NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — A new sign was erected in front of the White Cloud Church the middle of June replacing one which has served for many years. On it appears the name of the church in letters cut out of plywood and painted white. Inside the glass door is the message board on which, with removable letters, different messages may be placed. It is designed to be illuminated within, the lights being controlled by a time clock.

Clyde Branch, church moderator, made the case and presented his part in the labor and construction in dedication to the memory of his father, Mortimer Branch, first pastor of the church. This occurred in April, on the Sabbath nearest the birthday of his father.

Funds for the purchase of materials and the sign itself were made available by the Ladies' Aid Society.

New road signs have been placed on the highway approaches to the city. Thus information as to the existence of the church is placed before the public. — White Cloud Eagle.

ADAMS CENTER, N. Y. — Our church mourns the passing of two of our oldest members. Frank S. Jones, aged 84 years was an active member for more than 72 years. John P. Langworthy, aged 93 years, had been a faithful member for over 78 years. (Obituaries in June 14 issue.)

The Ladies' Aid Society held their annual meeting May 11 at the home of Mrs. Chauncey Reed. The annual report showed that we have contributed to the Denominational Budget, Women's Society, Jamaica Mission, School of Theology, U.C.W. Fellowship Fund, "Mission Notes," and Central Association Scholarship Fund, in addition to local items. Mrs. Clyde Ehret was elected president for the coming year.

As the host church, June 4-6, we feel that we have received abundant blessing from Christian fellowship with members of the Central Association and the visiting delegates. The sermons and meditations have increased our vision of larger service and deeper devotion in personal worship. — Mrs. Paul D. Greene, Correspondent.

SABBATH SCHOOL LESSON

for July 17, 1954

Growing Through Bible Study

Scripture: Acts 17: 10-11; 1 Tim. 4: 13-16; 2 Tim. 2: 13; 3: 14-17; 2 Cor. 3: 4-6.

Therefore, if heaven enter a man's earthly duties, then the Lord has come to that man; and, if a man do anything in the Lord's name, the Kingdom of God has come to earth. — Lee.

Obituaries

McWhorter — Henry M., son of Deacon Walter Field and Roana Davis McWhorter, was born April 7, 1863, and died at his home in Edelstein, Ill., on June 4, 1954. Baptized in 1874 by Elder C. M. Lewis he joined the Middle Island, W. Va., Seventh Day Baptist Church, later transferring his membership to Lost Creek, W. Va., and to Jackson Center, Ohio, where it was at the time of his death. In 1890 he was married to Rosa M. Davis at Alfred, N. Y. In 1920, five years after her death, he married Fronia Newman, who died 2 years later. A third wife, Elva Leppincott, taken in 1936, survives him. He also leaves a number of nieces and nephews. Funeral services were held in the Edelstein Congregational Church with burial in West Hallock Cemetery in Edelstein. — Edward K. Henninger, minister.

Dean. — Christine, daughter of Nels and Carna Nelson, was born Dec. 7, 1869 in Sweden, and passed away May 19, 1954 after a short illness.

She came to the United States in 1888 to live in Rockford, Ill., for a short time, finally moving to Gladbrook, Iowa. She was baptized and joined the Garwin, Iowa, Seventh Day Baptist Church. In 1928 she was married to Mr. Nels Dean of Byron, Minn., and moved to Dodge Center in 1932. She joined the Dodge Center Church in 1939. She leaves to honor her memory her husband; a niece, Mrs. Earl Cuthbertson of Toledo, Iowa; and a nephew, Marvin Lindahl of Dodge Center.

Hevener. — Grace Mae, daughter of Andrew and Isabella Harkness Bertram and wife of J. L. Hevener of Roanoke, W. Va., was born in Ontario, Can., Sept. 18, 1887, and died in the Buckhannon Hospital June 17, 1954, the victim of an auto accident.

Besides her husband there survives one son, Willard, at home, and one sister, Anna E. Hassberger of Riverside, Ontario.

She was an active member in the Roanoke Seventh Day Baptist Church. Farewell services were conducted by her pastor, Rev. E. Zweibel, at the Alkire Funeral Home in Ireland, W. Va. Burial was in the Hevener Cemetery at Roanoke with burial rites by the ladies of the local Rebecca Lodge. — R. E. Z.
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JULY 12, 1954

VIRGIN BIRTH IN PROPHECY
One of the points at which the revisers producing the RSV have been most severely criticized is the change they made in the translation of Isaiah 7:14. The Maphonropic prophecy which reads in the King James Version, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" is changed to read, "Behold, a young woman shall conceive . . . . ."

Opponents of this translation have claimed that it is an unwarranted attempt to remove from this prophecy its connection to the supernatural virgin birth of the Messiah. Those who defend the new rendering claim that they have changed it under the compulsion of scholarly accuracy. Quoting such noted works as the Hebrew Lexicon of Gesenius they contend that the Hebrew word here ALMAH, means literally a young woman of marriageable age who might or might not be married. They further argue that if virgin had been strictly intended, the writer of Isaiah would have used another Hebrew word BETHULAH which always (according to them) carries the meaning of virginity.

Such is the argument, and many conservative as well as liberal scholars have gone along with it. Others, however, produce strong evidence against these definitions. It should be pointed out in passing that when the RSV editors came to the Greek quotation (ALMAH) in Matthew 1:23, they found that Greek word to be PARTHENOS, which could only be translated virgin. It is supposed that the writer of Matthew is quoting

Our Cover
The convention picture (of unknown author) carries a symbolism that is par excellence. In The-Rev. Charles Fountain of Plainfield, N. J., has turned up a very special matter. The Sabbath Recorder does not necessarily give signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PRIVATE, J. N., JULY 12, 1954
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Missions 14 Congress passed into law a change in the pledge of allegiance to the flag. Between the words "one nation" and "indivisible" we now insert the words "under God" — the thing which is emphasized in our picture. Christians of all creeds (ALMAH) who come out to draw . . . be the woman whom the Lord has appointed for my master's son. 'This young woman was a virgin or maiden, because she was being sought as a wife for Isaac.'

"Exodus 2:8, 'And Pharaoh's daughter said to her (Miriam, Moses' sister) 'Go.' So the girl (ALMAH) went and called the child's mother.' Here again the context shows she was a maiden or virgin, because she was a little girl, only a few years older than her brother, Moses.

"But the rendering of Isaiah 7:14 as 'young woman' is the only break the RSV makes with the meaning which ALMAH itself clearly has in all the passages which contain it. It is also violently out of harmony with the context, because that context says that the predicted birth of the child was to be 'a sign' to King Ahaz, and no ordinary, natural, commonplace birth could be 'a sign.'"

Dr. Fountain, the scholar whom we have just quoted, has written this argument in more extended form to Dean Weigle, the chairman of the Revision Committee, and has been assured that the criticism will be presented to the full committee when next it meets four or five years from now. The Scriptures quoted above are 'the dead ones gathered together by Mr. Fountain.

The question also involves the use of the other Hebrew word for virgin (BETHULAH). Scholars have claimed that the word can mean young woman and should have been used in Isaiah 7:14 if an unmarried, chaste woman was clearly intended. We cannot find all the verses to the contrary, but here are the references as collected by our minister: Joel 1:8; Deuteronomy 22:13-19; Amos 8:13; Lamentations 1:18 and 2:11; Jeremiah 31:13. In these references the word means in the order given, 'woman', 'virgin', 'maid', 'young woman', in connections that show both married and unmarried are included in the meaning.

What did the revisers change? One reference in Isaiah 7:14 to 'young woman'? It is possible that in the years to come they will see the wisdom of changing it back. It is unfortunate that they have exposed themselves to the charge (rightly or wrongly leveled at them) that this is an evidence of a desire on their part to avoid reference to the Virgin Birth whenever possible.
MEMORY TEXT

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7: 17.

Prayer Thought

Perhaps we do not usually think of Hebrews 12: 1 as having special relation to prayer. However, the great company of witnesses with whom we are said to be compassed about are witnesses in the realm of thought and memory. The heroes of the faith before us are present to us in prayer more than at any other time. The laying aside of every weight, and particularly the laying aside of sin "which doth so easily beset us" are not matters of outward action until after the victory has been won in the inner life. Then it comes to running with patience the race that is set before us, we are again driven back to prayer. "The word "perseverance." Whichever way you take it, that virtue is not achieved apart from seasons of prayer. In fact, the next verse makes us look unto Jesus only as the great example of running with patience and enduring faith.

Conference Worship Periods

As last year, the morning service period at 9:45 will be conducted by the young people. The opening devotional service each afternoon will be in charge of our newly ordained men and other younger pastors.

"To Know Him"

The first part of our year's theme is to be worked out in a series of messages on the "know" verses of First John: 2: 3; 5: 2; 2: 29; 3: 5; 5: 13; 3: 2. They will be given, for the most part, by men who have never before preached at Conference. Dr. Koller, the President of Northern Baptist Seminary, will be with us for the first three nights to bring messages on knowing Him better through a deeper experience.

Fellowship Suppers

On Monday night before Conference the Co-ordinating Committee will meet around the table to discuss our over-all program. Members of the Commission and a total representation well above尼夜s of Christian Education Committee; "3-D's" of the Board of Christian Education Committee: Don Richards, David Beebe, and Darrell Barber.

July 12, 1954

Presidents Column

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Pastor John G. Schmid Ordained

The members of the Irvington, N. J., Seventh Day Baptist Church voted on May 29 to call their lay pastor, John G. Schmid, to ordination. Pastor Schmid served the church for 11 years and now being willing to accept ordination, the church wished to set him apart before his proposed trip to Germany this summer.

From the record of the clerk of the ordination council we draw most of the information given below. We remark in passing that it would have been a great deal easier for Mr. Schmid to have expressed his beliefs in German, his native tongue. However, with the help of his daughter, the statement was made in very good English. His response to questions showed a clear understanding of the doctrinal points raised.

Pursuant to the action of the Irvington Church a council of delegates from the churches of the Eastern Association was invited to meet to consider the ordination of Mr. Schmid. The president of General Conference and the Theological School were invited to sit with the council or to send representatives to sit for them. With the co-operation of the Plainfield Church, arrangements were made to hold the council meeting in the Plainfield house of worship at 11 a.m. on Sabbath, June 26, 1954.

We omit the names of the official delegates from the following churches: Irvington, Marlboro, New York City, Pawcatuck, Piscataway, Plainfield, Shiloh, and Waterford. It is interesting to note that the Irvington Church had 19 delegates present and a total representation would have been above that number.

The other New Jersey churches and the Philadelphia Fellowship were also represented beyond the number of official delegates. Dean Albert N. Rogers represented the School of Theology.

Calling the council to order, Pastor Holloway of the Plainfield Church conducted the election of a moderator and clerk. Rev. Leon M. Maltby was elected moderator and Courtland V. Davis, clerk. Following a prayer for the guidance of the council led by Rev. Albert N. Rogers, Mr. Maltby was called to the chair.

Pastor John G. Schmid, of the Milton Youth Group, and the program planned by the "3-D's" of the Board of Christian Education Committee: Don Richards, David Beebe, and Darrell Barber.

THE SABBATH RECORDER

JULY 12, 1954

ARMY - McCarthy Hearings

What have we learned from televised hearings of the Army-McCarthy dispute? We have not learned the answers to the original questions. Larston D. Farrar, editor of the Washington Religious Review (with whom we cannot find ourselves in agreement on other conclusions), observes that we have learned a great deal about parliamentary procedures. We have been able to see that political bitterness is often quite distinct from personal bitterness. The principals in these hearings, who were almost tearing at each other's throats one moment, were sometimes joking with each other a moment later as the cameras caught them at the beginning of a recess.

We cannot call this situation Christian, though we know that some of the leaders involved are spiritual-minded men. Secretary Stevens, for instance, is an ordained elder in the Crescent Avenue Presbyterian Church, a block away from our denominational headquarters in Plainfield. His pastor speaks very highly of him.

There is something of a parallel between the hearings which we have seen and the debates that characterized the denominational gatherings where all of the participants are earnest Christians trying to seek agreement on denominational policy. Disputes in the Christian churches go back as far as the first missionaries, Barnabas and Paul, and the Jerusalem Council recorded in Acts 15. Contrary to the opinion of some, who have over-sensitive ears, these sharp differences of opinion which seem painful for the moment often pave the way for a great Christian advance. It was so in the early church; it has frequently been true during the race that is set before us, we are again driven back to prayer. "The word "perseverance." Whichever way you take it, that virtue is not achieved apart from seasons of prayer. In fact, the next verse makes us look unto Jesus only as the great example of running with patience and enduring faith.

Some listeners will do worse than that; they will pass unjust judgments upon one speaker or another just as has been done in connection with the recent Army-McCarthy hearings. Larston Farrar pertinently remarked that the spotlight shines relentlessly on those who descend into the political arena. What can we learn from these things? We can learn not to tilt at windmills. We can learn to have straw in the straw stack. There are enough real men without making any of straw. We can remember that we are brethren in the Lord and that differences of opinion on policy can be kept free from personalities. We can if we will.
CHRISTIAN EXPERIENCE OF JOHN G. SCHMID

At the time of his ordination to the Gospel ministry, June 26, at Plainfield, N. J.

Although it is a little difficult for me to put into words the thoughts which are in my heart, I thank God that He has given me the great privilege of giving the following statement of my life and my Christian beliefs.

On June 27, 1898, I was born in Giengen, Germany, where I lived until 1927, with the exception of two years which I had spent in the Army. As a young child I noticed my mother's dependence upon the Bible. She was a good example and taught us to pray as children.

I came in contact with many experiences with Him. It was while she was reading her Bible that the Lord called her home.

One of my sisters, three years older than I, at the age of 23, started a church with a membership of about 20. One year later, in 1922, I began my work as a colporteur and enjoyed the opportunity to our Heavenly Father for this experience.

During this period it was necessary to change my work several times in order to continue Sabbathkeeping, but the Lord was good to us and we always managed well enough, even during the years of depression.

In May, 1933, along with 11 other members of the church, I left the Seventh Day Adventist denomination, as we could no longer believe in some of their doctrines and teachings. In the same month we organized our own church under the name of Independent Sabbathkeepers, and Mr. and Mrs. Stoll became our first pastor.

In 1934, when Dr. Conradi came to visit the American Seventh Day Baptist General Conference in Salem, Va., he got to know me and my communication with Mr. Stoll, whom he had known in Germany for many years. Through this association our church group came to know the Seventh Day Adventist denomination.

After an exchange of visits and conferences with Seventh Day Baptist denominational leaders, our church became a part of the denomination.

I served as Sabbath school superintendent until 1959, when the church elected me assistant pastor. But I must admit that I did not feel capable of fulfilling these duties at that time. Then came Pastor Stoll with his family some miles away. I told him that instead I would be only too glad to get up early on Sabbath morning so that I could bring him to church and then after the service I would drive him back again, just so that I would not have to preach the sermon. But after I had given many years of study, I realized that I was capable of fulfilling these duties at that time.

Since April, 1941 (when our beloved Pastor Stoll passed away), I have served the German Seventh Day Baptist Church in Irvington. Often since then, during the time of silent prayer preceding the beginning of worship service, I have heard an inner voice say, "Have Faith in Me" — and thereafter have experienced His wonderful help and guidance.

At the end of 1941, and again about 5 years later, Rev. Herbert C. Van Horn, who was a frequent visitor at the Irvington Church and who was loved by us all, spoke of ordination, but at that time I felt inadequate and that I should have much more experience before I would be ready to accept this responsibility.

Now after these years of serving the church, with the support of the congregation and constant guidance of God, I have decided to accept the full responsibility.

My wife has been a very great help to me in her faithfulness, encouragement in prayer, and in Christian living. And I will not forget the help of my daughter who has always been willing to help in many ways. In her faith she is many times an inspiration to me. I thank every member of the church for fine co-operation and for willingness to help in so many ways. And I would continue to bless us in the future so that we will remain steadfast in Him.
Missionary Wardner Fitzrandolph Coming to Conference

A letter from Missionary Wardner Fitzrandolph states that the Executive Council of the Jamaica Conference has decided recently (June 11) that he should represent the General Conference at Milton, Wis. There has been a growing feeling in this country as well as in Jamaica that the hopes and plans for the acquiring of a “Country School” has reached such proportions that someone from Jamaica should attend a board meeting and the General Conference, redefining our aims and objectives and the place of a country school in the educational program of our mission work in Jamaica.

At a meeting of the Jamaica Seventh Day Baptists Board of Christian Education and a meeting of the Executive Council of the Jamaica Conference it was decided to pay thirty-five pounds ($100) toward the expenses for the board representatives to this country. The Missionary Society from the Second Century Fund will undertake to cover the remaining amount of the expense.

Missionary Fitzrandolph writes, “I hope to bring a big map with the churches located upon it and a picture of each church which is the core or embryo of the Greater Crandall High which we envision.”

Mr. Fitzrandolph had formerly written in response to the Executive’s request, “I have tried to show already that this could be started in a humble way without a great expenditure of money.” At that time he also included a statement of the objectives of Crandall High, presenting the place of the country school in the over-all plan for training the leaders. The feeling is strong that with the funds at hand they will take the initiative in purchasing the property, carrying the responsibility of the general maintenance, and giving the people of this country the opportunity to assist them.

The Nyasaland Situation

There has been a lively exchange of cablegrams in the past few weeks between the Missionary Society secretary and our representatives on the field. Several uncertainties in the situation have been cleared up and negotiations are now going forward according to previously announced plans.

Secretary Harris, taking a brief vacation at Shiloh, N. J., was contacted by telephone on July 6 by the editor just before going to press in order that our readers could have the latest news available. It is now expected that by the end of July, satisfactory arrangements will have been completed for the transfer of title from Rev. Ronald Barrar to the Missionary Board. The prayers of all of our people for the progress of our work at Makapwa Mission and throughout Nyasaland are still needed. L. M. M.

Plans of Eastern Association Missions Committee

At the annual business meeting of the Eastern Association held at Berlin, N. J., June 11-13, a report of the Associational Missions Committee was given by the chairman, Rev. Robert Lippincott. This committee had been set up and a membership selected at Westerly in June, 1953. Others appointed on the committee were Rev. and Mrs. John Schmid and Mr. and Mrs. Franklin Detmers.

At the Sabbath afternoon meeting of the association prepared the way for a ready acceptance of the above suggestions of the committee. The report was accepted and two hundred dollars was voted to finance the proposed plans. Already the committee was making plans and arrangements to be left with the pastor and the secretary of the Missionary Society.

4. That the association encourage every pastor of its constituency to hold either a special meeting or a visitation program during the coming associational year, the purpose being to win souls for Christ and to convert to the Sabbath truth.

Pastor Lippincott's challenging message at the Sabbath afternoon meeting of the association prepared the way for a ready acceptance of the above suggestions of the committee. The report was accepted and two hundred dollars was voted to finance the proposed plans. Already the committee was making plans and arrangements to be left with the pastor and the secretary of the Missionary Society.

SUMMER EVANGELISM NEWS

Reports are now available of the first of the meetings held in the South by Rev. and Mrs. John Schmid and the Eastern Association Quartet from Salem College. As a method of evangelism this is not a new plan. There are a number of groups, our people who can look back to their student days and tell of the interesting experiences they had in doing such work for the Lord. That fact itself, regardless of the other results, shows the value of student-evangelistic quartets. The members of such groups worked and were an inspiration to the home mission work in the years to come.

The first meetings were held at Fouke, Ark., where a few weeks previously Rev. Ralph Soper of Paint Rock, Ala., had conducted a brief evangelistic campaign and had baptized six of the youth who had been under the influence of the Gospel; and Mr. and Mrs. Soper worked well and with increasing quality and effectiveness. The various members assisted in visitation. The two Soper boys and their old friends, having previously lived at Fouke, the pastor mentions in particular the valued assistance of Doyle Zwiebel all the way through a youth retreat held just before the meetings.

Mr. and Mrs. John Schmid and Mr. and Mrs. Franklin Detmers were in Germany for a summer visit in time to attend the German Seventh Day Baptist Conference. They will bring letters of greeting to our German brethren and also through Pastor E. J. P. Hansen to our Danish brethren.

Ronald, son of Rev. and Mrs. Wardner Fitzrandolph, plans to attend college either at Salem or Milton this coming September. It is expected that he will be coming to this country with his father in the latter part of July.

The annual report of the Ver­genoegen Christian Endeavor Movement was received from Rev. Benjamin O. Berry. The officers for the past year resulted as follows: president, Rev. B. O. Berry; vice-president, Mr. H. Isaacs; secretary, Mr. E. Daziel, assistant, Miss Bernice James; treasurer, Miss R. Neischer.

A resolution of appreciation was voted to the past secretary, Mr. W. Wharton, which included these words: "This gentleman is one of our founders of this society and did execute his office satisfactorily until the time he was drafted into the Teacher’s Training College of British Guiana. We wish Mr. Wharton an abundance of success in his studies.”

E. T. H.

Secrecy of the Jamaica Conference decided recently (June 11) that he should represent the General Conference at Milton, Wis. There has been a growing feeling in this country as well as in Jamaica that the hopes and plans for the acquiring of a "Country School" has reached such proportions that someone from Jamaica should attend a board meeting and the General Conference, redefining our aims and objectives and the place of a country school in the educational program of our mission work in Jamaica.
I particularly mentioned as having brought forth many testimonies as to its helpfulness.

Both the pastor and the quartet members were among those mentioning how much they had been strengthened by the morning studies, the daily contacts, and the evening services.

Attendance was considered good. The meetings were said to have made much more of an impact on the community than previous meetings. It appears that at some of the services the audience was one third to one half of people without Seventh Day Baptist church connections. It is confidently hoped that seed was sown which may yet bear fruit and that the tender plans of the decisions were well watered. Greater harmony among the believers seemed also to be fostered.

At the time these letters were written the evangelistic party had spent a little time in Little Rock, Ark., where there is a Seventh Day Baptist Fellowship. It is hoped that a church can be formed in that community. Plans for the remainder of the southern trip were mentioned. Our readers will be watching the Missions Page of the Recorder for further reports from Arkansas, Texas, and Alabama.

I. M. M.

First Conference Invitation

As chairman of the General Committee for Conference at Milton I want to extend a cordial invitation to all Seventh Day Baptists to attend Conference in Milton, August 17 to 22.

Members of the churches in the Southern Wisconsin area are looking forward to a grand Conference and hope for a large number of visitors. We shall welcome you to our communities and homes. The Milton Church will provide an appropriate setting for our general sessions.

Committees are now at work getting things ready for Conference guests. We know it will be a pleasant and stimulating experience for all who can attend.

Plan now, definitely, to come to Conference at Milton. We are expecting you.

Herbert L. Crouch, chairman, General Committee for Conference.

LEONARDSVILLE WOMEN — THEN AND NOW

I am glad to make a report of the Leonardsville Women's Society for the Central Association. As I began this report I glanced back through the secretary's book and found a report I sent the association twenty-seven years ago. The last twenty-six members are quite active. Many of these have passed away and our membership is now eighteen, all but four of these being the same members, only twenty-seven years older. How active can we be?

We have, as then, our monthly meetings of business and devotion. The Christmas Family Night and the September Sunshine Party are held at the church. We have earned money in many ways to be used in many projects. We have given as usual to the Denominational Budget, assisted the missionary societies, paid toward the associational scholarship, given to the local Red Cross and the Christmas street-lighting project, as well as contributing to the pastor's expense to Conference.

Although we are few in numbers I wouldn't say we are anemic.

I am reminded of a report recently given by a newspaperman who makes it his business to visit all the large churches in a nearby city and on Monday of each week gives a very interesting report of his visitations, called, "From Pulpit to Pew." This particular Sunday he visited a very small parish church thrilled with his experience. He said, "There is something in the persistence of small groups to set one thinking, and as I sat in this church of the size of a bathroom but with a history of less than a hundred years and their meeting set a pattern for all subsequent, that man should be most where man is least..."

If a man love not the immigrant in his own country whom he has seen, how shall he love the foreigner in the heathen country whom he has not seen? — The Cream Book.

Our civilization is using souped-up engines with one-hoss-shay brakes. — Rabbi Saul Applebaum.

JULY 12, 1954

SABBATH SCHOOL REPORTS DUE

Forms for the annual report to the Board of Christian Education are in the hands of the Sabbath school superintendents. If any are not completed and received before October 1st, please notify Secretary Mills at Alfred, N. Y. Two copies have been sent to each superintendent that may be kept as a local record. It is important that every church be reported so that the Year Book can tell the full story. Many references in our Year Book refer to our Year Book, and much of the material is included in other publications which circulate throughout the United States and beyond. Last year only forty-four churches reported. That was only about 75% of the total. Are we satisfied being below the three fourths of what we really are? Let's make it 100% this year.

Vacation Bible Schools held in July may be reported this year. For later ones, save the record for next year. The extra form may be used for that. Consult the VBS report of the group or the pastor for the report of their work. Please return the form as promptly as possible, and pass on the enclosed leaflet on camping to the person in your church most concerned.

We have on hand a supply of pictures for children to color. A set consists of twelve pictures of boys and girls of foreign lands, size 8 x 11. Similar sets of flags of various nations including our own are also available. The price is 10 cents per set plus postage, or 8 cents per set plus postage for 15 sets or more. These attractive pictures make good handwork with a Vacation Bible School, Sabbaths School, Vacation Bible School, or other children's groups.

Another Appreciative Reader

Surely there should be more expression of appreciation for the work of the editor, co-editors, and contributors of the Sabbath Visitor. Much time and effort is expended by these faithful, unpaid people, who are doing so much for our Seventh Day Baptist children.

Whenever I have access to one of these publications, I read it with much interest as the younger generation. Most of
Dear Recorder Children:

Another two weeks have passed and still I have received no letters from my Recorder children, although perhaps many of you have been unusually busy with schoolwork and examinations, but now school is out for the summer and I’m hoping to hear from many of you. Please do write, one and all. Now for a story.

Yours in Christian love,
Mizpah S. Greene.

JIMMY’S BEGGAR

Jimmy Brown was on his way home from the pond where he and his playmates always went skating when they were sure the ice was good and hard. But he liked to skate so well that he had even skated nearly a half hour after his friends had said they were about frozen and hurried home.

He had been having a jolly good time and felt as warm as toast. It didn’t seem to him that he had ever been really so cold that he couldn’t soon get warm, or really hungry. Of course he had been cold enough and hungry enough; but he always knew there was a fire and plenty of good food to be had, so he was never worried about either.

He was hurrying along home for he knew it would soon be dinner time, and who wanted to walk for a good dinner? All at once he heard a irresolute trudging along behind him, and looking back he saw a poor little fellow about his own age who seemed to be fairly shaking with cold. He was thin and pale and looked as if he were half-starved. He said over and over as he caught up with Jimmy, “I am so very cold and so very hungry, oh, could you tell me where I could find something to eat and a fire to get warm by?”

“Where are you going?” said Jimmy, “and who are you?”

“I am Bobby Miller, and I’m going to town,” the poor little fellow answered.

“Why, Bobby, it is three miles to town and it’s getting very cold and dark,” said Jimmy so he began to shiver himself as he looked at the poor boy. “You’ll freeze to death before you get there.”

“I suppose I will,” said the boy, as if he didn’t much care, and turned to go, staggering as if about to fall.

“I guess he thought I didn’t want to help him,” thought Jimmy, “and how stupid it is to stand talking with him when it is growing colder every minute.” So turning, Jimmy took hold of Bobby’s arm and said, “You come along with me,” and began to pull him along near Jimmy’s home, he said, “That’s our house, and there’s sure to be a good fire and plenty of good things to eat. We’ll go in and get some of them.”

When Bobby began to cry, Jimmy felt like crying, too, and he helped him into the kitchen where there was a warm fire, and Mother was just putting the food on the table. Of course Mother was surprised to see the ragged boy coming in with him, but when Jimmy told her how he found him and how poor and little they were and how cold he was, she had him sit down by the fire and brought him a cup of hot milk and a plate full of some good things to eat.

While Bobby was getting comfortable and warm and happily eating, Jimmy almost forgot he was hungry himself, but he soon began to eat the tender chicken and all the good food that went with it with an unusually good appetite.

After dinner Mrs. Brown gave Bobby a hot bath and put him to bed. Of course she threw away his ragged clothes and when he awoke, a rested, grateful boy, she had him put on some clothes Jimmy had outgrown. They just fitted

As Seventh Day Baptist churches, should we make it a policy to accept ‘associate members,’ i.e., persons desiring to keep the Sabbath and yet not in agreement with our Baptist beliefs concerning baptism, church polity, etc.? The Chicago Call would like to give three reasons for answering this question with an unqualified ‘No!’

First of all, associate membership is not Biblical. Such passages as Acts 2: 38; 2: 41; 8: 12; 18: 8 tell us that baptism was expected of those who would join the church. There was no room made for those who did not partake of believers’ baptism — baptism by immersion, for this and nothing else is what the Greek word BAPTIZO signifies. Those that joined the New Testament church were first baptized (immersed), as an indication of their faith in Jesus Christ as Saviour and Lord.

Besides not being Biblical, the acceptance of associate members is not Baptististic. Contrary to the belief of some, one cannot ‘believe anything he wants to and still be a Baptist.’ This fallacious reasoning is today the curse of much of Christendom, for people left to ‘believe anything they want to believe’ soon come to believe nothing at all — and live like it! If doctrine is not important, why then does the New Testament contain so much of it? There are certain definite doctrinal considerations that distinguish Baptists from other denominational groups. If we are not going to adhere to these peculiarly Baptististic doctrines, we should be honest and drop the name Baptist from our denominational title. Such an action, I am sure, is definitely contrary to the desires and beliefs of the great majority of Seventh Day Baptists.

The third reason brings us to an ethical consideration. What is a church’s reason for accepting associate members? Usually it is a desire to add names to the church roll by making it as easy as possible for a person to join the church. This method almost invariably fails to acquire members who will be a real asset to a local church and to a denomination. Our Lord never said it would be easy to be a follower of Him, if any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matt. 16: 24.) The life lived under grace never is, and was never intended to be, easier than the life lived under law. It is definitely and undeniably harder to be a New Testament Christian than it was to be an Old Testa­ment Hebrew.

By finding easy access to the membership of the local church, people are led to believe that it is easy to live for Jesus Christ. It is not. He is the strictest disciplinarian, the harshest taskmaster the world has ever known.

Most local churches have more than enough weak-kneed, mamby-pamby, half-hearted, cold-spirited members. We need, rather, church members who know what they believe and why they believe it and are willing to undergo the rigor and disciplines of becoming full-fledged, working, praying, paying members of a local church — and earn the sincere, all-out followers of Jesus Christ.

Alfred R. Keller.

SABBATH SCHOOL LESSON

for July 24, 1954

Growing Through Prayer

DO WE DARE TO PREDICT?

Facing the graduating class of Milton College and many others assembled in the Seventh Day Baptist Church for the bacalaureate sermon Rev. Elmo Randolph, pastor of the church, asked the question, "Do we dare to predict?"

He warned against a negative answer in spite of the ominous threats facing our civilization and remarked that the presence of a graduating class was ample evidence that they had not been satisfied with the negative answer. He pointed out that in the realm of the physical, nature is predictable with great accuracy. He illustrated that qualified people can also predict in the realm of human action and achievement. He went on to prove that the same is true in the spiritual realm.

"Yes, spiritual values are predictable," he claimed. "It is the business of the Church to repeat that the way of Christianity is the only way that assures a predictable direction towards worthy goals."

"As world affairs and personal crises change," he concluded, "we shall find that our conduct can still be on the Good News brought by Jesus Christ, and we shall have the opportunity of advancing with the courage of people who dare to follow Him who is the Way, the Truth, and the Life, and who will take us toward the Kingdom of God."

AGAINST LIQUOR ADVERTISING

Having printed a column (June 7 issue) on the Bryson Bill hearings a week seems to be called for on the Langer Bill hearings which closed June 24. This is the Senate counterpart of the Bryson Bill (H.R. 1227) which would prohibit interstate advertising of liquor. The proponents of this Senate bill included many notables and kept the Caucus Room of the Senate office building well filled during the three days of hearings.

The release from the National Temperance and Prohibition Council lists many of the individuals and civic organizations testifying in the bill. For the most part, they seem to be the same as those mentioned previously. It is indicated that most of the senators on the subcommittee and the full committee did not find it possible to be present much of the time.

What the results of the hearings will be is not known at the present time. The full committee will vote on the bill as soon as the subcommittee reports it. It is urged that constituents write to their senators asking them to report the bill favorably. The general atmosphere of the subcommittee was less favorably toward the bill than that of the House Committee, though some senators favor it. Subcommittee members: William A. Purcell (Nebr.), John O. Peterson (Mich.), F. Schoeppe1 (Kan.), Charles E. Potter (Mich.), and A. S. Mike Monroyen (Okla.). The full committee includes Senators: John W. Bricker (Ohio), chairman; John Marshall Butler (Ind.), James H. Duff (Pa.), Frederick G. Paine (Me.), Eva Borsing ( Neb.), Edwin C. Johnston (Colo.), Warren G. Magnuson (Wash.), Lyndon B. Johnson (Tex.), George A. Smathers (Fla.). Address all, Senate Office Building, Washington, D. C.

LET'S THINK IT OVER

Is the Roman Catholic Church really the enemy of Communism? This is a question that is coming increasingly to the attention of thinking Protestants as they study world affairs and the recent political activities of the Roman hierarchy.

The question is answered with a strong negative in a startling article by Dr. Walter M. Montano in the June issue of The Converted Catholic Magazine.

Dr. Montano outlines the dualistic policies and activities of Rome in the past few years as regards Communism. He points out that there is no real compatibility between Catholic and Communist thinking in many countries. He states that "the Vatican has no scruples about seeking an alliance with any major power, including the Kremlin. Communism abounds where Catholicism is strongest." He then proceeds to prove his statements with facts. (We quote but one of them.)

"In Hungary, the Catholic bishops and the Government reached an interim agreement in 1950; that same year, the bishops agreed to take the oath of allegiance, and the Reds set up the so-called Peace Committee of Catholic Priests, who have been given high church positions."

Dr. Montano points out similar alliances between the Catholic Church and governments in Czechoslovakia, in Rumania, in Bulgaria, and Yugoslavia.

"With all the evidence in hand," says Dr. Montano, "we come inescapably to the conclusion that a Kremlin-Vatican alliance is well within the realm of possibility, if not of probability."

Appointment of Chaplain (Colonel) John A. DeVaeux as president of the Chaplain Board was announced recently by the Department of the Army.

The board is a research agency of the Office of the Chief of Chaplains, with headquarters at Fort Slocum, New Rochelle, N. Y.

DeVaeux's assignment is the first major appointment made by Chaplain (Major General) Patrick J. Ryan since he took over as Chief of Chaplains on May 1. A native of Miami, Fla., Chaplain DeVaeux is a minister of the African Methodist Episcopal Church. He has served in Korea and received a Legion of Merit for his work there with the 24th Infantry Regiment.

The four-man Chaplain Board operates under the Chief of Chaplains, with headquarters at Fort Slocum, New Rochelle, N. Y.

The idea of an evangelistic, Sabbath-promotion magazine was suggested at the March, 1953, meeting of the Co-ordinating Council by Pastor Hansen. Immediately Rev. O. B. Bond, then a representative on the council from the Lost Creek Church, caught the vision and pushed the idea into formation. Much time and forethought are behind the issuance of the first edition in order that it might do the work intended. The Sabbath Interpreter is not in competition with the Sabbath Recorder, as it is not designed to be a Seventh Day Baptist family paper, but to bring the religious periodical for: Christ and the Sabbath Truth.

Our hope is that the people of the denomination will subscribe for themselves and for friends and neighbors in the belief that regular Sabbath promotion material will be in their hands at all times.

The business and circulation manager of the paper is Rev. David Pearson, pastor of the Lumber City Seventh Day Baptist Church, Berea, W. Va. At the presentation he explained the special introductory rates by which the magazine can be procured, and urged that anyone interested take as many subscriptions as possible as soon as possible. Pastor Hansen explained that the magazine will be ideal to keep a prospective Seventh Day Baptist conscious of the call to the Sabbath truth.

Sample copies will be sent to all of our churches with promotional material.

Rev. James L. Skaggs led the assembly in prayer as a climax of the presentation program.

"Sabbath is mentioned on cuneiform tablets 17 centuries before Christ — a proof it was not just given to Israel as some maintain."
Letter From a Serviceman

I am to leave Korea July 1, so please change my Recorder address to Box 174, Pomona Park, Fla.

I am very much pleased with the articles and Statements of Belief that have been appearing in the Recorder.

I would like to see a Seventh Day Baptist camp leaders' school started in some convenient place; am sure many of us would profit from one.

It is my sincere belief that if every Seventh Day Baptist diligently tithes all that he earns, we would have no problem as to how our work is to be financed. Truly there is a great blessing in knowing that he earns, we would have no problem. We would profit from one. We are convenient.

The Recorder asks the following pertinent question: "We spend $200,000,000 a year to advertise $9,000,000,000 worth of a product which produces, according to experts, the number four public-health problem in the United States." — Clipsheet.

Marriages

Reynolds - McKee. — At the First Seventh Day Baptist Church, Alfred, N. Y., Sunday afternoon, June 27, 1954, Lester Eugene Reynolds, Alfred, N. Y., son of the late Edwin O. Reynolds and Mabel Foster Reynolds, and Dorothy Annette McKee, Alfred, N. Y., daughter of Thomas and Myrtle Puckett Meade, were united in marriage. The couple will reside in Little Rock, Ark., and Mrs. Lillian Wright Maxson, to Mr. and Mrs. William Wright Maxson, Janesville, Wis., May 11, 1954.

Obituaries

Lowell. — George David, son of Alfred and Lucinda March Lowell, was born at Chillicothe, Ill., Oct. 19, 1876, and died at his home in Gentry, Ark., June 11, 1954. His wife, Ora, a sister of Darwin E. Maxson, survives him. Other survivors are two daughters, Mrs. J. L. Head and Mrs. J. C. Forrester, both of Oklahoma City, Okla.; two sisters, Mrs. Maude Eyerly, Eureka, Calif., and Mrs. Lillian Litt, Salina, Kan., and one granddaughter. Funeral services were held at the Seventh Day Baptist Adventist Church with Elder Jameson officiating, and burial was in the Gentry Cemetery.

Bakker. — Jacob, was born August 27, 1874, in Ouwe Pekela, The Netherlands, and died June 21, 1954, in Muhlenberg Hospital, Plainfield, N. J. He was the son of Rev. Freerk and Afteen Smit Bakker who were pioneer Seventh Day Baptists in Holland. Mr. Bakker came to the United States in 1892, and became a naturalized citizen in 1897. He worked for nearly thirty years for the Recorder Press.

A staunch Christian, he was a member of the Plainfield Seventh Day Baptist Church for many years serving much of that time as a Sabbath school teacher. For a short time, he served as a missionary as head of the Sabbath Industrial Mission in Tanganvika, British East Africa. He was married on Dec. 31, 1943, to Geessina Schuur who died on Oct. 13, 1944.

He is survived by two brothers: Garrelt, of Chillicothe, Ill., and Mrs. Robert Burdick, Jr., Milton, Wis., and two sisters, Mrs. Ora, a sister of Darwin E. Maxson, survives him. Other survivors are two daughters, Mrs. J. L. Head and Mrs. J. C. Forrester, both of Oklahoma City, Okla.; two sisters, Mrs. Maude Eyerly, Eureka, Calif., and Mrs. Lillian Litt, Salina, Kan., and one granddaughter. Funeral services were held at the Seventh Day Baptist Adventist Church with Elder Jameson officiating, and burial was in the Gentry Cemetery.

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