

The Sabbath Recorder

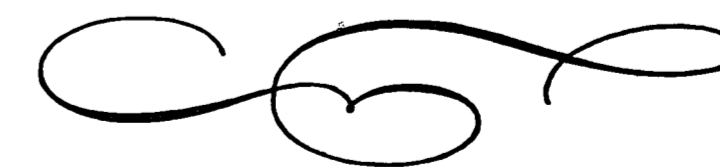
AT SABBATH'S CLOSE

The Sabbath day is ending as it came
 With lovely calm pervading every care,
 With hopes renewed by silent, heartfelt prayer
 Imbued with life through Jesus' holy name.
 Remembering to keep each Sabbath day
 A holy day, an honor to the One
 Who formed and hallowed it, will let the Son,
 The Father, and the Spirit have full sway.

It took great love to form this day of peace.
 The Sabbath, blest of days, was made for man.
 May holy thoughts and righteous deeds increase;
 Through guidance meet may each his nature scan.
 Fine blessings unto one will never cease
 Who humbly receives God's gracious plan.

R. J. F. Smith.

Texarkana, Ark.



In Students' "Who's Who"

Another minister's son has received distinction in the "Who's Who Among Students in American Universities and Colleges." LeRoy D. Burdick, son of Rev. Paul S. Burdick of the Salemville, Pa., Seventh Day Baptist Church, is one of the three seniors of Milton College to be selected for the honor of being thus listed. He is planning to become a music teacher. The other two, both veterans, are probably not known to many of our readers.

From Salem College comes word via The Salem Herald of six seniors selected by the faculty for listing in Who's Who. Of these six, two are Seventh Day Baptists and both are closely connected with the ministry.

Mynor Soper, son of one of our pastors, Rev. Ralph M. Soper, married a minister's daughter, Marian Coon, of Salem, W. Va. He too has dedicated his life to the ministry and is now engaged in religious work both on and off campus.

Doyle Zwiebel is the younger brother of Rex Zwiebel, pastor of the Lost Creek Seventh Day Baptist Church and part-time teacher of religious education at the college. Doyle has achieved scholastic honors, is active in Christian work, and is preparing for the Gospel ministry.

It is evident that firm convictions imparted in godly homes, when coupled with the noble aims that come with personal religious experience, raise young people who might not otherwise achieve it to public recognition and honor.

NEWS FROM THE CHURCHES

ASHAWAY, R. I. — The Ladies' Aid Society's annual turkey supper and Christmas sale was largely attended on Armistice Day and it boosted the treasury by a considerable amount. Approximately 200 suppers were sold. There was also a candy table, apron rack, and a Christmas gift table with various articles for sale.

Home-coming Sabbath was observed on Nov. 28. The morning message was brought by Rev. C. Rex Burdick of the Marlboro Church, who was with us for a "Spiritual Life Clinic" preaching mission. A covered dish luncheon was served in the parish house following this service.

Pastor Rex Burdick brought some soul-searching messages beginning on Sunday

evening, Nov. 29, and concluding on Dec. 5. Though the attendance was small, nevertheless we feel it helped those attending to find a deeper experience with the Lord. There was special music each night and a worship service centered around a slide picture projected on a screen. The final service in the series was "Consecration Sabbath" on Dec. 5. As part of this service, pledge cards for the 1954 church budget were given.

The "Gold Miners," the intermediate group, are meeting regularly again at the parsonage. Officers were elected at their meeting on Dec. 9. — Correspondent.

COUDERSPORT, PA. — On Sabbath, November 28, Deacons Don Stearns and Steven Snyder took charge of the morning worship in the absence of the pastor.

The annual Christmas program was held Sunday evening, Dec. 20, in the church.

Mr. and Mrs. David Stearns are spending the holidays with his parents, Mr. and Mrs. Don Stearns. — Correspondent.

Marriages

Russell - Williams. — On Sabbath day, Dec. 12., 1953, in the parsonage of the Lost Creek Seventh Day Baptist Church, Lost Creek, W. Va., Lenora Williams, daughter of Mrs. Susie Williams of Lost Creek, was married to James R. Russell, son of Mrs. Iowa Russell, Williamstown, W. Va. Mr. Russell is serving in the U. S. Air Force. The bride's pastor, Rev. Rex E. Zwiebel, officiated.

Obituaries

White. — Ella May, daughter of Harry and Lavina Franklin, was born in Dodge Center, Minn., May 29, 1869, and passed away at the home of her son, D. Stanley Fox, Milton, Wis., Nov. 8, 1953.

She was married on June 1, 1892, to Frank Fox, who died Jan. 31, 1920.

On Aug. 15, 1924, she married Charles White and moved from Milton, Wis., to North Loup, Neb.

Mrs. White is survived by her two sons, Howard V. of Gary, Ind., and D. Stanley Fox, of Milton, four grandchildren, six great-grandchildren, and one sister, Mrs. George Crow, of Grand Marsh, Wis.

Farewell services were conducted Nov. 10 from the Milton Seventh Day Baptist Church, in charge of Rev. John F. Randolph in the absence of the pastor, Rev. Elmo F. Randolph. Interment was in the Milton Cemetery.

J. F. R.

The Sabbath Recorder

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Prayer Thought

Where is the man who is too scientific to resort to prayer? Let him become more scientific and honestly test prayer in his experimental laboratory. After all, it is men of science, not men of prayer, who have been forced to change their theories along the march of time.

A JUDGE WHO DELIBERATES

"This is the season when 'people-who-should-know' compile lists of the 'ten best' news stories of the past year.

"Wire service staffs, commentators, many editors, all take a whirl at the interesting game. It is something like one of those radio or TV panel shows, with this big difference — there is no judge to say who is right and who is wrong. Or rather, there is a judge but he takes many years to make up his mind; his name is HISTORY. Only History, taking his good time, can finally decide whether a news event was a 'best' or whether it only looked like one at the time, and was of no lasting consequence."

The above paragraphs from a Dec. 30 editorial in the Plainfield Courier-News are highly interesting when the thought is extended to the religious realm.

In Moody Monthly, Dr. Wilbur M. Smith, one of America's most amazing readers, has a regular column on "Magazine Articles of Major Importance." One does not have to agree with his selection but everyone must admit that he chooses from an astonishingly large list. It would be a wonderful service to religious readers if some one would reprint and distribute the best religious articles of the year. But again we must wait for that deliberate judge named HISTORY to make the true evaluation.

There will be attempts to put the finger on the best religious book of 1953. Many are the books that would be nominated. We are not making even a guess. Books claim far more permanence than magazine articles, but we stand too close to the publications of 1953 to see them in the perspective with which intelligent people of the next generation will look upon them. It is an interesting year-end game, as the editor suggests, but it is only a game.

Some of us stand in a position where we can publish our opinions about books. It behooves us to be somewhat restrained in our appraisal of new books lest the long-robed judge should make us look foolish a few years hence. It is easier to guess which books will not be chosen by history than those that will. Perhaps it is also more practical to attempt that. In this editor's opinion the much-heralded volumes of "The Interpreter's Bible" will not be accorded a high place when HISTORY passes judgment. Good com-

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mentaries are of lasting value and should not be outdated any more than the Bible itself is outdated. It is interesting to note that Dr. Wilbur M. Smith rates the commentary of Robert Leighton (1611-1684) as the greatest devotional commentary ever written on First Peter. Some things do not grow old. Jesus Christ is the same yesterday, today, and forever.

ECUMENICAL PROBLEMS

There are signs that the Christianity which exists behind the Iron Curtain is posing some serious problems for western Christianity. This seems to be particularly true in the ecumenical movement. One gets the impression that the Baptists and other independent groups in the satellite countries are not as interested in ecumenical matters as such churches as Lutheran and Reformed and that they are less infected with the Communist ideology.

Ecumenical Press Service (EPS) releases are largely concerned with the second meeting of the World Council of Churches to be held at Evanston, Ill., next August. There will be a number of delegates attending from churches in Communist-controlled countries. The leaders of the council have some misgivings about the contribution that some of these churchmen are likely to make to the discussion. It is an open question as to how much they are tainted by the Communist regime under which they live.

An illustration might be drawn from the Jesuit Order in the Catholic Church. This order has been historically one of the most Catholic of the Catholics. A few years ago they tried an experiment of "worker priests." These priests sought to win converts, particularly in France, by joining the ranks of factory workers, many of whom were Communists. The daily papers have been commenting recently on the abandonment of this plan. It seems that there were some priests (too many to risk continuance) who were themselves converted to Communism. If that could happen in the closely controlled Jesuit Order, it would not be strange to find some Protestant clergymen expressing themselves in terms that sound very much like the "party line."

The Czech Brethren Evangelical Church gathered together at the XI Synod sent a message on Dec. 10 to the Protestant churches abroad. It is quoted by EPS at some length. Within it are some clauses that appear to have a deep pink color. Here in a paragraph calling for repentance is one of them:

"In view of the fact that 'the Christian countries caused the catastrophe of the two World Wars . . . we are also terrified at the thought that it was the churches and power of Christian countries which for . . . centuries have grown on the poverty and toil of poor and backward nations.'"

In a later paragraph this Synod asks questions which show a point of view which Christians in this country would find hard to accept. We quote part of them:

"What did we Christians do to bring about the end of the bloody and destructive war in Korea? What have we done for the admission of the great Chinese nation into the community of those who make decisions in the matters of new international orders? What have we done to bring about the unification of the German nation by a way of real negotiation and agreement?"

Whether the above quotations prove it or not, it now appears that the "Reds" have changed their tactics. Instead of openly attempting to destroy the church wherever it is found they now seem bent on using the church when that course suits their propagandist purposes. It hardly needs mentioning that considerable screening will be done before churchmen from behind the Iron Curtain are allowed to attend the World Council meetings at Evanston. How effective will it be? Who can tell?

We are still enduring the shock of finding a number of American soldiers unwilling to leave Communism. We are baffled by the uncertain first answers of long-imprisoned newspaper reporters. This infection could get into the churches, especially where the ecumenical spirit is stronger than the martyr spirit.

From other sources we learn that the "Reds" themselves have formed a "United Protestant Church of Peiping" and have ordered all Protestant pastors and church

MEMORY TEXT

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20.

personnel in China to be trained in the Communist line. Rev. W. C. Merwin, onetime Presbyterian missionary in China and now working for the National Council of Churches' Division of Foreign Missions, writes of these subtle tactics in *The Christian Century* as follows:

"The Chinese Communists recognize that persecution is not the most effective way to deal with the Church. Their method: domestication. The Church, in other words, is permitted to exist only as it is useful and submissive to the Communist Government."

We have not heard that any of these Communist-trained church leaders in China who have publicly confessed their sins such as "religion-above-politics" will be at the Evanston Assembly, but it is difficult to think how they could be excluded. Dr. Visser't Hooft of Switzerland, who has been in this country laying plans for Evanston made this statement in Washington a few weeks ago, according to Religious News Service:

"While the international situation may change and new tensions develop, I can say that if the session were held this day, we would have ten delegates from East Germany, four from Hungary, and four from Czechoslovakia."

The presence of delegates from behind the Iron Curtain is not the only problem that plagues the planners of the Second Assembly of the World Council of Churches. There are theological problems as well. Those, too, come largely from Europe. Americans have long sought to keep theological discussion at a minimum in all interdenominational gatherings. Europeans are not content with that. They want to discuss eschatology — the doctrine of the Second Coming of Christ — and they will discuss it. That calls for another article if we are to keep informed of what goes on in the religious world.

*President's Column***"The Faith" in First John**

"Faith" and "the faith" are two different things. When Paul told the Colossians that he thanked God "since we heard of your faith in Christ Jesus," he did not mean the same as when he said, "I have kept the faith." "Faith," according to the dictionary, is "belief in the doctrines or teachings of religion"; "the faith" is "the doctrines which are and should be believed." "Faith" is putting one's trust in and giving allegiance to Christ; "the faith" is the content of the Christian religion. Putting it very simply, faith is how we believe and the faith is what we believe.

Look up in a concordance, passages referring to "the faith." You will find that churches were "established in the faith," that people were exhorted to "stand fast in the faith," instructed as to treatment of "him that is weak in the faith," and warned concerning those who "shall depart from the faith," and "deny" it, and "err" concerning it. We are admonished, "Examine yourselves whether ye be in the faith," and "continue in the faith grounded and settled, and be not moved away from the hope of the gospel." We are urged to "contend earnestly for the faith once delivered" and to "stand fast in one spirit, with one mind striving together for the faith of the gospel."

Our "Book of the Year," First John, contains references to and some treatment of most of the major tenets of the Christian faith. List them, noting what John says about each. John talks of the deity and incarnation of Jesus, and of His second coming. He deals with justification, the blood atonement, the new birth, and eternal life. He has much to say about love for the brethren and keeping God's commandments. He calls to prayer, and shows how we may have assurance of eternal life. The person of God, the witness of the Holy Spirit, even the dealings of Satan, are presented. Neither does John fail to warn his readers against false teachings, and shows them how to distinguish between "the spirit of truth and the spirit of error." L. G. O.

*Secretary's Column***A People's Commission**

What do the people want in this matter? How can we best present this matter to the people so that they will appreciate its value and give it their support toward the advancement of God's kingdom on earth?

Perhaps to a greater degree than usual, these two questions dominated the discussions that took place when Commission met to take up denominational business in The Gothic in Alfred, N. Y., during the closing days of 1953. Throughout the three-day session (and that meant three meetings a day) the emphasis was repeatedly and continuously on the thought that the commissioners were the representatives of the people in the local churches — that they were acting for the people, would be held accountable by the people, and that the spiritual growth of the people was of paramount consideration.

This attitude prevailed in the consideration of such problems as the development of forward-looking programs for each of our denominational agencies. And this forward look, with detailed outline of programs, was demanded in the discussion of each aspect of our combined denominational work. What missionaries will be working where a year from now — two years from now, three years from now — and what will be the exact character of their tasks in their assigned fields?

How will our various publications, both periodical and permanent, be made more useful to the people in our churches and those who are seeking knowledge of what we hold important — what detailed plans have we for this program?

What blueprints have been drawn to make our Sabbath schools, our youth groups, our summer camps and Vacation Bible Schools, those schools and colleges attended by our young people, our training of young ministers more practical, useful, and appealing to the people? What, if any, "deadwood" exists in our denominational structure that should be eliminated or reactivated for the benefit of the people, and how can any necessary pruning be accomplished? How will Commission, Conference, and the associations

best accomplish the wishes and meet the needs of the people?

These were but a few of the problems considered by the Commission, but all were considered in the same spirit. What detailed programs will best serve the requirements of Seventh Day Baptists?

Representing divergent theological points of view, equally divided among ministers and other professions, selected geographically from Rhode Island to California, six men sat together for three days, opening each session with a prayer for divine guidance, and worked in complete harmony on the common task of preparing programs for God's work. Much of the result of their labor should be evident when Conference convenes next August in Milton, but much of it will also be developing in the work of our various agencies in the meantime.

A. B. C.

Influence of Asian Christians

Speaking at a Far East conference of eighty denominational mission executives in New York recently, the Rev. Wallace Merwin, back from a five months' survey of co-operative Christian agencies in eastern Asia, told delegates that "there is an increasing consciousness on the part of Asian Christians that they are an integral part of a world Christian community."

Further, he said, in spite of their weaknesses and relatively small numerical strength, the Christian communities of Asian nations exert a remarkably large influence.

"The relatively well-educated and socially conscious Christian group," he said, "provides much of the best leadership in the Far East in social work, education, medicine, and government."

He cited as examples, the Philippines, where many leading social workers are evangelicals; Japan, where "social work was pioneered and developed almost exclusively by Christians"; Korea, Indonesia, and other countries, where the governments have Christian cabinet members "of outstanding character," and "strong Christian representation" in legislative bodies.

LITERACY UNLOCKS THE BIBLE

Dr. Frank Laubach

[The following paragraphs are extracts from a message by Dr. Frank Laubach delivered at a joint meeting of the Plainfield churches on Universal Bible Day, Dec. 13, tape recorded by the editor. Other portions of the address will be reported later. This portion tells the simple way by which people can be quickly taught to read in any language. It will be noted that all the message of the world-famous doctor is in language almost as simple as that which he uses with the illiterates. Ed.]

I have worked personally in 80 countries and have helped to make lessons in 139 different languages and these experiences have helped me to know how those people feel down in those areas. The reason why we started to do this as a Christian church was because we had a good many converts in some areas who were not able to read the Bible, and we realized they were weak Christians. If they never read their Bible, if all the religion they got was on Sunday morning in the sermon and the singing of hymns it would be like a meal they tried to make last for seven days. It wasn't enough spiritual food, and they were weak Christians. So because we wanted them to read the Bible we started to make lessons in various parts of the world.

It is just as important to teach people to read as it is to translate the Bible. We didn't always know that. We had an idea there was something sacred about translating the Bible but we came to realize the Bible is not translated into a language if a man cannot read it. The only one way to translate it into his language would be to give him a phonograph or else to enable him to read. Otherwise it is just as Greek to him as though he were reading Greek. It's nothing! Therefore, we had to make the Bible readable. I will describe how we do this in all these various countries. I think first of all we'll see the big chart. (He showed a chart in the Hindi language which is used in Northern India. The letters are in Sanskrit.)

We take the Christmas story and tell that. There are 90 stories which we tell. In each one there are only ten new words and

every word used 5 times over so they memorize them. That's the way your children's textbooks are written. That's the standard way to write for the illiterate. I'll repeat the first story from the Bible. Some of you may not agree with the theology, but if you don't, you don't agree with the Bible because it's what the Bible says.

This is the story of Jesus. This is the story of Mary. This is the story of the angel. The angel was in Mary's home. The angel said to Mary, "Mary, you will have a child. Mary, your child will be Jesus." Mary said to the angel, "I cannot have a child. I have no husband. I cannot have a child. I have no husband." The angel said to Mary, "You can have a child. You have no husband, but you can have a child. God will give you a child." The angel said, "God will give you His child. Your child will be Jesus. God's child will be Jesus. Jesus will be God's child." Mary said, "I have no husband but I can have a child." Mary said, "God will give me a child." Mary said, "God will give me His child." Mary said, "My child will be Jesus." Mary said, "God's child will be Jesus." Mary sang, "I will have a child." Mary sang, "God will give me a child." Mary sang, "God will give me His child." Mary sang, "God's child will be Jesus." Mary sang, "My child will be Jesus." This is the story of Jesus. This is the story of Mary. This is the story of the angel. This is the story of the child of God.

That's the first lesson. The next one tells about the birth of Jesus in Bethlehem. And each one of these builds up ten new words. By the time they have finished those 90 lessons they can read the four Gospels because they have the Gospel vocabulary

WHAT MY CHURCH DOES FOR ME

1. It brings me into the fellowship of an unselfish, sacrificial group of people, and my best friends are found among those whose deepest concerns are the needs of others.

2. It makes me aware that I am a part of the greatest movement of all time for the uplifting of humanity and that the ideals of liberty, justice, and democracy were first proclaimed by members of the group of which I am a part.

3. It assures me, because of the results of its ministry, of its divine origin. It claims to have been founded by Christ, blessed by God, and led by the Holy Spirit. Its survival through the ages and its appeal to all races is adequate proof of its contention.

4. It challenges me because I would not want my family to live in a community in which there was no church. By being a part of the church, I am helping to maintain in my community a higher level of living in a more wholesome atmosphere.

5. It offers me participation in a divine institution that, in a peculiar way, can help humanity in this trying hour. The supreme task of the hour is the building and rebuilding of faith in the lives of the disheartened and disillusioned. Faith in God and in Christ is necessary for peace of mind and the Church points the way.

6. It requires my allegiance, for the Gospels insist upon confession before our fellow men. It is difficult to profess Christianity and not be an active member of Christ's church. In its fellowship is the logical place for me to express my intentions of loyalty.

7. It gives me a fellowship, human and divine, for which I deeply feel a need.

with nearly every word in it. But they can't read the letters of the New Testament. The ministers behind me and some of you in front of me know that they are difficult. And so we have rewritten, for example, Romans. The first sentence in Romans includes 120 words in one sentence. We have cut that into 13 sentences and every word is a simple common word that everybody knows.

In the experiences of worship, I find courage, help, and happiness in the company of others whose needs are similar to my own. Above all else, I am conscious of divine companionship with God. I may experience the consciousness of His presence in other places but never quite so keenly as in the church.

8. It provides me with comfort in all the trials and bereavements of life. When called upon to pass through shadowed experiences it holds before me the assurance that nothing can take me out of my Father's hands nor separate me from the love of God. I am upheld by the truth that underneath are the everlasting arms.

9. It calls me to repentance and promises forgiveness when, in the blindness of my heart, I wander from His ways, and His face is hidden because of sin. It is the Church, proclaiming God's love, that calls me back from bondage to the arms of a love that will not let me go.

10. It compels me to face my responsibilities. Believing as I do that I should be a member of a church and support it by my presence and my gifts of time, money, and service, I should constantly seek for others to share in these blessings with me. I have an obligation to urge others to experience the same blessings which have come to me as a result of my membership in the Church of Jesus Christ my Lord.

Because my membership in the Christian Church is so vital and significant to me, I hope for you the same convictions and experiences. Have you accepted Jesus Christ as your Saviour and friend? Are you willing to follow His example? Will you become a member of His Church and share in His fellowship? If you will, together we shall make our church life a living experience in which we reveal the same mind that is in Christ Jesus our Lord. — Bulletin of First Methodist Church, Cullman, Ala.

SABBATH SCHOOL LESSON for January 23, 1954

Jesus and the Samaritans

Lesson Scripture: John 4: 27-42.

Missions

A LIVING CHURCH OR A DYING CHURCH

A returned missionary expressed deep concern over the slowness of our efforts to develop strong, vitally Christ-filled churches on our mission fields. He expressed his concern by giving as an example the experience of visiting two congregations on the same evening. We will let him tell the story.

"I visited two congregations on the same evening. Both were converts from the same community, and both very poor. One of them was a long-established congregation which had had a resident paid worker for more than half a century, a school for many decades, a good church building, and much material assistance during the recent famine. The other had never had a paid worker of any kind; its services were conducted by a B Class volunteer; its church was a very poor structure. In other words, in the first village we had done a great deal of work, and in the second, very little. Yet I found in the second village a real church of God, and in the first, nothing of the kind. In the second village the whole congregation took part in the services, many of them offered vocal prayer, all seemed filled with thankfulness and praise to God. They received me as a Christian pastor and seemed more than content to have from me the Word of God and His blessing, and to share with me in His worship. In the first village the service was merely a necessary preliminary to the main business, which was to beg. I could see very little sign of any church at all.

"You know that what I have related is not an isolated experience, but one that is constantly repeated. And it has led some of us to ask whether there is not something fundamentally wrong with our work when it can produce such disastrous results. The Gospel is a mighty power of God that can set men free from the power of Satan and make them more than conquerors in the worst of situations. We know and have seen that this is true. How then does it come that after more than a century of preaching of the Gospel,

so many of our oldest congregations are still spiritually dead? Instead of being apostles to bring the Gospel to others, after 100 years they are still abjectly dependent upon others, with less independence of spirit than many of their neighbors. It is not through lack of efforts to improve their economic position. Those villages for which land has been bought and house sites provided are often the worst in this respect. The failure lies deeper than that. It is a failure to plant real living churches."

Brethren, as we look about our own mission fields we wonder if this account of a Christian worker in another denomination should not make us humbly take stock of ourselves. Are we establishing real living churches which themselves have an evangelistic missionary zeal? Only as the Holy Spirit leads and directs and sets our hearts on fire with love for Christ our Saviour can we hope to do this.

PRAYER LIST FOR NYASALAND

Pray for continued guidance for Missionary Ronald Barrar as he meets the increasing demands of a rapidly enlarging field in Nyasaland. Pray that his health and strength, his faith and courage may be equal to the demands placed upon him.

Pray that Maria, his wife, who carried the burdens of the field so faithfully during Ronald's absence may be encouraged and comforted as the work goes forward today.

Pray that Joan may be led aright as she teaches in the school, teaching far more than academic subjects by the radiance of her Christian life.

Pray that Beth, assisted by Mary in the hospital, may heal more than physical bodies as they wisely minister to the spiritual needs of their patients.

Pray for the pastors and leaders of the churches of Nyasaland that they may grow in Christlike grace and wisdom as they teach and live the Christian way before children, youth, and older adults.

Pray that we of America may strengthen the ties of brotherhood in Christ that bind us to our fellow Christians in Africa who love the Sabbath and who love the Saviour, who taught us to pray "Our Father."

NYASALAND NEWS

A letter from Missionary Ronald Barrar, Dec. 10, states that the rains are falling steadily now and it is cooler there. He has not been well lately having had a low fever for about two weeks. Our people will surely remember him in their prayers. With his usual abounding enthusiasm he tells of treating the fever vigorously, for he "can't afford to be going half steam." He closes with the encouraging word that their goods (his own, that of the two nurses, and much equipment for the mission) have finally been cleared from customs and are expected daily at Sandama, the nearest railroad depot.

GREETINGS FROM HAMBURG, GERMANY

Among Christmas greetings which came to the secretary one from Pastor Johannes Bahlke of Hamburg, Germany, was especially meaningful. It was a lovely scene of church bells peeling across the snow-covered pines. On the back of the card in Pastor Bahlke's handwriting was a timely verse, "A Prayer for Every Day," by Margret Bosley:

"God give me sympathy and sense
And help me keep my courage high.
God give me calm and confidence
And please — a twinkle in my eye."

I feel a strong bond of fellowship toward any man who wants to keep a twinkle in his eye in these sad and serious days. Especially happy am I to claim him as my brother in the faith as he looks to God for the ability to do this.

Brother Bahlke serves as pastor to our brethren in other areas than Hamburg. He mentions "looking after some of our church members in that big city of Berlin." He adds, "We had an encouraging meeting on the Sabbath."

The spirit of mission and evangelism is strong in him, and he writes of maintaining contact through the mail with Sabbathkeeping groups in Argentina and Brazil. He has heard recently from Brother Simeon Oldenburg of Copenhagen, telling of Pastor E. J. P. Hansen's journey in the far North to visit Sabbathkeeping "brethren and sisters living in the remotest parts of that country Norge, in desert

HOME FIELD NEWS

Letters from Pastors Kenneth Van Horn and David Clarke tell of plans for a definite effort to reach souls for Christ in and through the Minneapolis Fellowship. An advertising campaign has already been launched in Twin Cities newspapers telling of our distinctive truth and inviting contacts with interested parties. Several telephone calls and letters have resulted.

A tract distribution plan is well under way with voluntary student help from Milton College students. Special preaching services will be held in Woodruff Hall, January 11-15 and 18-22. The Missionary Society is assisting along with several other interested organizations. Surely we will all hold up this effort before God in our prayers.

From the Western Association comes word of the co-operation of churches and pastors in a Preaching Mission exchange in that area of western New York and Pennsylvania. The pastors of the churches are acting as a Missionary-Evangelistic Committee of the association with Rev. Hurley S. Warren serving as chairman. Pastor Warren writes:

"A Preaching Mission was held at Independence, Nov. 13-15, with Rev. Loyal Hurley assisting Rev. Don Sanford; at Alfred, Dec. 4 and 5, with Pastor Delmer Van Horn assisting; and at Little Genesee, Dec. 11-13 when I assisted Pastor Van Horn. Other churches in the Western Association likely will hold Preaching Missions some time next year."

An earlier letter from Pastor Warren had informed that the Laymen's Fellowship of the Western Association was giving financial backing to this effort. An amount was voted which the Missionary-Evangelistic Committee may draw upon as the committee deems necessary. E. T. H.

places, and rather near the Soviet-Russian frontier." This journey is reviewed in a letter from Pastor Hansen in the Recorder, issue of December 21, 1953. Pastor Bahlke urges us all to remember our Copenhagen brethren in our prayers. This we shall surely do, including as well our brethren in Germany.

RELIGION IN PUBLIC SCHOOLS

"We are a religious people whose institutions presuppose a Supreme Being," said Justice William O. Douglas of the United States Supreme Court. This is not a new idea, and Douglas was not the first Supreme Court justice to say it. Neither was it new when the Declaration of Independence pointed out that "all men are created equal" and "are endowed by their Creator with certain unalienable Rights." The fact that Congress opens with prayer, that every presidential inauguration is a religious service, are among the evidences that might be mustered.

Yet there is a growing tendency to overlook this important truth, and an increasing failure to recognize God properly in our public schools. The logical result of this tendency is the loss of our cherished freedoms. Let us not forget the lesson of Nazi Germany. Very few people intend to leave God out of their lives, but in our busy modern world, so full of distractions, it is easy to lose sight of the fundamentals upon which our lives and that of our nation are founded. Most teachers, superintendents, and boards of education want to see God more fully recognized in schools, but they do not know just how it should be done and they are not quite sure that the parents want it.

Our confusion is partly due to a misunderstanding of the principle of separation of church and state. Our government cannot legally recognize or support any church or control its beliefs and practices. Neither has any church the right to control the government in any way. But our government is bound to recognize God, and every public institution is bound by the laws of God. Separation of church and state does not imply separation of religion from the state or from public schools.

Further confusion comes from the failure to distinguish between the teaching of religion and sectarian indoctrination. It was because serious conflicts grew out of the attempts of various religious sects to use the public schools to propagate their own particular beliefs that Horace Mann led the movement which secured the passage of a law in Massachusetts in

1827 against sectarian instruction in tax-supported schools. Horace Mann never opposed the teaching of religion in public schools. The problem of course is to distinguish between religion and sectarian propaganda.

If the President of the United States can properly recognize God and express religious sentiments in an inaugural or any other official address, certainly any teacher is within his rights in voicing religious principles in school.

In principle our public schools are non-sectarian, but legally they are not, and must not be permitted to become unreligious. As proof that the exclusion of sectarian teaching from public schools does not mean the exclusion of the teaching of religion, we may cite the provisions of some state constitutions which require the reading of the Bible in schools while they forbid sectarianism. New York, Iowa, Indiana, West Virginia, Florida, and Mississippi have passed laws forbidding the exclusion of the Bible from the public schools. No state has ever passed a law forbidding the use of the Bible in schools, although the Bible has been excluded in some states through interpretations of the law by courts or by attorneys general.

However, a few modern secularists have so influenced educators that to an alarming extent God and religion have been excluded from the classroom. In 1934 Nicholas Murray Butler, president of Columbia University, said that the separation of church and state is fundamental in America, but this principle has been so far departed from in the matter of religious education as to put the whole force of the schools on the side of one element in the community — that which believes in no religion whatever.

In view of this situation it would seem the duty of parents, teachers, students, and all citizens to study the matter and to work through Parent-Teacher Associations and other groups and as individuals to bring about a stronger and more positive moral and religious influence upon our boys and girls in public schools. Whether or not there are special courses in Bible or religion, teachers can and should make use of every opportunity as it comes in the study of every subject to point out the religious principles involved. Schools

Children's Page

Following the Good Shepherd

On Sabbath morning during Conference at Ashaway, over thirty-one years ago, the pastor was using in his sermon to the children the subject, "Following the Good Shepherd."

He first had the children repeat the following verses of Scripture:

"The Lord is my shepherd."

"I am the good shepherd."

"The good shepherd giveth his life for the sheep."

"We are his people, and the sheep of his pasture."

"I am the good shepherd, and know my sheep, and am known of mine."

After talking with them about these wonderful, beautiful words, he showed them the picture of the shepherds as they looked when the birth of Jesus was announced to them. Then he got the children to tell how Jesus came into the world as a little child, and showed them how perfect was His growth and development in every way, repeating, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

He next spoke of Jesus as a boy of twelve, talking with the wise men in the king's court. With this picture before them, Pastor Simpson talked with the children of Jesus' trip to Jerusalem with His parents, calling it a trip to Conference: How Jesus remained behind when His parents started for home; how they missed Him when they had gone part way home, and came back to look for him, finding Him talking with the wise men. When they asked Him why He had not gone with them, He answered, "Wist ye not that I must be about my Father's business?" And how, after that, Jesus went back home with His parents and lived and worked with them as a faithful son should until

could co-operate much more sympathetically with the churches in many communities in scheduling public events and a general religious attitude might be much more in evidence.

N. D. M.

He was old enough to begin His work of saving people from sickness and sin.

The pastor next showed the picture, "Christ Blessing Little Children," showing how, busy in manhood's duties, Jesus still had time for children, and He said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." Another beautiful thought given was that Christ is still blessing little children.

Another picture was "Pilgrims Going to Church." Thoughts brought out from that picture were that churches are very necessary to Christian people; that churches beginning in New England, now extend across the whole continent; that followers of Jesus should attend church regularly if possible.

Mizpah S. Greene.

There are enough disagreeable people without you being one.

At Eventide

Maude Ethelyn Rose, Edgerton, Wis.

Yes, God seems near to me tonight!
As with an artist's skilled hand
The Heavens declare the glory of God
With power magical and grand.
The low chirping "Good-night" of the
robins,
The full moon climbing the hill,
And the brooding of God's Holy Spirit,
Saying, "Peace be still; peace be still."

And I think of that beautiful city
That is said is not made by hands
Where our loved ones will always be
with us
With the Saviour at the Father's right
hand.
And above the wonderful mansions
Are thousands of the angel throngs
Singing, "Holy! Holy! Honor and blessing,
ing,"
Swelling the glory song.

Far from the gates of Heaven
Multitudes of angels sing,
"Hosanna! Hosanna in the highest!"
Forever and ever to our King.
And to all who are loyal and faithful
Through war of bitter strife
Will come a "Well done," a blessing,
And a crown of everlasting life.

LORD'S ACRE AND TITHER'S STOREHOUSE ASSOCIATION

Many of our churches encourage "Lord's Acre" projects and some organize "Tither's Storehouse Associations." It is interesting to note that the church at Lost Creek, W. Va., mentioned both in a recent church bulletin. The question of the relation between them naturally presents itself. Is it better to have one and not the other or to have both?

The pastor of this essentially rural church in a small community is glad to pass on some information. He thinks the two emphases in the same church definitely complement each other.

The Tither's Storehouse Association has a relatively small number of families belonging to it. Regular monthly meetings are held at the homes of the members. The pastor says the main advantage of the organization is "keeping us on our toes regarding stewardship."

Those familiar with the plan will recall that it stems from the famous passage in Malachi 3 which calls on the people to bring all of the tithes into the storehouse. It would seem that an essential thought is that individuals should not scatter their tithes here and there, wherever the momentary appeal is strongest, but should bring all to the treasury and then determine as a group a few worthy causes to support. At Lost Creek a certain percentage goes to the church, another percentage to the Denominational Budget, and a small share to predetermined charities. Presumably there is a feeling of unity, accomplishment, and openness. There might be also an opportunity for the church treasurer to note the difference in giving between tithing and non-tithing families.

"The Lord's Acre program," says Pastor Zwiebel, "is embraced by a majority of the individual resident members and includes a much larger number. Individual projects are pledged to supplement individual and family giving." We assume that it calls for careful thinking at the beginning of the year and a recording either at the opening or closing of the season of the various projects. Some special work for the Lord over a considerable

EXPLORING THE UNEXPLORABLE . . .

S. A. Kube

[The following article by one of our Sabbathkeeping friends in Australia appears on the youth page of the little paper called "Eternal Gospel Herald." We believe young people and older folks will get benefit from it. Ed.]

The recent successful conquest of Mount Everest, the highest peak on earth, once again attracted our attention to the continuous efforts of man to explore this terrestrial globe on which we are living: to climb the highest ice-covered peaks, to descend to the silent and dark depths of the oceans, to unveil the mysteries of dense jungles, or to pierce with telescopes the starry sky.

But there are now no more Mount Everests to conquer, and even if it were so, it is doubtful if we personally ever would have the chance to explore them.

Yet, I'm pleased to say, there remain so many unexplored heights, so many unexplored depths, that we as Christians are in no danger of becoming aimless. The Apostle Paul conveys this thought in his prayer: ". . . that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, and depth, and height: and to know the love of Christ which passeth knowledge . . . (Eph. 3: 14 ff).

The greatness of our Lord is unexplorable for our mortal human minds. And yet it pleased the Lord to inspire the apostle to use those dimensional terms with which we are so familiar in order that we may be able to comprehend the nature of our Creator and Saviour. The fact, however, that our world is a three-dimensional one, and here are mentioned four dimensions, leads us to the conclusion

time certainly has possibilities for training the youth and for increasing the effectiveness of pastoral calling."

Pastor Zwiebel concludes, "I feel that if either program were to be dropped the work and spirit of the church would be severely hampered."

that we are dealing with something extraordinary, holy, surpassing the natural.

Exploring BREADTH, it is impossible to by-pass Rom. 5: 5, 8 ". . . the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "But God commendeth his love towards us that while we were yet sinners Christ died for us." Yes, the love of Christ represents the "breadth" of God's love, this light which shines upon every one who is born into this world. It is the love of the Creator towards His creatures, even more so towards those who love Him. He is called the "God of love." 2 Cor. 13: 11; 1 John 4: 7, 12.

Exploring LENGTH, we think of the "God of patience" (Rom. 15: 5), His long-suffering and service to man. He left His heavenly throne and came a long way towards us to wash our feet (John 13: 14). On one occasion He said: "The Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt. 20: 28). Truly, the goodness of God leadeth us to repentance (Rom. 2: 4).

Exploring DEPTH, we think of Jesus Christ as the Word of God that "is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do" (Heb. 4: 12). Because of these qualities He is called "the righteous judge" (2 Tim. 4: 8).

Exploring HEIGHT, we know that it represents the glory and holiness of the Lord. Of Christ it is said, "God has highly exalted him and bestowed on him a name which is above every name" (Phil. 2: 9).

I realize, of course, how incomplete are the foregoing "explorations." But these few lines would have fully served their purpose, if they were able to induce you, my dear friend, to explore for yourself the greatness of God: His redeeming love, His great mercy, His absolute righteousness, and His triumphant glory, for the benefit of your personal salvation and eternal life.

BIBLE READING FELLOWSHIP

Recent bulletins and other publicity of our two Southern California churches tell the same story, at least about one important project. Both churches, to a degree, consider all of California as their parish because their nonresident membership is considerably overlapped and interwoven. For years the two churches, sixty miles apart, have co-operated in joint projects of evangelism and ministry.

During 1954 the two churches, through the efforts of Pastors Lawton and Wheeler, are launching a joint Bible reading program, using the same publicity in both congregations. The five mimeographed sheets of suggestions and helps look very interesting indeed. It is probable that a letter to either one of the pastors would bring that material to others outside the Pacific Coast Association who would like to enroll. Pastor Lawton can be reached at the church at 4976 N. Figueroa St., Los Angeles 42, and Pastor Wheeler at 4415 Lemon St., Riverside. The notice in the bulletin reads as follows:

Bible Reading Fellowship

Next Friday is the first day of 1954, and on that day a special emphasis on Bible reading will begin. Through the co-operative efforts of the Los Angeles and Riverside Seventh Day Baptist Churches, the reading of the New Testament during the next six months will be promoted throughout the Pacific Coast Association.

"Registration cards are being distributed this weekend, and it is hoped that a large number will enroll! It is realized that there are many ways of studying the Word, but for this six months' period, let us pledge mutual co-operation. Many of the Sabbath eve prayer services and the Sabbath morning worship services will have themes selected from the readings.

"Calendars, reading hints, and enrollment cards are being distributed this weekend. Cards may be signed and returned to the pastor, and periodic announcement will be made of the number indicating that they are participating. Outlines of Matthew may serve well to assist in review! Join now!"

There are more men ennobled by study than by nature. — Cicero.

LET'S THINK IT OVER

The public conscience, long uneasy over the problem of drunk driving, is now exerting itself to take effective and stern measures against offenders. There is ample evidence of a hardening in attitude among legislators and judges toward intoxicated drivers, and if this should signal the start of a trend, it is a trend long needed whose results promise great benefit. — The Los Angeles Times.

"We are unalterably opposed to Communism, but we know that the alternative to Communism is not an American brand of fascism," said the Council of Bishops of the Methodist Church in a statement to the 9,000,000 members of the church, signed by Bishop William C. Martin, of Dallas, Texas, the president. "Our time-honored and self-authenticated procedures for determining guilt and disloyalty can so easily be discarded in fanatical investigations, we must oppose those who in the name of Americanism employ the methods of repression, who speak with the voice of democracy, but whose hands are the hands of tyranny. . . ."

Introducing the forthcoming Bible campaign which will be observed in Britain, Dr. C. F. Garbett, the Archbishop of York, in his address to the Convocation of York on October 14 stated:

"Since the Reformation the Church of England has used the Bible as the text of all teaching claimed to be necessary for eternal salvation, for instruction in the Christian faith, and as its chief source of public and private devotion. . . ."

"It should therefore be a matter of grave concern that in the twentieth century the Bible is an unknown book to large numbers of our fellow countrymen . . ."

EPS.

Christ's Mission at 27 East Twenty-second Street, New York, is a mission to Catholics conducted by converted Catholic priests with the near-famous W. M. Montano, Ph.D., as executive director. Their letterhead carries a torch-lit open Bible as a symbol and Luke 22: 32 as a text: "When thou art converted, strengthen

thy brethren." Christ's Mission is almost daily helping persecuted former priests and monks to adjust themselves to normal life and to prepare themselves for a useful ministry.

In Italy it is against the law for any citizen to employ, associate with, or offer a glass of water to a priest who has given up his church and priesthood.

Exploded on the public in a wholly unscientific manner, the so-called "Kinsey Report" on "Sexual Behavior in the Human Female" is being used as an instrument of hell to further degrade America. — Action.

"A barbarian ideology threatens our standards of morality and decency, standards which have been the guideposts of our civilization. There are those who would assist these alien forces. There are others who, bereft of will, drift supinely with this tide which threatens us. The attitudes are wrong. They are the surest way to destroy the America which faith made great. For America was built on faith — faith in God and faith in man. It is the tremendous force of faith that gives hope and pride to the individual. The youth of this nation have in their power to sustain the great dynamo which is the heart of liberty. Youth with faith — vigorous, indomitable, all-encompassing faith — is the hope of the future."

J. Edgar Hoover.

On rumor's tongues continual slanders ride. — Shakespeare.

An After-Christmas Prayer

By Irene Post Hulett.

As joys of Christmas time depart
Stay Thou, O Christ, within our hearts.
May trifling living cease to mar
The brilliancy of Bethlehem's star.
And may Thy manger ever be
A symbol of humility.

Throughout the happy Christmastide
Thy presence has seemed amplified.
Oh, may we never lose the sense
Of comforting Omnipotence;
And Saviour, lest we suffer loss,
'Grave deeply on our hearts Thy Cross.

NEWS FROM THE CHURCHES

VERONA, N. Y. — Our annual church meeting was held Sunday, Dec. 6, and reports of the past year's work were given by Pastor V. W. Skaggs, officers, and committees. These reports showed the church to be active and in financially good condition. Finance reports showed an increased church participation in denominational projects. A slight increase in attendance at church services was noted. The building report stated that the 20-foot addition to the church had been framed and inclosed and that a small balance remained in the building fund.

During the afternoon session a budget of \$3,800 was adopted. Officers and committees were named for the new year and plans made for future activities. The new officers are: moderator, Craig Sholtz; vice-moderator, John Williams; clerk, Mrs. Ruth Davis; treasurer, Olin Davis; denominational treasurer, Alden Vierow; chorister, Garth Warner, assistant, Joyce Sholtz; organist, Mrs. Garth Warner, assistant, Louise Hyde; trustees, Orville Hyde, Floyd Sholtz, and John Williams.

In a weekend series of special meetings, Pastor Wheeler of De Ruyter gave us a message Sabbath morning, Dec. 12, from the subject, "Upward Steps." He spoke again Sabbath night and Sunday night from the subjects, "The Discipline of Quiet Hours," and "Prayer Lift." All were interesting and helpful.

A Christmas program was presented in the church on Sabbath morning, Dec. 19, consisting of Christmas tableaux and music followed by a sermon by Pastor Skaggs. In the evening we gathered for a carol sing and to see a Christmas motion picture.

Officers for the Sabbath school elected Nov. 28 were: superintendent, Maurice Warner, assistant, Orville Williams; secretary, Gerald Sholtz, assistant, Kenneth Davis; treasurer, Janice Sholtz, assistant, Willis Davis; corresponding secretary, Richard Warner; organist, Louise Hyde; pianist, Barbara Crandall; chorister, Mary Williams, assistant, Twila Sholtz; superintendents: junior department, Joyce Sholtz with Carol Crandall as assistant; cradle roll, Dorothy Warner; home department, Zilla Vierow; missionary, Ardale Skaggs; temperance, Millicent Williams. The

Sunshine Committee consists of Marjorie Mallison, Mildred Lennon, Genevieve Stone.

There was a large attendance at the November Ladies' Aid meeting held at the home of Mrs. Lois Stone. Devotions were in charge of Mrs. Dorothy Warner. — Correspondent.

RIVERSIDE, CALIF. — RIAL emphasis through pulpit, local church bulletin, as well as public agencies such as press, radio, and television had a good effect on our November church attendance. Pastor Wheeler has been preaching timely, faith-building sermons. Many new faces are seen in the congregation. The highpoint Sabbath in November showed an attendance almost twice that of the same time last year. Attendance has maintained a steady high average for which we thank God.

"Enough and to Spare" was Pastor Wheeler's topic for the inspiring Thanksgiving service, in which two anthems were directed by Maleta Curtis, with Ben Herbert at the organ. Rev. T. Denton Lee read the President's Proclamation and the Scripture reading. The annual turkey dinner following the church service continues to be a tradition for many. Dora Hurley announced the after-dinner program with Phil Lewis acting as master of ceremonies. Bernice Chapman led the song service. Nevah Roney, a sightless member with many talents, entertained with an amusing musical reading, "Uncle Zeb." To close, all joined in singing "God Bless America."

Following this service, Mr. Lee started on another field trip for the Pacific Coast Association. Meetings for lone Sabbath-keepers and groups were scheduled for Bakersfield, Fresno, Reedley, Oakdale, Berkeley, Oakland, and Sacramento.

At the Sabbath school hour on Dec. 5, we had the pleasure of listening to an inspiring talk on the needs of the Navajos by Rev. Earl Dexter, director of the Protestant chapel at Sherman Institute. It gave us all a real incentive to give a good "white gift" to the Navajos. The following Sabbath, Madeleine Robinson introduced Missionary Boone, his wife, and a small Navajo boy whom they had adopted. The Robinsons recently had

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visited the Boone family on the Indian reservation. He presented the spiritual needs in a talk before the Sabbath school. "The darkest heathenism is only a few miles away," he said. He also said that work among the Navajos is a good preparation for work on a foreign field. "The practical missionary is needed, not just the man with a Bible and hymnbook."

Pastor Wheeler leads the Sabbath eve prayer services. Good interest is shown in the Bible studies which follow the song service. He is now meeting with the Senior Christian Endeavor on Sabbath afternoons. The County Christian Endeavor has become re-activated and young people of the Riverside Church are taking part. Plans are under way to organize an Intermediate Christian Endeavor.

Sabbath, Dec. 19, was memorable with 163 in attendance. Besides the extra fine renditions of Christmas anthems by the choir, we had a pleasant surprise when Bernice Chapman presented a select group of singers from her classes at Lincoln Public School. The five Christmas carols we heard were also given by this group at the Mission Inn a few evenings before, with enthusiastic acclaim.

The pageant, "O Come Let Us Adore Him," given Sunday afternoon, Dec. 20, was impressive. The "white gift" for the Navajo Indians of clothing, bedding, food, and money brought to the manger at the close of the service by children dressed in costumes of all lands was quite substantial. Caroling by the young people, Christmas Eve, completed the season's festivities.

Rev. T. D. Lee, just returned from the above-mentioned trip, gave a short talk at prayer meeting Christmas night. He occupied the pulpit Jan. 2 and conducted the prayer service New Year's night, while Pastor Wheeler was at Alfred, N. Y., for an important committee meeting.

The new year finds the church with a strong spirit of unity and loving desire to co-operate for the advance of God's Kingdom. Pray for us. — Florence Ritz, Reporter.

Have you heard of the new FBI? Its ranks are being filled in the foreign embassy staffs, it is reported. The initials stand for "Fired by Ike." Washington also has several thousands who wryly claim membership in the "FBI."

Marriages

Barber - Waite. — On Dec. 24, 1953, in the First Seventh Day Baptist Church of Hopinkton, Ashaway, R. I., Barbara Anne Waite, daughter of Mr. and Mrs. James Waite of Bradford, R. I., was married to Hiram William (Bill) Barber III, son of Mr. and Mrs. Hiram W. Barber II of Westerly, with Rev. Lester G. Osborn, pastor of the bride, and Rev. Charles H. Bond, pastor of the groom, co-operating in the ceremony. Both Mr. and Mrs. Barber are students at the University of Rhode Island.

Births

Dickinson. — A daughter, Lois Etta, born to Mr. and Mrs. Everett Dickinson of Shiloh, N. J., on Dec. 12, 1953.

Obituaries

Horner. — Herbert H., son of Isaac and Cordelia Horner, was born Aug. 18, 1886, and passed away Dec. 21, 1953, at Shiloh, N. J.

He had resided in Shiloh for most of his life. He became a member of the Shiloh Church by testimony in 1950 and has been a faithful member.

He is survived by his wife, Ethel C.; a son, Kenneth V., Pine Beach, N. J.; three daughters: Mrs. Roland deWilde, Jr., and Mrs. Ivan Brown of Bridgeton, N. J., Mrs. Joseph R. Lore, Newport, N. J.; a brother, I. Wesley, Farnhurst, Del.; three sisters: Mrs. J. Roy Oliver and Miss Mable Horner of Millville, N. J., and Mrs. A. M. Young, Penns Grove, N. J.

Funeral services were held at the Brooks Funeral Home in Bridgeton, N. J., with Rev. Robert Lippincott, his pastor, in charge. Interment was in the Shiloh Cemetery. R. L.

Schaible. — George J., son of Louis D. and Sophronia Davis Schaible, was born Dec. 27, 1867, and passed away Dec. 16, 1953, at the age of 85 years at his home in Shiloh, N. J.

He was born in Marlboro, N. J., and spent his early life serving in the Marlboro Church. In later life he became a member of the Shiloh Church and served in various offices of the church.

He is survived by his third wife, Lulu Davis Schaible whom he recently married; three children by his first wife who died in April, 1944: Eleanor, in California; Kenneth W. of Washington, and Louis D. of Shiloh; three brothers: Charles of Vineland, N. J., Paul of California, and Dr. Ernest of Gary, Ind.; and four grandchildren.

The funeral services were conducted in the Shiloh Church, Sabbath afternoon, Dec. 19, by his pastor, Rev. Robert Lippincott, and burial was in the Shiloh Cemetery. R. L.



SEND ME

Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea;
The gatherers are so few; I fear the precious yield
Will suffer loss. Oh, find a place for me!
A place where best the strength I have will tell:
It may be one the older toilers shun;
Be it a wide or narrow place, 'tis well
So that the work it holds be only done.

—Christina G. Rossetti,
Masterpieces of Religious Verse.