must be made of the Committee on Denominational Literature. Doctor J. Nelson Norwood (our chairman today), Rev. James L. Skaggs, Rev. A. J. C. Bond, and the late Rev. William L. Burdick were his committee and together they created as well as reviewed much valuable work. He was a member of the Board of Managers of the Seventh Day Baptist Missionary Society, a trustee of Alfred University, and president of the Alfred University Alumni Association. Like Charles Lamb, the essayist, he closed his office door each afternoon and went home to a fascinating leisure-time occupation that was to increase as his formal calling decreased with the passing years.

Following his retirement in 1933 he devoted all his time to denominational and historical pursuits.

For forty and more years, up to the time of his death, Doctor Randolph was clerk of the First Seventh Day Baptist Church of New York City. In periods when the church was without a pastor he did much to shepherd the flock, and I now count it no small privilege to have been his minister. To be a guest in his home was to know his gracious hospitality, to see something of his books and his choice collection of clocks, and share his ripe wisdom. To work with him in parish calling and to discuss the services and activities of the church was to know his deep convictions and the high hopes he had for the strength and good name of the congregation with which he was identified for sixty-five years. The centennial of the church called for a history entitled "A Century of Progress" which he wrote and published in 1948 as a labor of love. The "Manual of Seventh Day Baptist Procedure," which he had done earlier with Rev. William L. Burdick, was his testimony to the importance of having things in the church "done decently and in order."

Seventh Day Baptists have no higher honor to give an individual at the denominational level than that of presidency of the General Conference, and to this office Doctor Randolph was elected in 1932. During the year he addressed a weekly newsletter to pastors and church leaders, and the annual session was planned to be held at Adams Center, N. Y. His president's address there was such as: an experienced administrator would give, broad in scope and considerate of many aspects of denominational life. The Missionary Board was tragically in debt, and the Tract Society was feeling the depression; yet there were more encouraging signs of the times in the Federal Council of Churches and in the Faith and Order Movement to cause his favorable comment. A youth camp was set up on the St. Lawrence River, forerunner of our more recent Pre-Conference retreat. Mrs. Gertrude E. Richardson came to bring us a message from the old Mill Yard Seventh

Day Baptist Church in London, and entrusted some of their priceless records to Doctor Randolph's care. Rev. Louis Richard Conradi came into the denomination after being carefully examined by a council called in connection with the Adams Center Conference, and it was the Conference president who laid the groundwork for this wise decision which brought many German-speaking congregations into our fellowship. Doctor Randolph presented to the young men who were accredited as ministers of the denomination that year, copies of the New Testament and Psalms, copies of his manual, and a book on ministerial ethics, along with words of greeting.

And we come back to the avocation which became a vocation. It had been expected that Dr. Julius F. Sachse of Philadelphia would write an article on the German Seventh Day Baptists for the historical volumes, but illness prevented his doing so. Doctor Randolph prepared the copy, using Sachse's material, and so won his confidence that a few years later the very valuable Sachse Collection of historical books and papers came into our hands. Many of these titles were already collector's items, printed on the old Ephrata presses, but Doctor Sachse wanted them kept together and in Seventh Day Baptist hands. Oblivious to a chance for personal gain, Doctor Randolph assembled a group of substantial men forming the Seventh Day Baptist Historical Society on June 28, 1916, for the express purpose of purchasing the collection. The price was \$1,500, of which Doctor Sachse himself made a contribution of \$500.

When plans for the Seventh Day Baptist Building were drawn, the third floor was reserved for the library and museum of the Historical Society, and Doctor Randolph, its first president and librarian, was one of its enthusiastic supporters. He built up the Society's collection at his own expense, a number of trips abroad being taken for this purpose. He assisted many churches in local historical programs and anniversary observances. When the 250th anniversary of the founding of the first Seventh Day Baptist Church in Newport, R. I., occurred in 1922, the His-

torical Society and its president organized the first of several pilgrimages to the old meetinghouse. Some 300 delegates from the General Conference which had been in session in Ashaway, R. I., went to Newport for a Communion service and the unveiling of a bronze tablet in the old church, followed by a historical program in the First Baptist Church in that city. Speakers for the occasion included the host pastor, the mayor of Newport, the Lieutenant Governor of Rhode Island as honored guests, following which Doctor Randolph rehearsed the accomplishments of the Wards, Henry Collins, and other sons of the church.

Having solicited interested friends for the furnishings and equipment for the Historical Rooms, Doctor Randolph now raised funds to provide the services of an assistant librarian, Miss Evalois St. John. He carried on a voluminous correspondence, both within the denomination and in the several learned societies to which he belonged. He was tireless in research and edited the "Autobiography of Samuel D. Davis" (Uncle Sammy), frontier preacher-farmer in West Virginia and Ohio and father of an illustrious family. He planned the annual programs of the Society at the General Conference with much care to popularize the sometimes musty study of history. If he at times appeared to be a perfectionist in his insistence on high standards in the church and its servants, this was due to the high ideals he held and by which he measured his own life.

In the biographical sketch of Stephen Babcock which was prepared by Doctor Randolph a few years ago, there appears a moving word picture. Blind from his early teens, Mr. Babcock would leave his house each work-day morning and walk to a certain spot where his path turned a corner to another street. There he would stop and wave to his daughter who would be waving good-by to him although he could not see her. He never doubted she would be watching and waving. Then he would go on to his train downtown. And this is revealing not only of the character of Mr. Babcock, but also of Doctor Randolph who recorded it. He

had this sort of human understanding and he knew it must be preserved, and nurtured in our world. It was he who came to hear a young preacher faltering in his first pulpit, and who is remembered reciting to small children Edward Lear's "The Owl and the Pussy Cat."

And I feel certain that when Corliss Fitz Randolph turned his corner on to that other street we call "the life to come" he waved to us, his spiritual children. And I believe he was smiling, too, as he went on with dignity to meet the Lord of history.

DENOMINATIONAL NEWS ITEMS

The sudden death of the executive secretary, A. Burdet Crofoot, mentioned in the last issue, necessitates a good many temporary readjustments in the period during which a successor is being sought. At this early date definite plans for a partial distribution of his work load cannot be announced. However, several members of the Commission met separately and with other key denominational men at Alfred following the funeral, and discussed ways and means by which some of the work could be carried forward. When other Commission members have been contacted, we trust that plans will be made firm and can be announced.

We believe that some of the office work will continue to be handled from his home office temporarily. Budget promotion will be carried on by other agencies; correspondence will be answered; other details will be attended to. The regular midyear meeting of the Commission to be held in Plainfield immediately after Christmas will convene as planned. The Planning Committee may also have a meeting at about the same time. One key man has been suddenly called away. Others must assume added responsibility. The work of the church must not lag.

Word has come that the new Junior Sabbath School Quarterlies published by the Board of Christian Education (described in the November 7 issue) have gone to the printer and will be available for mailing by December 10. Schools

planning to use the lesson helps for the first quarter of 1956 should send orders immediately to: Committee on Junior Quarterlies, Box 4, Little Genesee, N. Y., with checks made payable to the treasurer of the Board of Christian Education. It should be welcome news indeed that this particular gap in our teaching program is now being filled. The quarterlies are reported to be well written and well edited.

The Committee on Ministerial Training, now set up as a continuing committee with 1, 2, 3, 4, and 5-year terms, held its first meeting in the Seventh Day Baptist Building at Plainfield, N. J., on Sunday, November 27. Members of the committee are Alfred L. Davis, Rev. Clifford W. P. Hansen, Courtland V. Davis, Rev. C. Rex Burdick, and Dr. Forrest M. Branch. The group is charged with long-range plans for providing the denomination with adequately trained ministers.

Mission Notes, the quarterly printed missionary paper published on the West Coast, was mailed early in November. If you are interested in Seventh Day Baptist missions your interest will be increased by reading Mission Notes. Your name will be put on the mailing list by request. Write to Rev. Leon R. Lawton, 4976 N. Figueroa St., Los Angeles 42, Calif.

The little 4-page Southwestern Newsletter printed by the Bible Witness Press, Pomona Park, Fla., and edited by Mrs. Inez Mitchell of McAllen, Tex., was recently received. Those interested in the churches of the Southwest may write for copies of the Newsletter.

Special Meetings at Westerly

A three-day series of meetings climaxing in the annual homecoming service of the church on Sabbath day, November 19, was planned by the Pawcatuck Seventh Day Baptist Church according to an article in the *Westerly Sun*. The series was called a "Quickening Faith Mission" and the guest speaker was Rev. Elmo F. Randolph of the Milton, Wis., Church.

Two Churches Announce Advance in Christian Education

The Salem, W. Va., Church is publishing the news that Mrs. Venita Zinn has been employed as Christian Education Director. This is, to the best of our knowledge, the first time the church has hired such an assistant. Mrs. Zinn, who only last June received her bachelor of arts degree from Salem College, has been very active in church work and is expected to be very effective in this position.

Out in southern California, the Riverside Church bulletin gives a new address for the pastor, Rev. Alton L. Wheeler. As of November 20, he and his family are residing in a new parsonage at 4221 Central Ave., Riverside. The old parsonage next door to the church is being converted into a parish house, primarily to provide extra classrooms for the Sabbath school which has been taxing the capacity of the church in the children's division. The first meeting announced for the new parish house was a Christian Endeavor meeting on Sabbath eve, November 26.

Medical supplies and blankets are being rushed to West Pakistan in response to a cabled request by Dr. Clyde B. Stuntz, executive director of the West Pakistan Christian Council, who described the West Pakistan flood disaster as "the most terrible in Pakistan's history." Two million people, including 150,000 Christian, are involved in the West Pakistan disaster.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — Sabbath day, Oct. 1, was a full day at our church. It began with Sabbath school at 10 o'clock followed by the Communion service. At noon the majority of those present went to the basement for the monthly fellowship luncheon and the film, "Worship in the Home." The penny-a-meal boxes were then opened. We believe this custom was an important factor in our going over the top in the Denominational Budget quota.

In the evening after the Sabbath, interested members again met for the annual business meeting. Among other items of

The Sabbath Recorder

business a call was extended to our pastor to serve another year. This was accepted. Pastor Babcock is active in civic and community interests. He is taking his turn with other ministers of Newaygo County in presenting a quarter hour of morning devotions over the Fremont radio station. This is a service of the Ministerial Association. This association was also instrumental in securing the film, "Martin Luther," which was shown October 31 in the Fremont High School gymnasium. Benefits went to the World Home Bible League.

Most of us are dreading the coming of winter as our group is bound to grow rather small with some going to Florida and about one third of those who attend living from 15 to 80 miles distant.

Friends of Rose Branch will be glad to know she is somewhat improved and able to be up in a wheel chair a while each day. — Correspondent.

HAMMOND, LA. — The pastor, Rev. Theodore J. Hibbard, reminds the editor in a recent letter that an error was made in reporting the purpose of his current studies. He is not taking courses to prepare himself for the post of State Chaplain of the American Legion (which office he already holds), but to prepare himself for welfare work. Readers will please make that correction in their minds.

Other information from members of the Hammond Church living in the vicinity of New Orleans indicates a desire to start a fellowship in that area to better serve present members and to attract others who may be interested. To that end they announce that they are ready to embark on a program of tract distribution. The pastor and others are also investigating the possibility of rebroadcasting on a New Orleans radio station the programs previously put on the air in the Hammond area.

Today there are more than 30,000,000 boys and girls enrolled in Sunday schools in the U.S.A. and Canada. (This figure probably includes Sabbath schools, also.)

SABBATH SCHOOL LESSON
for December 10, 1955
Who Is My Neighbor?

Lesson Scripture: Luke 10: 25-37.

Obituaries

Brooks. — Eugene, son of Jonathan and Margaret Brooks, was born near Newport, N. J., Nov. 16, 1873, and died Nov. 13, 1955, in Shiloh, N. J.

He resided in Shiloh most of his life, uniting with the church at an early age and later becoming a trustee. He attended regularly up until his illness which confined him to his home.

Surviving are a cousin, Miss Florence Bowden with whom he made his home, four nieces, and three nephews.

Farewell services were conducted at the Kenneth B. Carll and Son Funeral Home, Bridgeton, N. J., Nov. 16, by his pastor, Rev. Robert Lippincott. Burial was in the Shiloh Cemetery.
R. P. L.

Langworthy. — Frank Morris, son of Caleb S. and Alice Hull Langworthy, was born Jan. 18, 1877, in Adams Center, N. Y., and died at the Dorothy Nursing Home at Adams Center July 30, 1955.

On April 26, 1905, he was united in marriage to Miss Blanche Nichols. For many years he was a mail carrier in Watertown, N. Y. Since his retirement from that work he has spent his winters at St. Petersburg, Fla., and parts of his summers in Adams Center. He is survived by his wife; one daughter, Mrs. Alice Backman; and two grandchildren.

Funeral services were conducted by Rev. Earl Cruzan on Aug. 2, 1955, and interment was in Union Cemetery at Adams Center.
E. C.

Stark. — Susie B., daughter of Jabez and Caroline Green Stark, was born in the town of Verona, N. Y., May 5, 1866, and died at Rome, N. Y., Aug. 20, 1955.

Miss Stark was an active member of the Verona Seventh Day Baptist Church. Her life of exemplary service and devotion was an inspiration to all who knew her.

She is survived by several cousins, including Mrs. Leila Franklin of Rome and Mrs. Carrie Smith of Verona.

Farewell services, at the Waldo Wiggins Prince Home for Funerals at Rome, were conducted by her pastor, Rev. Victor W. Skaggs. Burial was in Grove Cemetery, Higginville, N. Y.
V. W. S.

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