

NEWS FROM THE CHURCHES

ALFRED, N. Y. — Spring vacation meant a church pilgrimage for 16 intermediate Sabbath school members who had been making plans and earning money for literally months. Mrs. H. O. Burdick, superintendent of the intermediates, had been helping the teen-agers in their study of Seventh Day Baptist history, denominational organizations, and a discussion on "Why we are Protestants — Why we are Baptists — Why we are Seventh Day Baptists."

Six carloads left the parish house Thursday morning, April 14, for Plainfield where the young people were guests of friends. Since previous mention has been made of their activities in New York City and Plainfield, we will mention what they did after their return home.

Sabbath morning, April 23, the young people had charge of the regular church service, telling how they had prepared for this pilgrimage, what they had studied, and of two other pilgrimages the intermediates have taken within recent years.

At the close of the service the president of the group, Miss Beth Jacox, presented a United Nations flag to the church in behalf of the intermediate Sabbath school.
— Correspondent.

DERUYTER, N. Y. — The special meetings at Leonardsville, April 11-16, were moderately well attended. While visible results were not sensational, we were thrilled to see three young people make their decisions for Christ and the Church. We pray that the seed sown in other hearts may spring to life and bear fruit. Rev. Earl Cruzan of Adams Center preached a moving series of messages on "God Calls You to Real Living." This was the second series of evangelistic meetings carried on by the ministers of the Central Association working co-operatively. — DeRuyter Church Bulletin.

Remember Ministers Conference

The pastors, retired ministers, and seminary students — as many of them as find it financially possible to do so — will be meeting for their annual conference at Salemville, Pa., from Monday evening to Thursday noon, May 9-12. Remember these meetings in prayer. — Repeated from last issue.

Marriages

Laughlin - Clapper. — David R. Laughlin, son of Mr. and Mrs. Raymond Laughlin of Altoona, Pa., and Jean Clapper, daughter of Mr. and Mrs. Joseph Clapper of New Enterprise, Pa., were united in marriage on April 2, 1955, at the Seventh Day Baptist Church, Salemville, Pa., by Rev. Paul S. Burdick, pastor.

Karns-Robinette. — Harry Karns, son of Mr. Frank Karns of Bedford, and Jean Robinette, daughter of Mrs. Mildred Robinette of Bedford, Pa., were united in marriage on April 21, 1955, at the home of the bride at Bedford, by Rev. Paul S. Burdick.

Obituaries

Waite. — Anne Langworthy, daughter of George I. and Anne (Karr) Langworthy, was born Nov. 9, 1869, in Jersey City, N. J., and died at the home of her son, James, in Bradford, R. I., on April 23, 1955.

She was the widow of the late Loren G. Waite. Dr. Anne Waite practiced medicine in the Westerly area for seventeen years before she retired to devote her time to horticulture. She was a faithful member of the First Hopkinton Seventh Day Baptist Church at Ashaway.

Surviving are her son, James G. Waite, of Bradford; two grandchildren: Mrs. Barbara Anne Barber, of Westerly, and Loren, of Bradford; a sister, Mrs. Ruth Levenson, of Chicago; and a brother, George I., of Minneapolis, Minn.

Funeral services were conducted by her pastor, Rev. Lester G. Osborn. Interment was in the First Hopkinton Cemetery. L. G. O.

Babcock. — Grace I., daughter of Charles L. and Frances A. Polan, was born Oct. 25, 1877, at Blandville, W. Va., and died at her home at 29 Aldrich Street, Battle Creek, Mich., March 27, 1955.

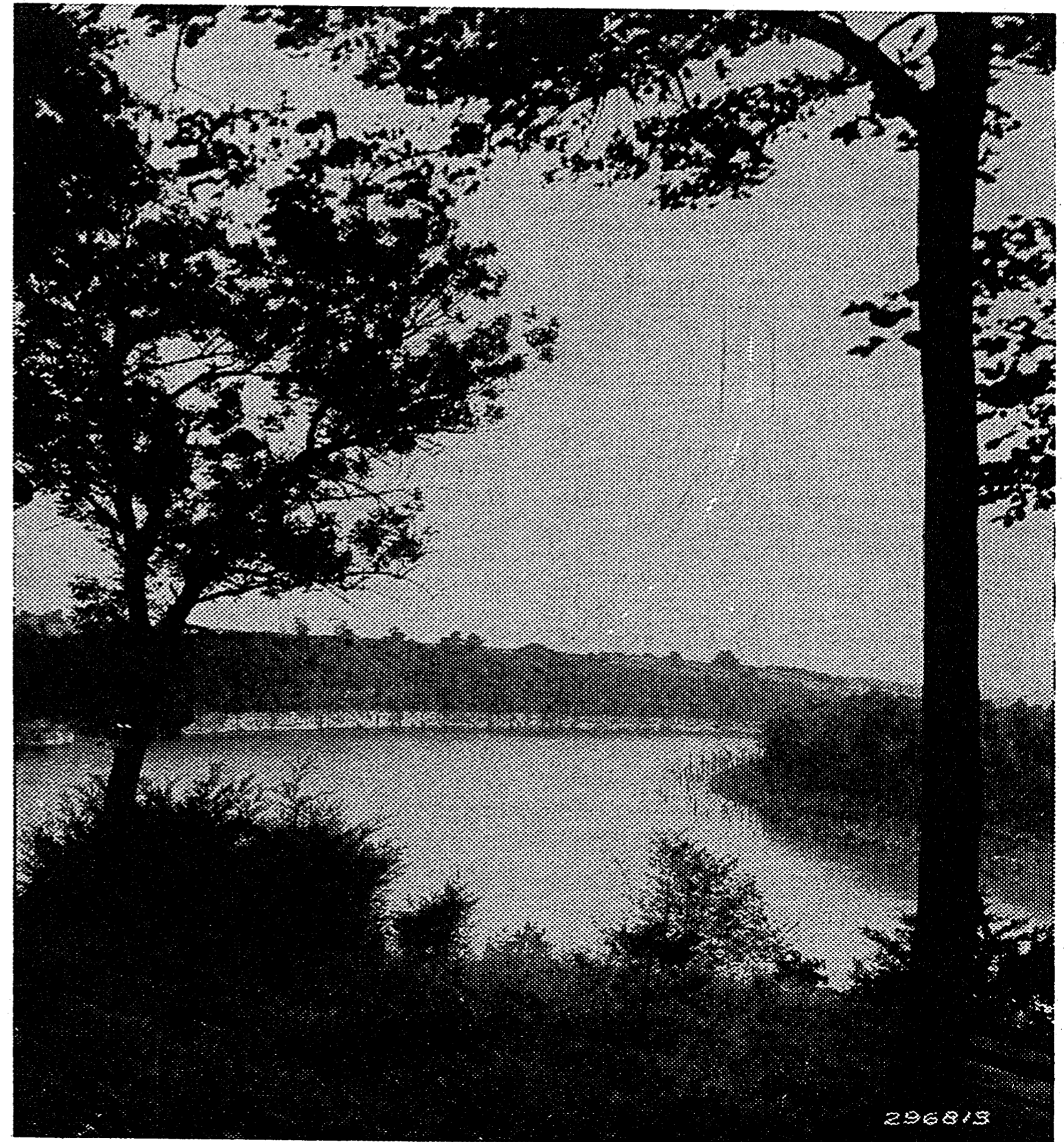
She was married to Neeley C. Babcock at Jackson Center, Ohio, in 1895. Mr. Babcock died in 1943.

She was a member of the Battle Creek Seventh Day Baptist Church. From its early history with the church, the family of Neeley Babcock was known for its cordiality and hospitality.

Surviving are four daughters: Mrs. Ethel Ruggles of Battle Creek; Mrs. Raymond (Frances) Sholtz of Davenport, Iowa; Mrs. Leland (Alberta) Hulett of Milton, Wis.; Mrs. Damon (Louise) Lewis of East LeRoy, Mich.; three sons: Howard P. and Willis L., both of Battle Creek, and Kenneth C. of Ann Arbor, Mich.; a sister, Mrs. Roy (Nina) Potter of Florida; three brothers: W. Guy of Milton, Wis.; Rev. Herbert L. of Battle Creek, and L. Ray Polan of Alfred, N. Y.; thirteen grandchildren, and eight great-grandchildren.

Farewell services were conducted by her pastor, Rev. Leland E. Davis, from the Farley Funeral Home. Interment was in the Memorial Park Cemetery. L. E. D.

The Sabbath Recorder



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U. S. Forest Service Photo.

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made." — Acts 16: 13.

The Sabbath Recorder

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THIS SABBATH RALLY ISSUE

Cover Picture

The beautiful river scene on the cover is suggestive of the spot at Philippi in Macedonia where Paul and his missionary companions first preached the Gospel on European soil on a Sabbath morning. The photo suggests the location where the converts made on that day were baptized. It is the same picture which the Committee on Sabbath Promotion used on over 5,000 Sabbath Rally Day bulletin covers sent out to the churches for use on May 21.

THE SABBATH, OUR HERITAGE

Among the many promises in the Epistle to the Hebrews there is none more glorious than the promise of entering into His rest, the rest of Jesus the Redeemer. According to the inspired writer an experience awaits the faithful follower of Christ. It is the experience of rest, eternal rest. Almost the entire fourth chapter of Hebrews is devoted to this subject. Even though the promise is of a better rest than that experienced by any people in sacred history it is impossible to speak of it except in terms of the divine institution of **human rest — the Sabbath.**

Therefore the Sabbath enjoined by God and enjoyed by those who live close to the Word becomes the type and figure of eternal rest. It is indeed a heritage — Biblical, spiritual. If a few generations of men should lose sight of or fail to experience the joys of Sabbathkeeping here on earth, the succeeding generations would thereby and in somewhat equal measure lose the glorious prospect of heaven's rest. We have indeed passed through two score years which are characterized by careful historians as generations in which earth looked bright and heaven dim. Progress, not rest, has been the theme. Disregard of law has been practiced on the street and proclaimed from many pulpits in a sweeping wave of antinomianism. Sin has been minimized by liberal theologians along with heaven and hell. Many fundamental theologians also under the guise of grace have, against their intent, contributed to the same end by a one-sided emphasis on being free from the law. Christian liberty has been sorely abused. In attempting to justify freedom from the **fourth commandment**, misguided Gospel preachers have undermined respect for the whole moral law as a guiding principle.

World events which have foreshadowed cosmic destruction in the wake of searing atomic flashes have greatly reduced the popularity of both of the above-mentioned schools of thought. Few can now bring themselves to whistle the tunes of uninterrupted progress toward social utopias. These are the ones who are crying out at the present time for a God who will make eternal rest meaningful. People who are newly turning to ultimate reality need to

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be reminded that the Sabbath is a temporal test of the sincerity of their faith. To such we must present the Sabbath as a rallying point in the words of Hebrews 4: 1: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

The conservative theologians of the "no law" school should also awake to the fact that the tide is turning against them. The revival that is sweeping the country is not of their brand. It is the prophetic voice of men like Billy Graham echoing the preaching of John the Baptist, "Repent for the kingdom of heaven is at hand." Such evangelists are not crying this divine word primarily to the people outside the church but to those who are called in Scripture "My people." Millions of church people who, according to the "no law" theory, should be living godly lives apart from the standard of the law are finding that judged by the holy commandments of God they still need some repentance from sin. There is then a return to the law as a standard of righteousness. Imbedded deep in that standard, as deep as God's own creative rest, is the institution of the seventh-day Sabbath.

We have a heritage, a spiritual heritage, preserved to us in many cases by long generations of faithful Sabbathkeepers. Without that heritage the majority of us might be with the multitude which surrounds us. As it is, we have the Sabbath truth at one of the most opportune times of history. It is a time when we should be able to devise ways of making our neighbors, our longing neighbors, listen to us as we tell them about that eternal rest in terms of the temporal. That was what the apostle taught in Hebrews 4: 11: "There remaineth therefore a rest to the people of God."

Have we had the Sabbath heritage too long? Has our voice been weakened by too much conformity to the world? Perhaps for us, too, there can be no real rally except by the path of repentance in this matter. Do we call the Sabbath a delight, the holy of the Lord (Isaiah 58: 13)? When we truly recognize the Sabbath as our distinctive spiritual heritage, then we will preach with Paul,

"Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7: 12. Will it be said of you or of me as it was of Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?"

THE OTHER SIDE OF MOTHER'S DAY

This thought is too late for Mother's Day and perhaps it is just as well. We would not want to dim the glory of true motherhood in any way or detract from the high quality of sentiment that rightly adheres to our annual recognition of maternal love.

However, there are cases where mother love must be overruled by the stern hand of moral law and social justice. God's love for His wayward creatures is always presented in the Bible as coupled with divine justice. He does not allow, He cannot allow, His love to become selfish and unreasonable as mother love sometimes is. Motherhood, untouched by that broader divine love which includes the sons of other mothers, can be devilish rather than divine.

A little over a month ago out in Pasco, Washington, 16-year-old Dick Peterson in a shooting affair wounded his father and his grandfather. When Officer Alva Jackson intervened, the 200-pound youth fatally wounded him. A photographer caught a picture of the mortally wounded officer grappling with the desperate youth. The mother is shown holding the murder weapon which the officer had wrested from her son. She is screaming, "Don't hurt my boy," at an elderly deputy sheriff about to club her son with an upraised pistol butt.

Is that mother love? Of the lower, animal form, yes. But I would like to get the grim picture out of my mind. Where is the love for a bleeding husband, a wounded father, or a dying officer trying to do his duty without resorting to violence? How can a mother even in such a crisis scream about hurting her boy? Let us thank God for Christian mothers.

A heavenly Father had an only Son whom He sent into a world of men related to Him by the remote act of creation —

a world of men loved by the Father of all, but a world sinfully rejecting His greatest demonstration of love. His Son was known to be sinless. The Father dearly loved His only Son. But at Calvary He did not cry, "Don't hurt My Son." He even allowed the sinless to be crucified for the sinful. This, of course, was permitted because it was the plan of salvation. A divine Son dying in the place of sinners could be the basis of forgiveness and the basis of a tender appeal for conversion.

Christian mothers are redeemed women whose mother instinct is sanctified by reflections on Calvary, who love their sons no less when they love other sons also. Maidens who deny themselves the joys of marriage and natural motherhood to serve people of another race as missionaries of the Gospel may also be called Christian mothers.

MORE CHURCH LAWS NEEDED?

From time to time certain church members who are concerned with our less-than-uniform Sabbath and social standards advocate more specific local and denominational rules to regulate the conduct of members. It may be that in shying away from the stricter government and over-legalization which we observe in some denominations we have not made enough rules of our own. At least it is something to think about.

It is interesting to note tendencies in the Seventh Day Adventist Church which bring it closer to the position of our denomination in this regard. Their General Conference president, R. R. Figuhr, has a brief article on the subject of stricter regulations in a recent review of Review and Herald. The first sentence follows:

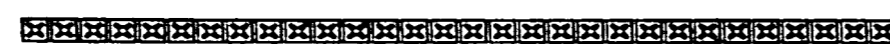
"From a faraway church a letter came recently, written by one of our earnest members, urging that the denomination pass more and stricter regulations to curb and control certain church members who have become careless and indifferent in regard to our denominational ideals and principles."

In a later paragraph he notes that laws and regulations never make anyone good. "They do serve," he affirms, "as a guide



MEMORY TEXT

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. . . . And the next sabbath day came almost the whole city together to hear the word of God. Acts 13: 42, 44.



and give direction to right living." After quoting from one of Mrs. Ellen G. White's books to show the power of example he concludes with this significant statement: "Not more laws in the church, but more love in the heart will bring greater results." We can say amen to that.

One of our local churches in a county seat city of 45,000 is well known for its keen interest in temperance. There is nothing in the church rules mentioning alcoholic beverages specifically. However, members who have been closely associated with the county court for many years report that in any case involving drink, Seventh Day Baptists are not retained on the jury. It would appear that the attorneys and judges know where the church stands.

In one of the Bible's greatest tributes to mothers (Proverbs 31) is found this significant verse: "Her husband is known in the gates, when he sitteth among the elders of the land." To be known in the gates as one who stands for the highest moral principles in a theocratic government is an enviable position. Not all those who insist on more rules achieve that distinction. Too often the multiplication of rules results in rationalizing rule-dodging and pharisaical accusing of the brethren.

Special Articles

Since this is the time of the annual emphasis on Sabbathkeeping as suggested by the American Sabbath Tract Society we are printing several articles which deal with various phases of the subject. It is hoped that this particular issue may prove to be valuable to many readers as a sample copy to be distributed to friends and neighbors. Extra copies will be available at 10 cents per copy from the publishing house.

Secretary's Column

Thinking Ahead

Although we are still operating in the Conference year for 1955, and budget-wise we are 33 per cent below where we should be at this time, it is time to begin thinking about needs for next year. Conference is about three months away, and it would be well if we approached Conference this year with some idea of what we may be called upon to decide.

Our current budget seems large, and to many, unattainable. But if we are to discharge our obligations to God and His work we will have to be thinking in terms of even larger requirements. Let's take a look:

1. Our missionary work cannot remain static. Our board already has plans for expanding its work both at home and abroad — and that will require more money.

2. We undertook to support our School of Theology at last year's Conference with the definite knowledge that its cost would triple within the next five years.

3. We instructed the Board of Christian Education to proceed with the publication of Sabbath School helps for young people — and publication costs money.

4. With the death of President Corliss F. Randolph of the Historical Society that agency of our denominational life is going to require more active support from some of the rest of us.

These are some of the immediately obvious calls that are forthcoming for more giving on our part. Can we afford to sacrifice any of them? We can count on our very alert Commission to scrutinize all requests for budget allotments, but we must be prepared ourselves to give serious thought and consideration to the budget when we attend next Conference. Meanwhile, let us support the current budget as it was adopted last summer at Milton.

Money is life done up into convenient form for storage and use. — Jay T. Stocking, D.D.

Village Evangelism in Nyasaland

Joan Clement writes: "Every Sabbath afternoon, if the weather permits, we try to go out into the villages nearby to sing, witness, and try to bring souls to God. We should like to have the following letter put in the Recorder as one of our boarding students describes the venture."

Dear Friends:

We are all glad for the Sabbath afternoon. On Sabbath afternoon we leave the mission going to the villages to preach the Gospel of Christ. It appears to be a new idea for this mission because we haven't seen it before. I think it is the will of God. I wonder if all the missions do the same. Oh, please, brethren, try to go on preaching for there are many who do not know the love of Jesus.

At 3 p.m. we leave the mission. Before we begin anything our leader, Pastor Pearson, asks if the owner of the village is willing to listen to our preaching. After we are allowed, Pastor Pearson decides a person to give his witness. But those whose hearts are hard do not listen at all, but many of them do. The reason why is this. Mr. Pearson and his family take their musical instruments and from these kinds of things comes a nice sound.

After they have listened they turn to the word of Jesus. After everything has been done the Pastor asks if there is someone who feels in his or her heart to answer that "I love Jesus." Many do not, we know it is just because they are hard-hearted. Please, brethren, I ask you to pray for our leaders to continue, not to be offended. May God bless you and we here. Thank you.

Sincerely,
Nedson Mashowh,
Makapwa S. D. B.

Joan writes further: "We feel that a description of our Sabbath afternoon activity from the pen of one of the students is far more interesting than from us. Nedson is a Standard V (7th grade) and this is his second year with us here. He goes with us regularly though he is not a member of our denomination. All denominations in Nyasaland are represented in the school, yet there is a fine spirit of fellowship among all."

ARE YOU READY?

Rev. Robert P. Lippincott

"Are you ready?" asked a husband who was waiting for his wife. This question has been asked many times and concerning many things. Usually it is asked about one's personal preparedness for future activities in business, recreation, or pleasure. Many have never asked this question about the most important event in all history, an event which is yet to take place. This event has been spoken of by Christ and His apostles, as well as by many men down through the centuries. Jesus Christ told His disciples that He would come again (John 14: 3). According to Jesus' own words in Matthew 24 this second coming would be preceded by the appearance of many false prophets, wars and rumors of wars, increased international conflicts, cosmic disturbances, hatred of Christians, indifference on the part of Christians, a period of great tribulation, and the preaching of the Gospel in all the world. "Then shall the end come." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

As we look at the world today we see many of these things coming to pass. False prophets are everywhere; hot and cold wars are engulfing the world; great disturbances of nature; sorrow; hatred and persecution of God's servants are going on, and by the general picture, a period of even greater tribulation is ahead for the world as the Gospel moves forward into new frontiers each year. Friend, when we see these things coming to pass, the coming of the Son of man draws near.

When He does come, it will be as a thief in the night, for Jesus said, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left" (Luke 17: 34-36). Will you be one to be taken when the Lord suddenly comes? No man knows the day nor the hour when He shall come for His redeemed children. "But of that day and

that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13: 32). Only those that know Christ as Saviour shall participate in the joy of that great day. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4: 16, 17). What a glorious moment that will be for those who are ready, those who have placed their faith in Him as their sin bearer, in Jesus Christ who died on Calvary for the sinner and arose victorious over sin and death in order that at His appearing the second time, we might have life eternal and take part in the resurrection of the saints. Those who are not in Christ will remain here or in the grave until the second resurrection to the "great white throne" judgment. This is described in Revelation 20. Woe to the man who is not ready for the coming of the Lord and does not take part in the first resurrection, but happy is the man who is ready, for he shall be taken to the abiding place of which Jesus speaks in John 14: 2-3: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Are you ready, friend, for that glorious day of His appearing? Are you ready to look into His wonderful face and go to be with Him when He comes? Now is the time to prepare for that day. "... behold, now is the accepted time; behold now is the day of salvation" (2 Corinthians 6: 2). This is the day which the Lord has given you in which to prepare for His coming. You have your opportunity now to receive the gift of His love and to be ready for His coming. Open your heart's door in faith and meet Him at Calvary, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). Just trust

TIRED? TRY THIS REMEDY!

By Rev. Lester G. Osborn

You come to the end of the week's work worn out, thoroughly exhausted, ready to drop!

Your body is bone-weary, full of the effects of fatigue. The thought of expending energy is, to say the least, distasteful. In fact, you seem to have used up all your energy so there is none left to expend. Any physical exertion at all seems too much. You're all played out, "dog-tired!"

Your mind is tired too. It's sluggish and you can't think clearly. It's hard to make decisions, and as for reasoning something out, it just seems impossible. Any mental application appears like too much effort. You're tired — "all done out!"

But there's a remedy! God knew that a week of work would bring about these results, and made provision for recuperation from tiredness. He set aside a day for the effects of fatigue to wear off — a day on which to lay aside the everyday duties and tasks — a day for rest.

Rest! How inviting that sounds! How blessed at the end of the week to lay down the burden of the daily round of work, to shut up shop, to put aside all the toil and stress and worry of making a living — to relax and gain one's strength.

Perhaps you feel that you can't afford to do that. You have so many financial demands, so many expenses, so many payments to make that you can't think of taking a day off every week. That's taking a short view of the matter. It has been proved that over a period of time a person working six days per week and resting one will actually accomplish more than the person working every day. Besides, the one working seven days per week is sapping his energy, breaking down his body,

Him now as He knocks for entrance into your heart, and you will be ready when He comes. "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3: 20).

and actually shortening his life. The "divine rhythm of a healthy life" is six days work and one day rest.

So, if you are tired, try this remedy! Take your Sabbath rest as God intended and as He commands. After your six days' work, lay off on the seventh. It will pay off in the long run. "The Sabbath was made for man," said Jesus. That is, it was made for his physical, mental, moral, and spiritual welfare.

The soul gets tired too — tired of carrying the burden of sin. That is the portion of everyone, for "all have sinned and come short of the glory of God." Accompanying the load of sin is a burden of guilt. "The soul that sinneth it shall die." There is a remedy for this tiredness, too — a relief from this soul-weariness. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Yes, there's rest for tired souls. So, if you are tired of the load of your sin, "Cast your burden on the Lord" — unload all your soul-weariness on Him and rest in His redeeming love.

Tired? If you are, try the God-provided remedy!

When I, a poor lost sinner
Before the Lord did fall,
And in the name of Jesus,
For pardon loud did call,
He heard my supplication,
And soon the weak was strong,
For Jesus took my burden
And left me with a song.

Ofttimes the way is dreary,
And rugged seems the road,
Ofttimes I'm weak and weary,
When bent beneath some load;
But when I cry in weakness,
"How long, O Lord, how long?"
Then Jesus takes my burden
And leaves me with a song.

—Oatman.

**SABBATH SCHOOL LESSON
for May 28, 1955**

Hezekiah Meets a Crisis

Lesson Scripture: 2 Chron. 32: 1-8; 32-33.

Why We Keep The Sabbath Day

MYRTLE W. CUSHMAN

Galway, New York

Because God finished His work in six literal days, He declared the seventh literal day His holy day of rest. There can be no question of their being literal since the author of Genesis specified that they were the kind which had an evening and then morning, as we read in Genesis 1: 31ff., "And there was evening and there was morning, a sixth day. Thus the heavens and the earth were finished, and all the host of them."

He also made it very clear that the Sabbath was not a seventh day but it was THE seventh day of each week: "And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it. . . ." Genesis 2: 2-3.

You will notice, too, that God put His blessing on the seventh day and set it apart. Man cannot take a blessing away from what God has blessed, transferring it from one day to another, claim what he may, for we read in 1 Chronicles 17: 27 where David affirmed God's consistent nature by declaring, ". . . for what thou, O Lord, hast blessed is blessed for ever." This is reaffirmed in James 1: 17 where he says that with the Father "there is no variation or shadow due to change."

Jesus, the only one who might possibly have had the power to change the Sabbath from one day to another, inasmuch as He was the Son of God and participated in the creation (John 1: 3; Colossians 1: 16; Hebrews 1: 2), left no command for its change, but on the contrary, He kept it Himself and upheld it (Matthew 12: 12; Luke 4: 16). When He prophesied that Jerusalem would be besieged He asked His disciples to pray that it would not be on the Sabbath day. By this we see that He meant for it to be kept.

Isaiah prophesied that Jesus would come

to magnify the law and make it honorable (Isaiah 42: 21). He magnified it by His example and denounced the men who by their traditions dishonored it. In Mark 7: 6-13, He said, "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men.' . . . You have a fine way of rejecting the commandments of God, in order to keep your tradition! . . . thus making void the word of God through your tradition which you hand on. And many such things you do." He further asserted, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say unto you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." Matthew 5: 17-19.

The disciples and apostles also kept the Sabbath. Jesus' ascension into heaven did not change anything, for they continued to worship on the Sabbath day (Luke 23: 56; Acts 17: 1-2; Acts 18: 4).

To do away with the Sabbath would deprive mankind of a great blessing. For the purpose of Sabbathkeeping was primarily to give man a set time for worship and remembrance of the real Creator, and also to alleviate mental as well as physical fatigue. As soon as man disregarded the Sabbath commandment, he went after false gods and forgot God. He committed all sorts of foul acts and brought dishonor upon the name Israel which He had given to His chosen people (Ezekiel 22: 6-12). We, as Christians, are the "fellow heirs" with them (Galatians 3: 6). While the Children of Israel were still in the wilderness, God explained to them their purpose and admonished them to keep His Sabbaths holy. He said, "And hallow my

sabbaths and they shall be a sign between me and you, that you may know that I the Lord am your God" (Ezekiel 20: 20). "It is a sign for ever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Exodus 31: 17.

Think for a moment about human nature. Men, even religious men, are prone to become deeply involved in worldly affairs — the pursuit of material things — and put off prayer and worship. Unless we assume a regular pattern of prayer, study, meditation, and worship, we lose touch with God very rapidly. We have time for these things only if we take the time, but most people will not take it unless commanded to do so. God foresaw this need and made provision for it, first, by being the example; next, by blessing and setting the seventh day apart; and last, by commanding all Israel (then and now) to obey and observe it.

The Apostle Paul wrote in Hebrews 4: 9-11, "So then, there remains a sabbath rest for the people of God; for whoever enters God's rest also ceases from his labors as God did from his. Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience." What Sabbath rest? Let's go back to verse 4, which says, "For he has somewhere spoken of the seventh day in this way, 'And God rested on the seventh day from all his works.'" This therefore proves without a doubt, that the Sabbath was not done away with at the cross, and that it is still the seventh day. Never once in the New Testament does one find any mention of the first day as a day of worship or rest. Why? Because the disciples never heard of such a thing! It was introduced more than a century later when pagan elements began to creep into the

church, polluting it with their customs and ideas. However, some remained faithful but were bitterly persecuted. This pseudo-Christian church finally became dominant and changed their worship day to "the venerable day of the sun" even before Constantine issues the edict for it in A.D. 321 which was done to please and unite the pagans with those professing Christianity. What manner of man is it who dares to tamper with God's law? The audacity of him! Yet, man has tried to do this and has succeeded in deceiving multitudes of people. But those who are enlightened about this outrageous deception and are sincerely conscientious have resisted them and continued to keep the true Sabbath. With the apostles they say, "We must obey God rather than men." Acts 5: 29. Through the centuries Sabbathkeepers have separated themselves from the polluted pseudo-Christian churches and remained faithful although they were bitterly persecuted.

The rewards of Sabbathkeeping far outweigh any disadvantages. The Sabbath was not meant to be a tedious restraint, but rather, a time of rejoicing — a time to be looked forward to with anticipation; a time when people can lay aside their cares of living. For God said, "If you turn back your foot from the sabbath, from doing your pleasure on my holy day, and call the sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth." Isaiah 58: 13, 14. What pleasure and joy it brings those who keep God's Day! These hours of prayer and study give them the strength and will, through faith, to do what is right. How sad it is for them to see others deprived of its blessing, through their ignorance.

THE FIRST DAY

Rev. Paul B. Osborn

Those who oppose the keeping of the seventh day Sabbath usually do so from one of two angles. Either they deny that the Ten Commandments are binding upon Christians, or they insist that the fourth commandment applies to the first day of the week. It is this inconsistency on the part of Sundaykeepers which weakens their argument for the supposed sanctity of Sunday. Both positions have a set of statements which cancel out each other when we are considering the validity of Sunday's claim to be the "Christian day of worship," and both positions are answered by showing that the Sabbath and the other nine commandments are the moral principles which have been in existence since the beginning.

There is one claim on which all those who are opposed to seventh day Sabbath-keeping are agreed. They all insist that the origin of the first day of the week as the weekly day of worship is found in the New Testament. "Look at the New Testament references for 'first day' and 'Lord's day,'" we are told. From such statements it would seem that there is an abundance of material here to substantiate their claim. But is there?

Taking Dr. Robert Young's *Analytical Concordance to the Bible*, we find only ten references listed under "first" (day). Of these ten we find that two deal with the first day of the Passover week (Matthew 26: 17; Mark 14: 12) and so are not to be considered in this discussion.

Of the remaining eight verses, we find that six of them refer to the same day (Matthew 28: 1; Mark 16: 2 and 9; Luke 24: 1; John 20: 1 and 19), the day when the empty tomb was discovered and the risen Christ manifested Himself to His disciples. No mention is made of starting a weekly day of worship. One verse, John 20: 26, speaks of a meeting "after eight days" when Thomas was present, but John does not indicate that the meeting had any special significance other than the fact that Thomas then believed.

The only reference of a definite gathering for the purpose of hearing a sermon

preached is Acts 20: 7. A careful study of the context of this passage will show that it was an evening meeting (Saturday night), and the next morning (still Sunday) Paul walked 19 miles to the place where the ship was waiting for him. Would Paul have done this if the Christians were to hold their weekly worship service on Sunday morning? It is more likely to assume that Paul had been with them on their Sabbath, preaching to them, and what better way could they bid Paul Godspeed than to have another service that night?

The remaining verse is 1 Corinthians 16: 2, in which Paul exhorts the Corinthians to do their bookkeeping on the first day — definitely not an act of worship.

The only reference to "the Lord's day" is Revelation 1: 10. If this statement does not refer to the future day of judgment of the Lord, then it must refer to the true Lord's Day, the seventh day Sabbath (Mark 2: 28).

In all of these verses there is no indication that the first day of the week was observed as a day of worship. We must conclude, then, that Sunday observance is not of New Testament origin.

— Marlboro Voice.

POWER IN SMALL THINGS

Lois Fay Powell

"Who hath despised the day of small things?" Zechariah 4: 10.

An article appearing in the Recorder some little time ago about the smallness of our denomination touches a topic that has been close to my heart for many years. The relatively small size of the Seventh Day Baptist Church caused some hesitation on my own part for several years; it has kept others from joining our group. However, I now see in the words of Zechariah quoted above that in the Creator's plan there is power in small things and few numbers.

There was Abraham, all alone, in his call. And we find Jacob, Joseph, Moses, Elijah, Jeremiah, to mention a convincing few, who were closest to God and received His call that made them great, when they were alone!

Then our Lord Jesus Christ with His few disciples — what a power in earth's history!

Then each day of life reveals the power and value of little things: a faint glow of light at sunrise and the fading of the tiny appearance of the morning stars; the delicate sprightly chickadees that return to our yard to feed on insects that can in swarms destroy us!

Early in my acquaintance I banished all temptations to despise Seventh Day Baptists because they were few!

But I could not banish as easily the problem of why so many children of birthright Seventh Day Baptists preferred to support the swarming denominations, associations, and groups, when small victories along divine lines were daily phenomena in our denominational history, by the Grace of God.

That problem is still unsolved in church and family relations. But I can see that it was Isaac's problem, and Eli's, Samuel's, David's; also in a different way Christ's and Paul's.

This is the Kingdom of God's problem, for a climax to consider.

If we pray daily, "Thy kingdom come, thy will be done, on earth as it is in heaven" we have something of eternal value to do in solving this problem in personal faithfulness. It should not be our aim to become a swarming group, striving and crashing against other groups, making nations angry with each other, and starting wars for religious supremacy, as history records.

Instead, "Faithful in that which is least" should be our aim. There is much eternal power in that motto, and Seventh Day Baptists have lived it in quiet places apart from glamour and drama.

In the 50 years since I have known the church, with simultaneous acquaintance with most of the other large denominations, I consider that they have the purest statement and standard of belief; but the children — and also the habits of recruiting workers and failing to stand back of them faithfully — are casting shadows that obscure our light that should shine to glorify our Father in Heaven.

An Obvious Rally Day Purpose Sabbath Promotion Committee

In the promotional material sent out to pastors and church clerks in preparation for Sabbath Rally Day one obvious suggestion of purpose was not dwelt upon. We cannot really promote a rally to the Sabbath without hoping that the extra effort will reach beyond the present membership of all the participating churches. Like the little girl coming with the congregation to pray for rain we, too, should carry an umbrella to demonstrate our faith.

There are various times of ingathering, of which the Easter season is one, Sabbath Rally Day can well be another. Careful planning and faithfulness in conducting Bible studies with prospective church members may well work toward decisions on the day set apart for emphasizing our distinctive beliefs. Certainly public decisions for the Sabbath of God are to be hoped for and prayed for on this special day. It is also a logical day for lone Sabbathkeepers to bring their membership by testimony or letter to the nearest Seventh Day Baptist church which is in a position to serve them as a church home.

Salem College Speaker

Dr. Randall B. Hamrick, president of the Eastern Personnel Services, Bridgeport, Conn., will deliver the annual sermon to members of the Salem College graduating class on Sunday evening, May 29, 1955.

The youthful counselor was graduated from West Virginia Wesleyan College and received a Ph.D. degree from Yale University in 1943. From 1937-1941 he served Wesleyan as director of personnel, when he went to Bridgeport. He has been president of his firm since 1945. His personnel service work was described in Reader's Digest in January, 1952, and Nation's Business in April, 1952.

Dr. Hamrick is a member of the Committee on Counseling of the National Board of the YMCA, has served as a conference leader for the National Industrial Conference Board, and has been called to the White House for consultation on youth and manpower supply and development.

THE LIVING WORD

Dr. Luther A. Weigle

One of a series of articles by this noted man.

When "possess" means seize or gain

The verb "possess" is used 54 times in the King James Version of the Book of Deuteronomy, and nearly one hundred times more in the rest of the Bible. In almost all of these cases it has the sense of seize, acquire, gain, or take possession of. Deuteronomy 1: 8 sets the key for that book: "go in and possess the land."

The Greek verb which the King James Version translates by "purchased" in Acts 1: 18 and 8: 20, and by "obtained" in Acts 22: 28, is rendered as "possess" in three other New Testament passages, with the result that the English reader is not aware of their true meaning. "In your patience possess ye your souls" (Luke 21: 19) is correctly translated, "By your endurance you will gain your lives." The Pharisee's statement, "I give tithes of all that I possess" (Luke 18: 12), is properly "I give tithes of all that I get" — that is, the tithe is based upon income rather than upon capital. Paul's counsel to the Thessalonians that each should "know how to possess his vessel" (1 Thessalonians 4: 4) means "know how to take a wife."

The last of these passages has been so much misunderstood that it will be well to quote it more fully: "This is the will of God, your sanctification: that you abstain from immorality; that each one of you know how to take a wife for himself in holiness and honor, not in the passion of lust like heathen who do not know God."

Now Stretch Your Mind!

Astronomers tell us that they have proof that in our own galaxy there are other bodies where earth conditions are duplicated and that there are many more "earths" in a billion other galaxies with their hundreds of billions of "suns." An editor remarks that whether or not we agree with the astronomers as to the population of these other earths "any astronomical speculation is interesting. It stretches the mind and stimulates the mental muscles."

STRANGE USE OF SABBATH TEXT SAVES LIVES OF FOUR SOLDIERS

A war story about Acts 16: 13 as told by U. S. Army Chaplain W. H. Bergherm.

[Chaplain Bergherm was personally known by the editor on Biak, N. E. I., and at Manila, P. I., in 1945.]

I was in Australia early in World War II. In those days shortly after the immediate threat of invasion had passed, the war was moving northward, and Australians were breathing more freely. Troops returning from service in New Guinea and nearby islands were reporting harrowing experiences of escape from jungle warfare. Many had escaped death only by a miracle. One small body of men found themselves one day entirely surrounded by enemy forces. Their experience attracted my attention because one man had opened his Bible to a certain text that they had accepted as the voice of God to them. I pass it on just as it was related to me by one of our brethren.

Four Australian infantrymen were completely cut off from the rest of their company and surrounded by a large enemy force. Escape was impossible, and death or imprisonment seemed almost certain. One man had suffered a bullet wound in the head, another was wounded in the chest, and a third carried an ugly wound in the hand. Hidden within hearing of the enemy, they ate their last rations, destroyed their mail and personal belongings, and prepared for what to them seemed the inevitable.

Then it was that one of the men thought of God and the Bible he always carried with him. Before opening the Book, he sent forth a prayer from the heart. He asked for guidance, and immediately his eyes fell on a text in Acts 16: 13: "On the sabbath we went out of the city by a river side." He mentioned the matter to the other men. There was a river nearby. Could it be that they ought to try it? They decided to take this verse so divinely sent to them as a message straight from God. They crept out along the river. At times they were almost within arm's reach of enemy troops. Yet they stealthily crept on.

Three days later, with food gone and strength exhausted, they decided they could go on no farther when two of the men had identical dreams. They both saw one of their buddies coming toward them and leading them back to their unit. They awakened with the deep impression that if they kept going a little farther, they would surely meet this man. It gave them fresh courage and in that courage they pressed on for eight days more, suffering incredible hardships. But they knew they would make it. On the eighth day they heard chopping strokes nearby in the jungle. They cautiously crawled toward the sound of the chopping and fell exhausted before the feet of the very man both had seen in their dreams. Was this a coincidence? Ask them. They believed it was nothing but the hand of God leading them. Left to themselves they could never have made that journey to freedom.

They discovered that the angels of God drew near when they called and that He was not only the God of the temple and sanctuary, but also the God of the mountains and the jungles of New Guinea.

Faith in God's goodness, faith to believe that things will work out, faith that is determined to hold on to God's promises, that believes every dark cloud has a silver lining somewhere about it — that is the secret of survival in the world we dwell in.

ITEMS OF INTEREST

Through the good offices of an interested donor in the United States, the American Bible Society has secured permission to place Bibles in English and the national languages in all U. S. Embassies, Legations, and Consulates throughout the world. Scriptures are also to be placed in the reference rooms of all USIS libraries.

"Christian Horizons" Lists Job Openings

The only comprehensive interdenominational listing of job openings available through the home and foreign mission boards of U. S. and Canadian Protestant churches was published May 1.

Upwards of 2,000 separate listings for jobs in the U. S. and 77 other countries

around the world are given in the tenth annual edition of **Christian Horizons**. The 12-page catalogue, representing job opportunities with 65 boards and agencies, is published by the Student Volunteer Movement for Christian Missions, one of the nation's oldest ecumenical student organizations.

General categories include educational work: teachers, librarians, and administrators; business administration, agricultural work, evangelistic and general church work, medical work: doctors, dentists, nurses, technicians, and medical social workers; rural church work, social group work, youth work, and technical and industrial work. Listings include both those for full-time mission service and for short-term appointments of three years or less.

The publication will be distributed through the home and foreign mission boards of co-operating denominations of the National Council.

Recorder Subscription Goal Reached

Word has been sent in that one church at least has reached the goal set by the Women's Board of the denomination — the goal of a 25% increase in subscriptions to the Sabbath Recorder. We believe that much of the credit in this case goes to Miss Marcia Rood. Perhaps other churches have reached or exceeded the goal and have not yet informed us. If you share the prevailing view that the Sabbath Recorder can render a service to Seventh Day Baptists that no other periodical can render, then why not persuade some of your friends to take it and read it regularly?

The Christian Children's Fund announces that there are a limited number of Korean children who can be adopted legally by responsible married couples. Inquiries should be sent to: Administrator, Refugee Relief Program, Department of State, Washington 25, D. C.

"Of 23,000 cases of lung cancer in 1953, 95 per cent were traceable to the use of tobacco." — **Smoking and Cancer**, a book by Alton Ochsner.

THE BIBLE AND THE SABBATH

By Rev. Isaac Bancroft
(Congregational Minister)

God has said fifteen times in the Bible the seventh day is the Sabbath. He has nowhere said the first day is the Sabbath.

Twenty-six times God has commanded us to keep the Sabbath day holy. Nowhere has He commanded us to keep the first day of the week holy.

It is recorded three times in the Bible that Jesus said that He was Lord of the Sabbath, but nowhere is it recorded that He is Lord of the first day.

It is recorded three times in the Bible that God kept the seventh day, but nowhere is it said He kept the first day of the week.

One hundred and thirty-three times the word Sabbath refers to the seventh day but nowhere does it refer to the first day.

There are thirty Sabbaths referred to in the Bible as ceremonial or feast Sabbaths but not one first day Sabbath is spoken of.

Twice it is stated that the Sabbath was made for man, but not a word is said about the first day being made for man.

The first day is mentioned eight times in the Bible, the first time is in Matthew 28: 1. Here the Sabbath and the first day are mentioned together as different days. The Sabbath is the last or seventh day, and the other is the first day of the week. It shows plainly they were not the same day, and there is no hint that they ever would be.

The next three times it is mentioned it refers to the resurrection of Christ, Mark 16: 2, 9; Luke 24: 1. The next time is in John 20: 1, 19. Not a word is said here about keeping the Sabbath. No religious services were held.

The next is in Acts 20: 7. This is the only mention in the Bible of a religious meeting held on the first day of the week. It was a farewell meeting, and they partook of a common meal. They met on Saturday night. At break of day Paul and his companions began and performed an all-day journey on foot, and by ship, on that same day. Hence the first day was not

treated by apostolic example as either a Sabbath or a commemoration day of the resurrection.

The last reference to the first day is in 1 Corinthians 16: 2. Here is the laying aside at one's own home for the poor saints at Jerusalem, and no religious meeting.

It is nowhere stated in the Bible that any of Christ's disciples or Himself ever kept the first day of the week or ever commanded anyone else to do so.

In Luke 4: 16, we read that Jesus went to the house of God on the Sabbath day, and it is recorded that it was His custom to do so. To all His disciples He says, "Follow me."

If God has not given us the command to keep the first day of the week for Sabbath, nor Christ, nor one of the apostles, nor even the women who followed Him from Galilee, where did we get it? I answer: from the traditions of the Romish Church and nowhere else.

God says keep the seventh day for Sabbath. Man says keep the first day. Whom shall I obey, God or man? I prefer to obey God, so I shall keep the seventh day of the week for Sabbath.

Every day, according to the Scriptures, begins and ends at sunset, so in observing Sunday, people are keeping part of the first day, and part of the second day.

The first Sunday Edict was issued by the Roman Emperor Constantine, the 7th of March, A.D. 321, thus: "Let all judges, and all city people, and all tradesmen, rest upon the Venerable Day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines, hence the favourable time should not be allowed to pass, lest the provisions of heaven be lost." There is here no reference to Sabbath, Lord's day, or Christianity.

See also Gibbons' *Decline and Fall of the Roman Empire*, chapter 20.

— The Sabbath Observer.

Wisconsin Churches Hold Quarterly Meeting

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches was held in the Milton Junction Seventh Day Baptist Church, on Friday evening and Sabbath day, April 22 and 23.

Over 200 were in attendance. The Young Adult Group of the Milton Church had charge of the service Friday night, which consisted of Scripture reading, responsive reading, "A Message on Faith," prayer, two numbers by a male quartet, and two hymns by the congregation led by Edwin Shaw. Pastor Smith gave the benediction.

The Sabbath morning service proceeded as usual. Pastor Kenneth Smith gave the junior message and Rev. Elmo Randolph, Milton, preached the morning sermon on "The Health of the Church."

Following the service, all were welcomed to the noon meal.

The afternoon service was conducted by the young people. The program consisted of Scripture reading, several solos, a cello solo, and singing by the young people's chorus.

After a short business session, the meeting was adjourned. — Milton - Milton Junction Courier.

Sometimes First with the News

We have been interested to note that occasionally the Sabbath Recorder is first among religious periodicals with the news. When the news broke about the squelching of calendar reform, we were able to print it under a date line two to four weeks earlier than other interested periodicals. Three reasons might be given: the news broke just as we were going to press; our printing is done in the same building as our office; our layout is simple and easily changed. A fourth factor on this occasion was that an interested Baptist minister saw the news in a New York paper and phoned us immediately. We are not always first with news that is of vital interest to our readers, but we are happy to report that it does sometimes happen.

NEWS FROM THE CHURCHES

NORTH LOUP, NEB. — The Easter season was ushered in by the Sabbath school sending a case of eggs to the Children's Home at Omaha. This has been the custom for several years and is enjoyed by the donors and those who receive the donation.

The Easter Sabbath morning service featured appropriate music and Bible readings. At Sabbath school the kindergarten class sang a special number wearing "choir collars" of shoulder-width green paper.

The church-night supper Sunday night, April 10, was, as usual, delectable and was followed by a program presented by George Clement, a talented artist with chalk. He drew several pictures of a cartoon type, then a fine picture with a cross in the background, while Pastor Saunders gave appropriate readings, and Mrs. Saunders accompanied at the piano.

The Doctor Grace Missionary Society sponsored a Father-Daughter supper Tuesday night, April 12. Nearly one hundred were served.

Relatives of Mrs. Horace (Lucille Davis) Crandall, who died April 11 in a McCook hospital following surgery, journeyed to Curtis, Neb., for the farewell service. Her husband, a daughter Barbara, her aged mother, one sister, and four brothers survive. She had requested that no formal obituary be printed. She was closely related to some of the Roods and Furrows known to Recorder readers.

RIVERSIDE, CALIF. — During April the emphasis has been on a church attendance crusade. Larger and more consistent attendance stemming from a deep loyalty to God was urged. The result of this crusade should continue to produce an ever-increasing interest. For this result we pray.

"The Story of Easter — According to St. Matthew," a beautiful cantata by Ellen James Lorenz, was presented by the choir in the worship hour on March 9, under the direction of Mrs. Gleason M. Curtis with Ben Herbert as our guest organist. It was a memorable service.

From Sabbath eve, April 15, until

The Sabbath Recorder

Sunday afternoon, April 17, our church was host to the Pacific Coast Association. There was a heartening attendance throughout, and especially at the Sabbath morning service. Deep and lasting are the spiritual blessings received at these augmented fellowships.

April 23 was observed as Stewardship Sabbath. The recent showing in the Sabbath school hour of the colored slides from Jamaica taken by Miss Jacqueline Wells brought an upsurge of interest in that field — the beauty of the place and solidarity of the work. Temperance was stressed the last Sabbath of April. That evening, as a fitting close to an eventful month, the Moody Science film, "The Stones Cry Out," was shown. Wonderful corroboration of the truth of God's Word! A good attendance was reported for such a stormy night.

Mr. and Mrs. Lyle Crandall of Battle Creek, Mich., are now residing in El Monte, Calif. We are pleased that they attend church here in Riverside part of the time and also share the blessing of their fellowship with our sister church in Los Angeles. Both Mr. and Mrs. Crandall are enthusiastically interested in lone Sabbathkeepers. They are doing a good correspondence work with them.

— Correspondent.

SCHENECTADY, N. Y. — Several months have already passed since we have secured a pastor and we feel that we have been going forward. We have secured a plot for our new church and hope to get work done on it very soon. On Sabbath, April 30, we had a consecration service for our new elders and deacons but were sorry to learn that one of our candidates as elder, Arthur Burns, could not be with us because of a knee injury. However, Maurice L. Moore was made elder and Gordon Kilts and Eugene Fatato were ordained as deacons.

Secretary Leon Maltby was here and assisted Pastors Maxson and Barber in the service. We were happy to have the Berlin Church folks unite with us for the service. A dinner was served by the ladies of both churches and the fellowship was enjoyed by everyone. — Mrs. M. L. Moore, Secretary.

A business that makes nothing but money is a poor business. — Henry Ford.

OUR SERVICEMEN

A/1c Dewitt W. McCrea, AF 12411766
Hq. 6146th AFADGRU (ROKAF)
APO 67, San Francisco, Calif.

Accessions

Milton, Wis.

By Baptism:

Pauline Elizabeth Curless
David Crouch
Carol Jean Ochs
Donna Mae Ochs
Kathleen Suzanne Maxson
Rolland Arthur Maxson
Ruth Ann Nelson
John Preston Fitz Randolph
Carolyn Jane Smitley
Judith Ellen Van Horn
Philip Whitford

By Testimony:

Virginia Norman Burdick

By Letter:

Mrs. Beulah Burdick

Marriages

Fogg - Carter. — On April 30, 1955, Joseph Harold Fogg, Jr., son of Mr. and Mrs. J. Harold Fogg of Shiloh, N. J., and Doris Carter, daughter of Mrs. Linda Harris Carter of Shiloh, were united in marriage in the Shiloh Seventh Day Baptist Church by their pastor, Rev. Robert Lippincott.

Births

Van Noty. — A daughter, Ellen Kathleen, to Mr. and Mrs. Merrill (Wilna Crandall) Van Noty of Arlington, Calif., on Dec. 6, 1954.

Keyser. — A daughter, Zandy, to Mr. and Mrs. Nelson (Patricia Henry) Keyser of Fontana, Calif., on March 20, 1955.

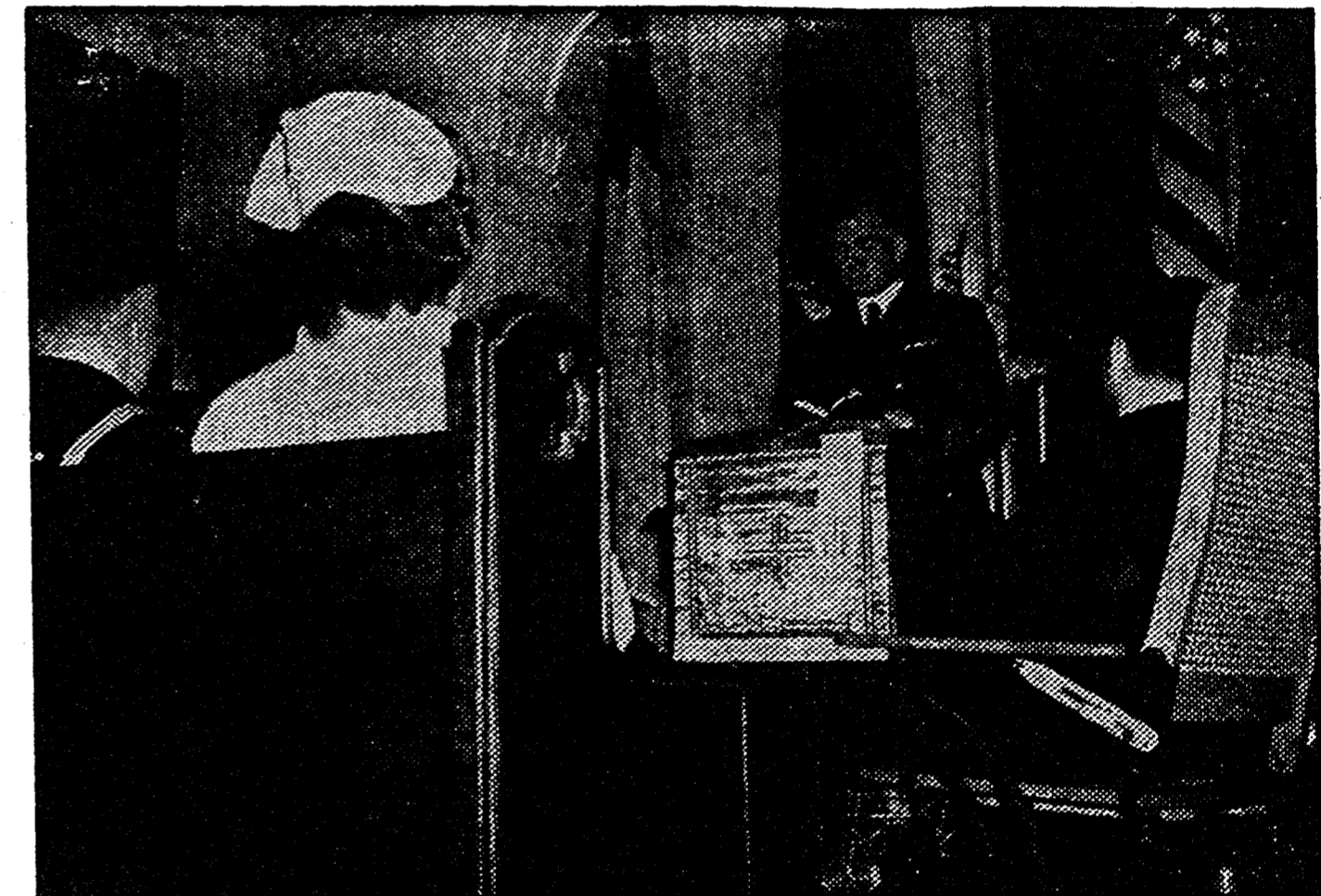
Henry. — A daughter, Deborah Eileen, to Mr. and Mrs. Paul (Marcia Thibeau) Henry of Fontana, Calif., on March 27, 1955.

Rymer. — A daughter, Elaine Marie, to Mr. and Mrs. William (Evelyn Ritz) Rymer of Riverside, Calif., on April 3, 1955.

Burdick. — A daughter, Mary Ellen, to Robert and Barbara Burdick of Milton, Wis., on April 11, 1955.

Munns. — A son, Robert Wayne, to Wayne and Marjorie Munns of Janesville, Wis., on April 14, 1955.

"Solomon was a guidepost, rather than an example. He pointed the way to wisdom, but in the latter part of his life he did not walk in it; hence his son, Rehoboam, followed his example, rather than his counsels, and became a foolish and evil ruler." — H. Halley.



THE BIBLE IN VETERANS HOSPITALS

It is well to remember with flowers our well-sung departed heroes. Let us not forget our ministry to the unsung living still in the hospitals of the land.

MEMORIAL DAY

From our crowded calendar
One day we pluck to give;
It is the day the dying pause
To honor those who live.

McLandburgh Wilson in
Masterpieces of Religious Verse.