

The Sabbath Recorder

A valentine social held the evening of February 12 was well attended. Begun with a stirring hymn sing led by Mrs. Gleason M. Curtis, and followed by participation in games and refreshments, it was a pleasant all-church occasion. Of the thirty-one pictures of persons and buildings posted in a "Know Your Denomination" contest, only Mrs. Rex Brewer was able to identify them all.

The teacher-training course came to a close on February 20, but a final workshop was held February 27. It was, throughout, most profitable and pleasant.

A regularly scheduled meeting of the Dorcas Society was canceled in favor of attending a union meeting for the World Day of Prayer, February 25, at the newly constructed First Christian Church.

The prayer service on March 4 was cut to one-half hour in order that members of our church could attend the marriage of Ben Herbert and Miss Carol Hickman, of Riverside, in the Eden Lutheran Church. Ben Herbert, son of Mrs. Bess Herbert, popular organist and pianist, now appearing regularly on television, received his earliest musical education from Mrs. Effie Housten and Mrs. Elbert Copeland, both of the Riverside Church.

Miss Carol Blomgren, formerly of Milton, Wis., now residing in Riverside and employed as a nurse at the Community Hospital, is a welcome and frequent attendant at our church. — Mrs. A. O. Ritz, Correspondent.

LOS ANGELES, CALIF. — Mynor Soper, a first-year student at Alfred School of Theology, has accepted the call to work with the Los Angeles Church as associate pastor this summer. He, his wife Marian (daughter of Rev. Ralph Coon), and their baby will arrive early in June. Remember this family in prayer as they look forward to working with us! Their support will come from the Local Missions Fund if you wish to give for that during the coming months. — Church Bulletin.

Births

Harris. — A daughter, Holly B., to Mr. and Mrs. Roy Harris of Milton Junction, Wis., on Feb. 14, 1955.

Grant. — A son, James Alan, to James and Virginia Churchward Grant of 1234 Los Palos St., Los Angeles 23, Calif., on Feb. 6, 1955.

Obituaries

Eskridge. — Charles Dewitt, was born Jan. 1, 1878, at Booneville, N. C., and died Feb. 3, 1955, at his home on Sand Mountain near Long Island, Ala.

Mr. Eskridge had spent 42 years in the service of the U. S. Army, retiring in 1944 in the rank of First Lieutenant. He served overseas in World War I. He leaves: his wife, Etta; his children: Lt. Col. Charles Eskridge, Jr., of the U. S. Air Force, East Meadow, N. Y.; Paul S. of Ft. Collins, Colo.; Alex F. of Collegedale, Tenn.; and Miss Rise M. of San Antonio, Texas; 4 grandchildren; 2 great-grandchildren; a sister and 2 brothers in North Carolina: Mrs. Walter Wilson, of Jonesville, S. P., of Jonesville, and A. C., of Greensboro. Brother Eskridge was baptized and joined the Paint Rock Seventh Day Baptist Church seven years ago. Farewell services were from the Turner Funeral Home in Chattanooga, Tenn., and burial was in the National Cemetery on February 7 with the military in charge of graveside services. R. M. S.

Dunham. — Herbert L., son of James R. and Elizabeth Giles Dunham, was born in Newark, N. J., Nov. 21, 1889. He died at Lantana, Fla., Feb. 25, 1955.

He was married to Jennie L. Dunn on July 19, 1911. In 1904 he joined the Seventh Day Baptist Church of Piscataway, at New Market, N. J. Always a loyal member of his church he served as secretary of the board of trustees for 15 years; he was also active as secretary and superintendent of the Sabbath school. After moving to Florida he was active in the Riverland Baptist Church in Fort Lauderdale.

He is survived by his wife and two sons, G. Roger and H. Gillett Dunham, and two grandchildren, all of Fort Lauderdale; and one sister, Mrs. Florence Hull, of Jersey City, N. J.

Funeral services were conducted in Fort Lauderdale on Feb. 28 by Rev. Oscar C. Burdick of the Daytona Beach Seventh Day Baptist Church. Services were also conducted in the Mundy Funeral Home in Dunellen, N. J., by his pastor, Frank R. Kellogg, of the Piscataway Seventh Day Baptist Church.

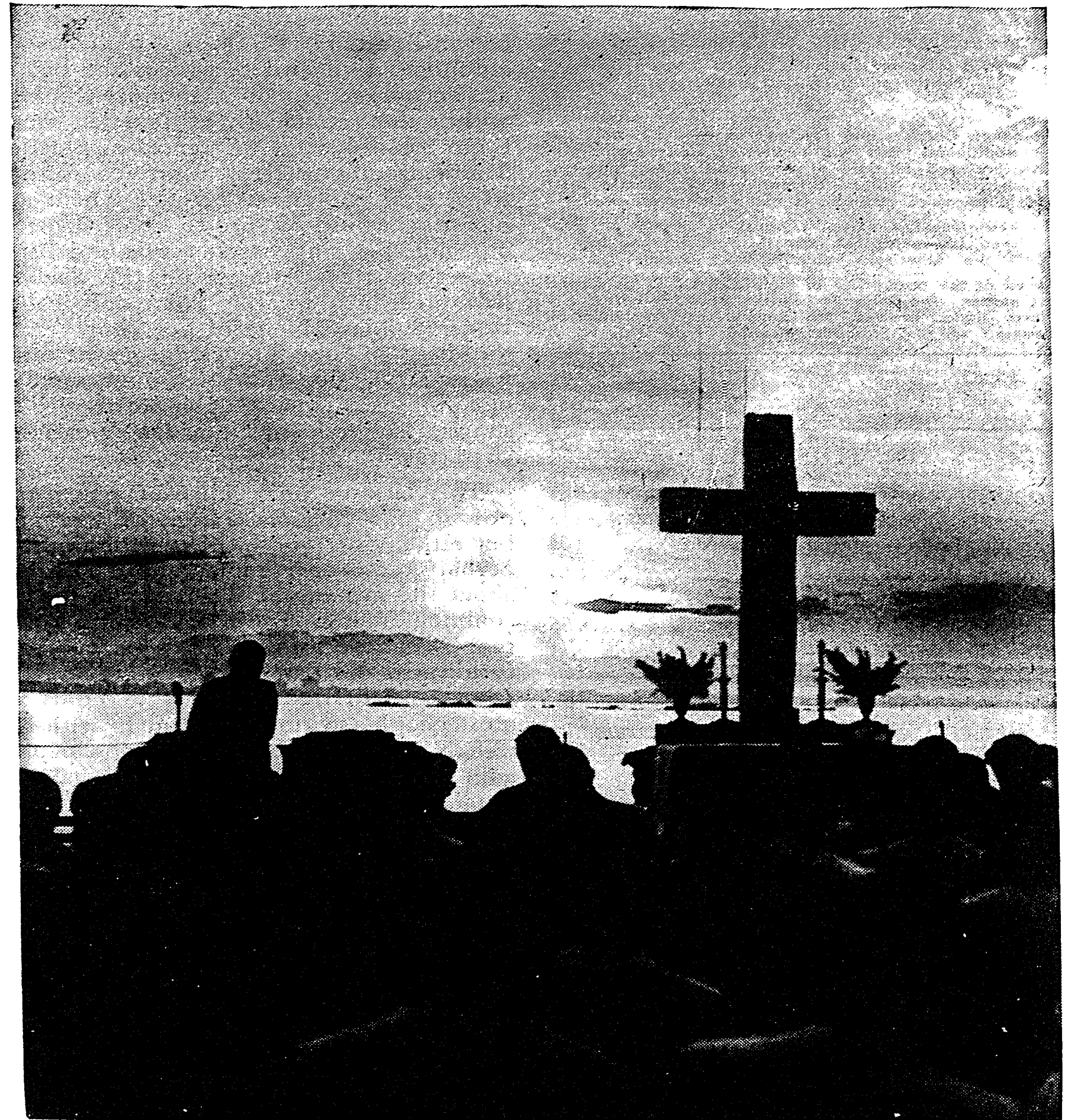
Burial was in the family plot in the Middlesex Hillside Cemetery, South Plainfield, N. J. F. R. K.

Rogers. — Walter David, son of David D. and Julia Davis Rogers, was born in Daytona Beach, Fla., Jan. 31, 1888, and died in the same city, March 9, 1955.

He married Miss Helen Garrison of Daytona Beach on Aug. 23, 1934. At the time of his death he was in business in the Daytona Beach area. He had attended Alfred Academy, Alfred, N. Y., and Rollins College, Winter Park, Fla. He was a member of the First Seventh Day Baptist Church of Alfred, N. Y.

He is survived by his wife and four sons: Walter David, Jr., Randolph, Peter, and John; two sisters, Dr. Josie and Miss Mabel Rogers, all of Daytona Beach.

Funeral services were conducted by Rev. Oscar Burdick assisted by Rev. Norman Bennett of Calvary Baptist Church. Burial was in Hillside Cemetery, Ormond Beach, Fla. O. C. B.



The Sabbath Recorder

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"We are prone to put up umbrellas of self-righteousness when the rain of criticism comes. It hits everyone but us." — From the conclusion of a handbook on Christian etiquette entitled, "I seen him when he done it," by Gladys Blanchard Muller and Dorothy Blanchard Bennett.

THE FACT OF THE RESURRECTION

That time of year is here and that great date approaches on which the resurrection of Jesus is celebrated in the Christian Church. It is accounted in both Protestant and Catholic circles as the most significant celebration in what is called the church year. The position of Sabbathkeeping churches in regard to the celebration of Easter is by no means uniform. There are differences of attitude toward it which can be said to be distinctive of some of the denominations which adhere to the seventh-day Sabbath. Within a denomination like ours, where local churches are autonomous and where pastors and people are encouraged to do individual thinking within the framework of revealed truth, there are also wide differences of practice. There are tendencies toward conformity to general Protestant practice which any historian would be sure to note. Most of our churches sing Easter music and listen to resurrection sermons on the Sabbath just preceding what is commonly called Easter Sunday. None of our churches, to the best of our knowledge, ever hold Easter services on Sunday, though some of our ministers and people participate in sunrise services of interdenominational character.

This lack of uniformity of practice is not, in our opinion, a sign of weakness but rather of strength. It is an indication, perhaps, of deeper, more careful thinking about the fact of the Resurrection than is common among our Sundaykeeping brethren. We have to set bounds on our conformity to the Easter festival because the annual celebration is, in the minds of most people, so closely bound in with the weekly observance of Sunday. Most people who keep Sunday do so out of a dual and somewhat confused heritage. They know of the divinely ordained weekly Sabbath and the practice of the church through many centuries of honoring the day of the week on which Christ supposedly arose. They assume that there was some divine process or alchemy by which "Sabbath," "Lord's Day," and "Sunday," which originally were applied to different days, have been blended into one day, the first day of the week at the very beginning of the church. Sabbathkeepers are aware that any such assumption is false and are there-

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fore driven to think more clearly about the fact of the Resurrection.

If we celebrate the Resurrection in April one year and in March the next that in itself should draw us away from an emphasis on the day as an anniversary and should make us give more thought to the fact of our Lord's rising from the dead. One of our articles of faith begins with these words, "We believe that Jesus rose from the dead." It is stated as fact. The article goes on to point out the relation between that fact and our own hope of eternal life. It says nothing about the day of the Resurrection in relation to a day of worship. In that the statement is in perfect harmony with the Bible because nowhere does the Scripture indicate that the time of the Resurrection was to make any change in the time to be set aside for rest and worship.

Quite a number of full-length books have been written to prove that Christ was crucified earlier in the week than Friday. Most of the ones which we have seen maintain that the Resurrection was discovered on Sunday morning. On the other hand, many pamphlets and magazine articles have appeared to prove from the Bible that the Lord came forth from the tomb at the end of the Sabbath. Discussions of the subject are necessarily somewhat intricate — too intricate to be entered into under the heading of this article. We know that some of our readers are convinced of the correctness of one view and some of the other.

"We believe that Jesus rose from the dead." On that we are not only agreed; on that we build our hope. That belief stands directly opposed to all rationalistic views that have been advanced through the years by many authors. Such denials usually prize either that Jesus swooned but did not die or that His supposed resurrection is a product of the imagination of those who said they saw Him alive. He arose! Glorious fact — not pious fiction.

The fact of the Resurrection cannot be limited by any annual or weekly celebration of it. It was to the disciples the proof of the claims of Christ to deity. It is the same to us today. John the Baptist called Him the Lamb of God come to take away

the sins of the world. Jesus said of His life, "I have power to lay it down, and I have power to take it again." John 10: 18. He is a sufficient Saviour. Having such power to burst the bonds of death Himself He is abundantly able to raise us to newness of life. Therefore Paul testifies, "If any man be in Christ he is a new creature." 2 Corinthians 5: 17. The deeper significance of baptism is related to the Resurrection. We who are Baptists are happy to say in that connection, "Therefore, we are buried with him by baptism into death." Baptism is a figure and symbol of the burial of the old man and the rising of the new. How often should we remember and celebrate the fact of the Resurrection? once a year? once a week? No! as often as we draw breath in this new life of ours, as often as we remember that we are Christians, not pagans.

WE ARE NOT SORRY

Calendar reform has occupied space in several numbers of this journal during the past two months. Now that the issue seems to be closed for the time being as far as our nation is concerned, we breathe easier but we are not sorry for the emphasis given or for the interest stirred up among our readers. That there has been widespread interest and considerable action is evidenced by the volume of mail received.

What we hoped for and worked for has come to pass. The Secretary of State, Mr. Dulles, has submitted in writing to the Secretary General of the United Nations the attitude of his government toward further study of the World Calendar. That attitude is negative, decidedly negative. That decisiveness is the encouraging element in the note which was delivered on March 21. We had feared that if the State Department said "No" to this Sabbath - destroying, blank - day calendar that it would be a halfhearted, apathetic answer corresponding to the apathy of many church leaders. We had prayed that our government would see the wisdom of assuming the full weight of its leadership in world affairs in opposing the present World Calendar. We interpret the recent note to indicate that our nation will do just that through its

representatives when the matter comes up at the May meeting of the Economic and Social Council. The note contains a recommendation including these words: "This government, furthermore, recommends that no further study of this subject should be undertaken."

We are not sorry for what we have written and printed. It is our opinion that our Secretary of State waited about as long as he could for the reaction of the religious people of America before giving his reply. We believe that he received sufficient reaction from organized groups and from individuals to convince him that he should be very outspoken in that reply. Those of our people and leaders who wrote letters may well feel that they perhaps had some small part in shaping a far-reaching decision in this important matter.

When information is available from the May meeting of the Economic and Social Council of the UN, we shall try to pass it on to our readers. In the meantime, it would appear to your editor that no bill favoring calendar reform is likely to get very far in the current session of Congress.

EMPTY RICHES

There has been much mention in the papers recently of the violent death in New York of Serge Rubenstein. It is refreshing to see an editorial in the *Western Sun* which draws a moral from his life story. It calls attention to his great riches and to his notorious lack of even those principles that would make him an acceptable citizen. It points out that no selfish man can be truly happy. The newspaper editor was thinking of Bible standards, closing his article with this sentence: "What does it profit a man to gain the whole world and die without the respect of his fellow creatures?" We could wish that the writer had stuck to the words of Jesus all the way through the sentence: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16: 26.

Man has a greater destiny than to be a recovered alcoholic. — National Temperance League.

Draft Extension

Most of us were a little surprised when the lower house of Congress passed with such speed last month a bill to extend the draft for 4 years. Kenneth Morse, editor of *Gospel Messenger*, has an editorial on it in the issue of March entitled, "Government by Crisis or by Conscience?"

He says that the House Armed Services Committee planned to put it through in one day with no opportunity for opposition. Finally nine witnesses were allowed ten minutes each to speak against it. It was a time of crisis in the Far East and the bill passed with only four votes against it. Mr. Morse makes the following thought-provoking suggestions:

"Why is there such a hurry to rush this legislation through, unless its sponsors feel that only when citizens are apprehensive about an explosive situation will they support what they would reject in calmer moments? One cannot escape the impression that some of our 'crises' are just a little manufactured, or at least timed, so that they burst on us when renewed legislation for the draft is desired."

Whether or not we take the position of the Church of the Brethren on military service we do need to take into serious consideration the possibility which the editor suggests that there is a strong tendency, in military matters at least, to govern our people by crisis rather than by conscience.

BLESSED EASTER

By Alvin E. Babcock
Rosemead, Calif.

But what if He did not arise
To build my home in paradise?
None else than He my soul could save;
'Twould pine away within the grave.
But He did break of death the chain,
What seemed but loss transformed to gain.
Unto the cross my sins He bore.
From them I'm free forevermore.
He did precede to mansions fair,
And now awaits to greet me there.
When I escape this form of clay
Angelic throngs will show the way,
Singing anthems the entire while
Until I meet my Saviour's smile.

Secretary's Column

Numbers As an Index of Vitality

Numbers for their own sake are meaningless except to the theoretical mathematician. Numbers of church members, however, as an index to the vitality of the church can be of real significance. That church in which the only changes in numbers are caused by death or other removal of aged members is a dying church.

Those who hold a particular church dear for sentimental reasons, or those who regard the church as a beneficent moral influence in the community, must view with sadness the passing of some of our churches. Even more tragic, however, is the loss of salvation to those who might have been saved had the church been a growing instead of a dying one. Let it not be said concerning Seventh Day Baptists that "it might have been." Let us rather be positive influences in the lives of those around us who are yet untouched by the truths we hold important.

Some time ago our denominational secretaries meeting together, suggested an objective of a 5 per cent annual growth in membership. One church, while expressing doubt that such a goal was attainable, reported a 4½ per cent increase within three months. To be sure, church accessions usually occur spasmodically, but a continual growth can be accomplished. The question is: How?

It seems to us that there are two major sources of growth: young people (our own and our neighbors'), and the adult community. Young people can be reached by well-organized, purposeful Sabbath Schools; Daily Vacation Bible Schools; Christian Endeavor; summer camps; and pastors' classes. Very frequently parents can be influenced by their interest in the spiritual growth of their own children. Thus, making our neighbors' children feel at home in our services may bring their parents to an interest also. In most cities where we have churches, and in rural communities where ours is "The village church," encouraging children and youth to participate in our Christian educational

activities can become a valuable resource of service and growth. In some instances, it has been just that.

As for reaching adults, each of our associations now has a Missionary Evangelistic Committee. These, together with the Missionary Society, are in position to make valuable suggestions, and frequently to give material assistance in reaching our communities. Some of the plans available include preaching missions, evangelistic services, pastoral exchanges, and even an occasional loan of a pastor to some group unable to afford regular pastoral service.

Valuable as these programs are, none of them will accomplish what a continuous, 52-week per year program of outreach will do. And this is not the sole responsibility of our pastors. For our churches to become and continue to be vital forces for good in our communities, laymen and pastors both must work for spiritual growth. Thus, and thus only, can numbers become an index of a rise in the vitality of our denomination.

WESTERN UNION

A telegram received from Executive Secretary A. Burdet Crofoot as this Recorder was being made up informs us of a special message sent to him from the Department of State citing citizen opposition on religious grounds as a reason for our nation's decisive rejection of further consideration of revising the present calendar. It would "disrupt seven-day sabbatical cycle." The message further informs our executive secretary that his statement of our position was "taken into careful consideration in the preparation" of the note to the UN.

LARGER RECORDER

This is the first of the new 16-page issues replacing the alternate 8- and 16-page Recorders. These enlarged issues may well be dedicated to the memory of Dr. Rosa Palmberg whose bequest helps to make them possible.

THE REALITIES OF LIVING FAITH

By Chaplain David J. Williams

One of a series of radio messages given by this Seventh Day Baptist Air Force chaplain at Mineral Wells, Texas.

"Unless I can taste, smell, feel, hear, or see it I won't believe in Christianity," claim many of the skeptics. The whole concept of the supernatural is still foreign to many in this enlightened age. Demonstration rather remonstrance is law to many of our engineers, scientists, and educators today. Social inequities are evaluated, minorities are allowed to voice their opinion, many so-called facts corroborate the hypothesis that materialism is realism, while the basic tenets maintained by the Christian Church are thought by some to contain only platitudes and similes for the adolescent and the aged. Where are the historic, fundamental truths lived out in this highly complex superstructure known as 20th-century civilization? What is reliable? Who or what can one trust? Where do we go from here?

The Reality of the Lord Jesus Christ

In our day of high-pressure advertising, propagandizing, and materialistic aggressiveness, is it possible to know, beyond all doubt, Jesus Christ? Quite readily the answer is forthcoming that, of a certainty, knowing Christ is a possibility, though remote for all practical purposes. It is common knowledge that Christ lived in the land of Palestine and was known by the historians of His day as One who possessed strange powers. Millions of church members acknowledge their belief in Jesus Christ. With disagreements sometimes running rampant in and between various religious groups on theological variances, others question the genuineness of some professed religionists today. Counterfeit Christians are prevalent. Inconsistencies are in abundance. Often a wide gap is exposed between vocal religion and vital religion.

Jesus Christ is a reality to all those who allow Him to cleanse from sin, to create within them new, enlightened consciences, to minister peace and eternal life. Jesus Christ is God incarnate. He became flesh and dwelt among us and we beheld His glory — full of grace and truth, wrote

the disciple John. Jesus Christ came to save His people from their sins. Jesus Christ is man's only Saviour, Redeemer, Reconciler, Justifier, High Priest.

Jesus is the Creator of all things. A multiplicity of titles refer to Him in the Bible. Christ is the "Rose of Sharon," "the Bright and Morning Star," "the Lily of the Valley," "the Fairest of Ten Thousand." Isaiah the prophet declares that He shall be called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." John portrays Christ as the Good Shepherd, the Light of the World, the True Vine, the Living Water, the Bread of Life, and the Way, the Truth, and the Life.

Indeed, Jesus Christ is the emancipator for all those who seek to come to God. But Christ is known only in an act of believing faith. Intellectual admission is not saving faith. Emotional upheaval is not saving faith when isolated by itself. Surprisingly enough, environment in the home or church is not sufficient either. Religion that does not have the Lord Jesus Christ at the center is vain and unreal. For this reason the vital fellowship possible with Jesus Christ is unknown to many professing believers because they have expended their religious interest at the periphery. Canned religion was condemned most vehemently by Christ as He openly criticized the Pharisees of His day. Outward religious conformity falls far short of epitomizing a life indwelt by God. The Bible affirms that "Christ in you is the hope of glory." If Jesus Christ is to be indeed a living, pulsating reality the infusion of His divine life into depraved man requires total commitment, surrender, and repentance.

While vacationing in New York State recently, the author had the opportunity of visiting one who used to be a boyhood neighbor. The subject of conversation led to spiritual things, and an invitation was extended for his friend to accept the Lord Jesus Christ. His response was, as is true of many throughout the world, "Frankly, I don't know how." The "how" of knowing Jesus Christ as one's personal Saviour is being preached in hundreds of tongues; the Bible is translated into over a thousand languages; hundreds of thousands of books

and periodicals and millions of tracts echo forth the message of **how to know Jesus Christ**. In spite of the widespread distribution of the Gospel of Jesus Christ millions are in darkness, despairing of life, without God, without Christ, and without hope in the world.

The Reality of the Lord Jesus Christ can only be crystallized by **personal experience**. An academic grasp of the life and times of Jesus, philanthropic enterprises, even systematic Bible reading constitute no guarantee that one has had an experience with God that enlivens the Lord Jesus to one's heart and life. Among the primary factors which bring men to an awareness of their need of the Lord Jesus Christ are a futility, a purposelessness, a vacuum that plagues one's soul. A negative outlook prevails in the hearts of all those who are estranged from the Lord Jesus Christ.

Our transgressions, iniquities, and sins separate us from God. Jesus Christ bore our sin in His own body on the tree that we might be dead unto sin and alive unto righteousness — by His stripes we are able to be healed. However, Christ's sacrificial atonement is of no effect to anyone until he appropriates the blood of Jesus Christ, which alone cleanses from all sin. Jesus Christ is a perfect gentleman and only gains entrance into human hearts upon invitation.

Medical science is performing wonders constantly in these dramatic days. Caution is urged upon everyone to learn the danger symptoms for certain diseases and undergo preliminary treatment before a disease reaches its advanced stages. Hypothetically, let us suppose all cancer was curable with the proper medical treatment. Would it not be true then that it would be negligence that could explain a death caused by cancer? Exactly. Jesus Christ offers to all, whosoever will, the opportunity of being cured of sin. He will unshackle our souls, take our burdens, worries, and frustrations. Our financial, mental, emotional problems can be solved by truly knowing Jesus Christ as personal Lord and Saviour.

Is knowing Christ lifting one's hand in a church meeting, or walking down a church aisle, or speaking to a counselor? Is knowing Christ tithing or being a

MEMORY TEXT

And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ. 1 Corinthians 15: 14, 15a.

church member? The answer is positively no. All of these acts are fine, but provide no assurance that an intimate relationship with Christ has been established.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Corinthians 5: 17. If a person has truly been born of the Spirit of God through faith in Jesus Christ, definite revolutionary changes will ensue. His is a putting off of the old Adamic, sinful nature and a putting on of the new nature in Christ Jesus. The person who knows Jesus Christ for a surety can join the inspired apostle and say, "For to me to live is Christ." Christ ceases to be for someone else — He becomes a present possession, friend, Saviour, and sustainer. A regenerated individual talks frequently with Him in prayer. His infallible Word speaks comfort and instills even greater faith. Rather than serve selfish goals, Christ predominates one's motives, one's dreams, one's actions, one's car, one's home. The privilege of knowing the Lord Jesus Christ is the profoundest joy possible in this life.

Pacific Coast Association to Meet

The first of the nine associations to meet is the Pacific Coast Association. The usual time of meeting is the second week-end of April and the usual place is with the Riverside, Calif., Church. With Easter falling this year on that weekend the association will be held a week later, April 15-17. All interested people in the wide territory covered by the association should contact the local church for hospitality arrangements (4415 Lemon St.).

A directory of associations is found on pages 229-231 of the 1954 Year Book. Details of other meetings will be published as available to advertise these church gatherings.

THE LIVING WORD



Dr. Luther A. Weigle

One in a series of articles by this noted man.

"Admire" and
"admiration"

The words "admire" and "admiration" were used in the seventeenth century simply to denote wonder or astonishment, without any implication of praise or approval. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was "admirable how that senseless religion should gain so much ground on Christianity" — by which he meant that this fact was amazing. He elsewhere told of Cardinal Pole delivering "a dry sermon . . . many much admiring the jejuneness of his discourse" — that is, they were astonished at its emptiness. In Milton's *Paradise Lost*, Satan was confronted at the gates of Hell by a monster Shape, and "the undaunted Fiend what this might be admired" — that is, Satan wondered what this might be (Book II, line 677).

In Shakespeare's *Hamlet* (1, 2, 192) when Horatio tells Hamlet that he has seen the ghost of "the king your father," Hamlet responds with a startled exclamation of surprise, to which Horatio answers:

"Season your admiration for awhile
With an attent ear, till I may deliver,
Upon the witness of these gentlemen,
This marvel to you."

This evidence is enough to show that when the writer of Revelation 17: 6, as reported in the King James Version, expressed "great admiration" for the woman arrayed in scarlet, "drunken with the blood of the saints and the blood of the martyrs of Jesus," he meant simply to declare his wonder and astonishment at her. The American Standard Version translates the statement: "when I saw her, I wondered with a great wonder." The Revised Standard Version has: "When I saw her I marveled greatly."

GOD'S PRINTED TREASURE

Rev. Edgar F. Wheeler

Its Amazing Persistence

The Bible could be described as both the most loved and the most passionately hated book of all time. From early Christian history, unbelievers have attempted individually and collectively to exterminate it, yet it remains the world's best seller, its most demanded book! It is affectionately treasured by those who have found within its pages life, comfort, guidance, and strength, and equally hated by unbelievers who stand condemned in its light.

Nearly two centuries ago, Tom Paine wrote his *Age of Reason*, declaring that after its publication, the Bible could not survive; it would be out of date and unprocurable within a hundred years. A good many years ago, a Dr. Goforth went around to all the bookshops of a great city and failed to get a copy of Tom Paine's *Age of Reason*, new or old. Yet, since Tom Paine's boast, hundreds of millions of Bibles, New Testaments, and portions of the Scriptures have been distributed by Bible societies. It continues to answer the troubled questionings of mankind, to bring hope, strength, and guidance.

No Ordinary Book

How are we to explain the persistence of the Bible in the face of seemingly insurmountable odds? Might we not begin by acknowledging that it is not just a book in the ordinary sense of the word, but it is a recorded expression of divine will and purpose. It is because of God's design that the Bible has stood in the face of vicious and prolonged attacks; indeed these attacks have only served to create a greater awareness of its greatness and an increasing demand for it.

Peter the Apostle, speaking of the Scriptures which in his day did not include the New Testament as yet, but which forms a part of our Bible, declared: ". . . no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1: 20-21.)

The Greek word, *pheromenoi*, here interpreted "moved," literally means "borne"

or "carried along." He was saying that the holy men of old were borne along by the Holy Spirit, thus claiming the inspiration of the writers. He used a vivid figure of their being carried along by the Holy Spirit as a vessel is borne along by the wind. This does not mean that they were unconscious instruments or mere machines. But it emphatically involves a control and a carrying power quite beyond anything that the human will or imagination can claim for itself. The men who wrote the Scriptures did not speak mere human opinions. They spoke according to a wisdom, knowledge, and inspiration far above their human faculties alone — an ability born of the Holy Spirit.

Paul, speaking to young Timothy of the Scriptures, declared: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3: 16-17.)

To those who would discount the special inspiration of our Scriptures by saying that other writings are inspired too, we would reply that all knowledge and insight is granted by God and therefore inspired of Him. But the other so-called "inspired" writings do not reflect a depth of inspiration and insight which is comparable with the Bible. Their light is indeed no more than an infinitesimal glimmer by comparison with the Bible's light of truth.

By the Hand of God
and the Hands of Men

Just how did God inspire and give the messages of the Scriptures? A careful study of the Bible itself reveals that we did not acquire our Scriptures handed down from heaven already written. Only of the Ten Commandments is it claimed that they were written by the finger of God. Neither is the claim made that the Holy Spirit took the hands of those men of old and made them write each word, rather that the Holy Spirit moved holy men of old to write.

The Holy Spirit, then as now, was God's agent, His influence, working in the hearts of men devoted to knowing God's will and open to His guidance, giving them insight, conviction, and a disposition

to speak the things of God which human understanding unaided could not comprehend.

Our Scriptures, then, came from the hand of men — common men like the rest of the race, but men devout and committed to knowing God and His truths. Among these writers were kings, prophets, scholars, poets, soldiers, physicians, tax gatherers, cattle drivers, shepherds, tent-makers, fishermen, all men of genius and insight. The mind of God is through their writings expressed in human experience, bringing clearly to men the divine answer to human cry.

We may then conclude the glorious truth that the Bible is the co-operative work of God and man. God inspired and enlightened men who were open to illumination, and through them He spoke His great truths for all ages to come. Here is a joyous message to God-seeking men of our day, on the kinship of men with God, the dignity and worth of men, the nearness of God and His responsiveness to those who are willing to place themselves in His will!

The Story of Manuscripts and Versions

The original manuscripts of the sixty-six books of the Bible were probably written over the long period of 1600 years, the Old Testament in Hebrew and the New Testament in Greek. Not a single one of these original manuscripts is known to be in existence today. But before they were lost or destroyed, copies and translations of them had been made. From these copies and translations from the Hebrew, Syriac, Greek, Latin, and Anglo-Saxon we derive our English Bible of today. The Bible has been subject to a series of revisions and translations from the early centuries of the Christian Era down to today.

In A.D. 385 St. Jerome finished his translation of the New Testament in the Latin Version (Vulgate) and began the translation of the Old Testament, using the oldest manuscripts available. For nearly 1000 years the Vulgate was the parent of every later version of the Scriptures in Western Europe.

In 1384, John Wycliffe with his assistants finished his Scripture revision and translation into English, the first in the

English language. He was tried for heresy and his version derided. But in manuscript form it reached the people and was loyally read.

William Tyndale brought out the first printed English New Testament early in the fifteenth century. He was opposed and persecuted by the bishops in England for his efforts, so he printed his edition in Europe and smuggled copies into England. He was strangled and burned at the stake, but this did not suppress his Open Bible Crusade.

In 1611, the familiar King James Version was published.

In the middle of the nineteenth century a new translation was needed because so many words used in 1611 no longer had the same meaning in contemporary usage. Thus came about the American Standard Version, completed in 1901.

Now, the Revised Standard Version

Revisions and translations are necessary to bring the Bible to people in contemporary language and expression, and to carry it to foreign lands where other languages are spoken.

The remarkable fact is that with all the revisions in transmitting the Scriptures to us, all of the fundamental, basic teachings have been preserved intact, another instance of divine direction and care.

We may accept the new version in confidence. The (probably imaginary) story is told of an incident in which later translations of the Bible were under discussion, and someone spoke up saying, "The King James Version was good enough for Peter and Paul, and it is good enough for me." The truth of Scripture is not all wrapped up in a particular translation. God will not allow Bible truth to be dimmed by permitting outdated expression and language to hold a monopoly. He continues to move holy men by His Spirit to translate the Bible into the language of the age and land.

(To be continued)

SABBATH SCHOOL LESSON

for April 16, 1955

Rehoboam, King of Judah

Scripture Lesson: 2 Chronicles 10: 6-17.

SPRING MEETING OF TRACT BOARD

Rev. Leon M. Maltby,
Corresponding Secretary

We could wish that a much larger number of the members of the American Sabbath Tract Society could be present at each meeting of the Board of Trustees. (It should be remembered that all delegates present at the previous General Conference and all those who have contributed \$1.00 or more to the work of the society are members for that given year.) The elected trustees hold their annual meeting and three of the quarterly meetings in the board room at the Seventh Day Baptist Building in Plainfield, N. J. For several years it has been the practice to hold the spring meeting at Shiloh, N. J. (about one hundred miles south), for the convenience of the members in that area. An unusually representative group assembled at Shiloh for the meeting on March 20. One member came from Ashaway, R. I., one from Salem, W. Va., besides about eleven members from the Plainfield area. Visitors from the local area and from Philadelphia, Ashaway, and Alfred, made a total attendance of nearly thirty.

It was felt that this was a significant meeting because of the numerous recommendations of the various committees. This was the time for submitting the proposed budget for the coming year. The Budget Committee had met the previous week and had prepared a tentative budget, the details of which will be available at the General Conference and to any member of the society who requests the complete minutes of the meeting. A few items in this year's budget are lowered in the proposed budget which will go into operation on the first of next October. Some increases are also noted, the largest one being in the budget for the Sabbath Recorder. It is hoped that it will be possible to maintain our denominational paper at 16 pages each week during the coming year rather than alternate 8- and 16-page issues as has been the custom since October of 1951. In this same connection attention is again called to the action of the board reported in last week's Recorder to increase the current budget by \$700 in order to begin immediately publication on a

weekly 16-page basis. The total estimated 1955-56 budget is only \$1,661 higher than that which was proposed a year ago. The Tract Society proposes to ask from the Denominational Budget \$111 more than was asked last year.

The days and the hours preceding the formal meeting of the board are usually very busy, and this was no exception. The Committee on Distribution of Literature under the leadership of David Shepard of Cedarville, N. J., spent a full evening going over its activities of the past quarter and its plans for the coming years. The Committee on Publications met at the church for two sessions, both morning and afternoon on the day of the board meeting. The Supervisory Committee also had a meeting at one o'clock prior to the general meeting. Other standing and special committees had been active and were prepared to give good reports of their work. The Audio-Visual Aids Committee noted a sharp increase in the materials used by the churches during the quarter. Most of the business of the board was taken up in connection with the reports and recommendations of the secretary-editor and the various committees.

The Advisory Committee which does not usually give a detailed report presented at this meeting a picture of its monthly meetings and the recommendations which this time formed a part of its report. One of these in regard to the denominational building is reported elsewhere. The remainder of the report seems to be of sufficient interest to include here. We quote:

"Regular monthly meetings with the secretary-editor have been maintained without interruption since October, 1954. Each meeting consists of discussion of matters presented by Mr. Maltby followed by discussion of matters referred by the board, of items suggested by General Conference and its committees, and of suggestions presented by individual members of the committee. Results of the committee's action are generally reported by other committees to whom matters have been referred or included in the report of the secretary or editor. Only occasionally will there be actions or recommendations re-

ported directly by the committee to this board.

"In examining the suggestion of the 1954 General Conference concerning the publication from time to time of lists of material which the board has available for loan, sale, or gift, the committee recommends:

1. That an additional page or two be added to this board's report to the society each year listing such materials as may be available for loan, sale, or gift. The fact that this report also appears in the statement to Conference and is included in the Seventh Day Baptist Year Book will add to its usefulness.

"As directed by the board, the committee has studied the proposal for holding the meetings of the Tract Society at the time of the General Conference and would recommend:

2. That the board express a willingness to move toward such changes in the Constitution of the American Sabbath Tract Society as would permit the holding of its annual meetings at the time and place of the meeting of the General Conference should the Conference deem such procedure desirable."

A Short Laugh

"Smile, chum! Remember, everyone loves a cheerful giver." Those are the words of the departing burglar standing by the bed of his rich victim in a recent humorous cartoon. Anything for a laugh! But let us remember that burglars do not ordinarily quote Scripture or guide their lives by it. The text referred to (2 Cor. 9: 7) reads in full: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." This verse is set in a two-chapter discussion of Christian benevolence. Earlier in the passage are the words, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9. That, brethren, is no laughing matter.

The legalist and moralist too frequently makes the mistake of judging himself by his professed ideals, and other people by their practices. — Reinhold Niebuhr.

Youth News

Salem, W. Va.

The American Humanics Foundation, chartered in 1948, is an organization dedicated to youth training for all fields of social work. Salem College, in 1953, was chosen to be the second school in the nation to have a chapter of the humanics program.

Monday, March 14, was a big day in the history of both Salem College and the Humanics Foundation. A huge convocation, sponsored by the foundation, was held on the Salem campus, at which representatives of the humanics program became acquainted with the college and what it stands for, and at which the people of Salem were given greater insight into the ideals and goals of humanics training.

Representing the AHF at the convocation were Dr. C. Norman Abbott, a famous surgeon and president of the foundation; Dr. H. Roe Bartle, candidate for mayor of Kansas City and the foundation's chief administrator; Dr. Arthur Schuck, chief scout executive of the Boy Scouts of America and main speaker at the convocation; and representatives of industry, science, medicine, religion, and government — all interested in Salem College and in the success of today's youth in improving tomorrow's society.

The convocation was, in the eyes of all, a complete success. Honorary degrees were conferred upon Dr. H. F. Pote and Dr. William R. Laird for their great and unselfish contributions in the fields of scouting and medicine. The main address by Dr. Arthur Schuck was an inspiring challenge to make America's future a real part of our Christian responsibility. The afternoon banquet, the largest in the city's history, saw over 300 guests challenged as the aims of the AHF were presented by Dr. H. Roe Bartle. Following the banquet, which was held in honor of Salem's twenty-three humanics students, faculty and students met and talked with the many guests, to bring to a close a truly memorable day.

What will be the final results of the convocation, only time will tell. Salem was certainly "put on the map" by the

events of the day, but that Salem will always remain a truly Seventh Day Baptist college is without question. Time and time again, Salem's place in our denomination was honored and recognized by the great leaders of the Humanics Foundation. We may say, however, that in the future, Seventh Day Baptists will have a stronger, better college to call their own — a college where training for the greatest tasks on earth will be offered, and where men and women can prepare to mold from the waiting clay of humanity, a truly Christian social order. — Correspondent.

PLAYER SLAPS UMPIRE

Tom M. Olson

A batter and base runner of the Hollywood Baseball Club was suspended for the remainder of the 1954 season for striking an umpire.

He lost his temper when Umpire Chris Valenti called him out on strikes in the eighth inning of an important game against San Diego.

After bumping the umpire with his chest, he was ordered off the field. Then he struck the umpire sharply with his left hand.

Clarence Rowland, president of the Pacific Coast League, wired the player saying:

"Umpires are the official representatives of not only the league but the National Association as well, and must be given wholehearted support at all times.

"Baseball cannot and will not tolerate assaults on any umpires. Therefore, for your uncalled-for action toward Umpire Valenti, slapping him in the face after being ejected from the game, and for bumping and using foul language, you will stand suspended for the balance of the entire 1954 scheduled season."

The player's entire future is in the balance for he committed baseball's unpardonable sin.

In the Moffatt Translation, Job's longing for a Daysman between God and himself is rendered thus: "Oh for some umpire over both of us, who might decide our case!" (Job 9: 33.) That Umpire came in the Person of the Lord Jesus Christ.

Being very God as well as man, He can be, and is the Mediator between God and men (1 Timothy 2: 5).

When the Saviour was here, there were those who literally slapped Him because they did not like the way He called things by their proper names. See Matthew 26: 67; 27: 30; John 19: 3. Had it not been that He was here in grace, they would have been banished from His presence forever.

He cannot be slapped physically now; but many persons are slapping this Umpire verbally, by all their ungodly talk against Him.

The Lord does not hold them guiltless, but there is forgiveness with Him that He may be worshiped.

It is not reported that a baseball umpire ever died for a player who sinned against him; but that is exactly what the heavenly Umpire has done. "Christ died for our sins." And the Lord has said, "Verily I say unto you, All sins shall be forgiven unto the sons of men and blasphemies wherewith soever they shall blaspheme" (Mark 3: 28).

This offer must be acted upon now, for to die in one's sins will mean to be banished from His presence forever.

— Now.

If you have tasted of the grace of Jesus, you will not want to sip the wine of Sodom. — F. B. Meyer.

A PRAYER

By T. R. Sutton
Texarkana, Ark.

- O Lord, who gave the way of love and peace,
We now confess our selfish way.
In hateful strife our days are spent, in ease
Of childish wants and quick dismay.
- O Lord, enlarge our minds in truth and hope,
That we may grow and Christ-like be,
In loving thought and work with which
to cope
With self, and seek to live in Thee.
- O Lord, in faith and deed do now install
Thy truth by grace and law of Thine.
Keep us in love, the greatest gift of all.
Do save our souls, ourselves, and mind.
Amen.

LET'S THINK IT OVER

A regional convention of the National Association of Evangelicals held in Los Angeles recently devoted its meeting to a panel discussion of "Christianity and the Political Drift." Moderated by Dr. Carl F. H. Henry, theologian, the participants were prominent Christian political leaders.

In closing the panel, the officeholders fell somewhat into disagreement on the question of the role of the church in politics. The question put to them by the moderator was: "If you as a Christian politician stood where I as a Christian minister stand, would you . . . tell the church members how to vote? Give definite instruction in the sphere of political issues?" All agreed that the primary task of the church is the proclamation of the Gospel, and that if it is preoccupied with political affairs, its misjudgment in that arena soon encourages people to suspect it of misjudgment in spiritual matters also. But some of the participants held that some political affairs, e.g., legalized gambling or legalized prostitution, are morally so clear-cut that they can be discussed with liberty from the pulpit. The general tone, however, was a recognition that the church as a church ought not to enter the political arena, but that Christian men of conviction must be counted to mirror and voice their convictions as men of two worlds.

Hell in Norway. We think we have trouble enough in this country when denominations disagree and ministers argue about the literalness of hell-fire. That is nothing compared with the difficulties in Norway which has a state church with 96% of the people born and confirmed in it. During 1954 the Norwegian Cabinet and Parliament were disturbed by the problem of being asked to decide by legal procedures whether hell is a reality.

What if our Congress had to legislate on the reality of hell? One can imagine that our lawmakers would make short work of it. But can legislation abolish or establish the place of everlasting punishment of which Jesus spoke so clearly? We can be thankful for the privilege of private interpretation rather than political interpretation of the Scriptures. Let us be sure

that we face the facts and so live that the judgment will not find us in a place of "weeping and gnashing of teeth." Matthew 24: 51.

We clipped a portion of a business meeting notice from a church bulletin as follows: "Attendance at business meetings in the past has been rather spotty, leaving the matters of church business to be decided upon by a comparative few." Does that fit your church? Does that shoe pinch your foot? Can you imagine that such was the situation in the New Testament Church, which we profess to follow? Was there a poor attendance at Jerusalem when they elected a successor to Judas or chose the first deacons? Do you think only a handful were present in the new churches of Galatia when they ordained elders in every church? Do you think?

ITEMS OF INTEREST

The brewers are now spending as much as \$120,000,000 a year in advertising to increase the sale and consumption of their products.

The National Temperance and Prohibition Council in carrying forward the Crusade Against Alcoholic Beverage Advertising, is asking those interested in the crusade to concentrate their efforts for the present upon home magazines which accept beer advertisements but refuse liquor advertisements; in particular, the Woman's Home Companion and McCall's Magazine. In both of these magazines there was a considerable decrease in the number of their beer advertisements and in the revenue derived therefrom in the year 1953 as compared with 1952. The former carried only 5 beer ads with a decrease in revenue of \$123,550. The latter dropped from 14 ads to 9 with a decrease of \$97,780. It is suggested that interested readers commend these publications and ask them to eliminate the ads entirely.

The Christian Medical Society was organized over 20 years ago as an organization "to aid Christian physicians and dentists, medical and dental students, and others in the medical profession to gain the mutual strength, encouragement, and blessings to be obtained in meeting with

one another," and "to present a positive witness of God, our Father, and our Saviour Jesus Christ to the medical profession."

CMS chapters now meet in 55 medical schools. The total membership of these groups and graduate chapters composed of practicing physicians and dentists now number over 1,200. Of this number, more than one sixth are serving as missionaries on the foreign field.

Mr. Alfred A. Kunz, international director of the Pocket Testament League, and Mr. Glenn Wagner, foreign secretary, personally directed the first evangelistic rallies in the great PTL Campaign of Scripture distribution and evangelization in Africa. Reporting from Africa, Mr. Kunz said:

"The sin and need in Africa is greater than we ever dreamed of back in the States! If American Christians could see for one day the conditions in Africa they would send up a mighty volume of prayer in behalf of the millions here who live in sin and darkness."

A "literacy team," headed by the noted missionary, Dr. Frank C. Laubach, is now in Pakistan working with missionary and governmental leaders in developing methods and preparing texts for teaching people of that nation to read and write. After a period in Pakistan, the team will do similar pioneering work in southern Sudan, then in New Guinea of the Netherlands, and then in Korea. The team includes Dr. and Mrs. Laubach; Mrs. Elizabeth Baity, of Geneva, Switzerland, associated with the World Health Organization, who will prepare texts on simple health subjects to incorporate into the teaching material; Mrs. Richard Cortright, of Chicago, the secretary of the group; Phil Gray, an artist who prepares the teaching charts; and Mrs. Margaret L. Runbeck, a specialist in the Korean tongue.

The first nation-wide conference of Chinese churches will be held May 9-12 in San Francisco, the city where the nation's first Chinese Christian Church was founded more than a century ago. It will include Christian leaders from Canada and

Hawaii as well as from the U. S. Dr. C. C. Hung, of Washington, D. C., chairman, announces that they will, in their 4-day conference, explore both the current needs and resources of the rapidly growing Chinese churches and the ways in which they can better meet the needs of their changing communities. He points out the results of a study which shows an enormous increase in the Chinese population now totaling more than 117,000.

Special Summer Courses at School of Theology

Denominational studies in Sabbath Philosophy and Seventh Day Baptist History and Polity are being offered again this summer by the Alfred University School of Theology it is announced by Rev. Albert N. Rogers, acting dean. The university summer session runs from July 5 to August 12.

Rev. Melvin G. Nida, a member of the faculty, will teach Sabbath Philosophy, drawing upon the resources of A. H. Lewis' *Spiritual Sabbathism* and his own experience as a Sabbath convert. He is a member of the editorial staff of the *Helping Hand* and served the Richburg and Nile Seventh Day Baptist Churches before entering upon his preparation for teaching.

The course in denominational history and polity will be offered by Dean Rogers and will include a survey of the preaching emphases regarding the doctrine of Christ as they are found in several periods of Sabbatarian thought. Mr. Rogers is pastor of the Second Alfred Church and served at Waterford, Conn., and New York City previously. He was formerly a member of the Missionary and Tract Boards and president of the Seventh Day Baptist Board of Christian Education, which office he resigned when he became acting dean of the School of Theology. He has recently been named president of the Seventh Day Baptist Historical Society.

Announcement of these courses has been sent to ministers and theological students known to be interested. Any minister or qualified lay worker will be considered eligible. Credits earned may apply on the Bachelor of Divinity course requirements

if desired. No tuition is being charged. Living quarters for men with families will be arranged through the school office so far as possible on request. It is expected that accommodations for single men will be available in the new school building, formerly the Alfred parsonage. Inquiries may be mailed to the school at Alfred, N. Y., Box 742.

General Conference voted two years ago to require at least six hours of denominational studies for full ministerial accreditation, and the School of Theology offers the courses to meet this requirement. A tuition course on Contemporary Religious Thought is also to be offered by Professor Nida.

NEWS FROM THE CHURCHES

FIRST HOPKINTON, R. I. — A baptismal service was held on Sabbath evening, March 11, for two (adults) candidates.

Just now the church has started a "Had-a-Call" campaign. The program has these objectives: To promote friendliness among our members who have drifted away, and to present the cause of Christ and the way of salvation to our unsaved neighbors.

The Sabbath school has started a fund to purchase a sound motion picture projector with a contribution of \$25. They also gave \$25 to the State WCTU toward its Total Abstinence Road Sign project.

Recently the Ladies' Aid Society held a successful food sale at Grant's store in Westerly. This added fifty dollars to the treasury.

All departments in the church are feeling the loss of the Kenyon family: Mr. and Mrs. Robert Kenyon and children, Barbara, Robert, Jr., and Bruce, who are in their new home in Madison, Wis. — Ruth C. Sitzai, Correspondent.

SCHENECTADY, N. Y. — Our many prayers have been answered and Pastor Barber is settled and ready for action. On March 12 we had a reception for the Barbers and a meeting afterward to elect a committee consisting of officers and chairmen of various committees to draft the constitution and bylaws of this church. Our covenant is also in the making.

The Sabbath Recorder

Gordon Kilts and Eugene Fatato were elected deacons. Two elders were chosen to assist the pastor when necessary. Arthur Burns, who with his wife is running a convalescent home in Gallupville and therefore unable to attend church, was chosen as one of the elders. He finds many opportunities to perform his duties as elder in the home. Maurice L. Moore of Scotia will be the elder to assist in Schenectady. There are other things to be considered, such as joining the Eastern Association and completing the organizing of the church.

As our church service and Sabbath school are conducted from 11 a.m. until 1 p.m. the afternoon will be used for services elsewhere. One such service will be held at the Burns' home every second Sabbath of the month. We also have prayer meeting and Bible study Friday evening at various homes. — Mrs. M. L. Moore, Secretary.

ALBION, WIS. — A Forum Hour on "What Seventh Day Baptists Believe" has been held each Sabbath afternoon during the month of March at the church. Several Milton Junction friends have attended the sessions. Refreshments have been served after each session.

The church is now the sponsor of a local Boy Scout troop. Under the leadership of Bill and Ken Baum a fine group of boys is now meeting each Monday evening in the basement of the church. The troop will receive its charter on March 28.

The church Stewardship Committee sponsored a Talent Show at the Town Hall on March 5.

A large moveable blackboard has been purchased for use of the Sabbath School and Vacation School.

The Albion Church has been making further improvements this winter. Most of the work centers around the new kitchen which is well under way. The old kitchen wall was taken down and a handsome knotty-cedar wall has been put up with a larger kitchen space provided. The walls have been painted a cheerful yellow and the floor will soon be painted green.

Funds for the kitchen project are exhausted and the next important needs are a sink and a stove. It is planned that a septic tank be laid this spring or summer.

Our regular budget contains allowances for some funds for these improvements and the work depends upon the regular giving of the membership. It is hoped that the Lord's Acre projects will help toward these needed improvements. It may take a long time, step by step, for these needed features, but they must come. A church cannot carry on an adequate program without a functional kitchen and a modern rest room. Let's not leave our responsibility up to the next generation; let's do it within the next couple of years. — The Church Mouse.

MILTON JUNCTION, WIS. — The sum of five hundred dollars has been voted to the Alfred School of Theology from our Lord's Acre fund. A check for \$250 has already been sent and the rest will go later in the year. This gives us a share in the expanding work of the school.

The pastor returned to Garrett Biblical Institute in Chicago, on March 28 for the spring quarter. (He was not in school during the winter months.)

A set of six historical Bible maps on a tripod has been purchased by the Service Class of the Milton Junction Sabbath School. They have just arrived and will be in use soon.

A lovely candelabra set has been given to the Milton Junction Church by Mrs. Hartman in memory of her mother. — The Church Mouse.

Accessions

Fouke, Arkansas

By letter:

Mrs. C. T. Mitchell

Mrs. Emerald Mae Monroe

OUR SERVICEMEN

A/3C Dale D. Thorngate, AF 164489502
Sqd 3316, Box H-10
Scott AFB, Ill.

Sgt. Russell G. Clement, RA 17367218
34th Eng. B. Photomapping Co.
29th Eng. Bn.
APO 500 c/o Postmaster
San Francisco, Calif.

2/Lt. Kenneth W. Clement, 04017603
5th M. P. Co. 5th Inf. Div.
APO 112 c/o Postmaster
New York, N. Y.

Why Weepest Thou?

MARIE L. OLSON

Mary loved her Lord! But on that fateful day
He had been crucified! They took His form away
To Joseph's rock hewn tomb, and near that tomb she stayed
To see the body wrapped and how the form was laid.

The Sabbath passed and then, real early in the morn
With others Mary came, her heart with anguish torn!
She wanted to anoint the body of her Lord
With spices they had brought for Him whom they adored.

But He had disappeared — the lifeless form was gone!
So Mary sobbed and wept, her bitter tears flowed on;
She sorely wept because His body was not there;
To her the empty tomb spelled grief she could not bear!

O Mary! Could you know? Could you have understood
The cause you thought for grief was working for your good!
That empty tomb meant Life — how soon you heard His voice
Dispelling all your tears and making you rejoice!

And we, like Mary then, in vain shed bitter tears
Not knowing that the trials causing all our fears
Are but a means for blessing in God the Father's hand,
And faith can trust although we cannot understand!

That empty tomb meant triumph, so in perplexity,
Our God can overrule and give us victory!
Then trust and do not mourn; before His wisdom bow
Lest He should sadly say: "My friend, why weepest thou?"

— Now.