

The Sabbath Recorder

Recent social events have been a meeting of the Church Aid Society which was entertained by Mr. and Mrs. Winfield F. Randolph with an account of their recent trip in the West Indies, including visiting his brother, Rev. Wardner F. Randolph, in Jamaica. They showed excellent colored slides and movies illustrating their trip. A second social included some old slides of China and Palestine shown by Dr. J. W. Crofoot, a quiz, and much enthusiastic group singing.

Winter residents from the North have included some who are new to this region. Deacon and Mrs. D. N. Inglis of Milton, Wis., spent several weeks at New Smyrna Beach, a dozen miles south of Daytona Beach, and were at church regularly. Deacon and Mrs. Lyman Coon have been here several months. Mr. and Mrs. Frank Burdick of New Market, N. J., after being here several weeks decided that they liked this area so much that they have bought a nice place in Holly Hill, our first suburb to the north.

The health of the group has not been all that might be desired. Dean A. J. C. Bond was in the hospital a short time but is better now. Orlo Perry of Oneida, N. Y., suffered a stroke, but he is enough better so that he expects to go North by automobile soon. Both Mrs. Coon and Mrs. Bakker had the misfortune of breaking a wrist; they are recovering.

Our pastor, Rev. Oscar Burdick, reports that he has been offered and has accepted a position on the staff of the Pacific School of Religion, Berkeley, Calif., as assistant librarian, beginning next September. This is the seminary where he finished his seminary training, although he received his Bachelor of Divinity degree from our own seminary at Alfred by transfer of credits. In his resignation he stated that he has been very happy here and is grateful for the splendid co-operation and support of this congregation but feels that he cannot pass by this seminary opportunity. It is of interest that the position which he is accepting is one which has been made possible by the grant from the Sealantic Foundation last fall to the Pacific School of Religion. In all conversations that touch on the resignation of our pastor, the strong dominant note is one of keen regret. — J. W. C.

When Flying Is Blind

Have you voiced your protest about liquor on airplanes? Write the Civil Aeronautics Board, Washington, D. C. One of the resolutions of the 1955 National Convention of the WCTU reads:

"We urge churches and civic organizations to join with the Woman's Christian Temperance Union in protesting the serving of alcoholic beverages on planes as hazardous to safety of plane patrons. We commend the International Federation of Airline Pilots and the American Airline Association of Hostesses, for their request that serving of alcoholic beverages be discontinued in the air service."

Obituaries

Bentley. — William U., son of Caleb and Emma Bentley, was born on April 8, 1879, and passed away at his home in Berlin, N. Y., on Jan. 16, 1956.

Mr. Bentley joined the Berlin Church in 1894 and was an active member until his death.

He is survived by his wife, Nellie Barber Bentley; one son, Whitford, of Berlin; two daughters, Mrs. Blanche Wilcox, of Richmondville, and Miss Lyda Bentley, of Troy, N. Y.; one grandson, Stanton B. Wilcox, of Richmondville; a brother, Arlie C., and a sister, Mrs. Janie B. Hull, both of Berlin.

Funeral services were held at the Berlin Seventh Day Baptist Church by his pastor, Rev. Paul L. Maxson, and interment was in the Church Cemetery in Berlin.

P. L. M.

Groah. — Forest C., son of John and Milisia Davis Groah, was born Dec. 25, 1900, and died in a Clarksburg, W. Va., hospital on Mar. 16, 1956.

Mr. Groah was a farmer and electrician of Blandville, W. Va. In 1932 he was united in marriage to Blonda McClain. He was a veteran of World War I having served with the U. S. Navy for four years and in the Merchant Marine for two years. He was a member of the Middle Island Seventh Day Baptist Church at Sugar Camp. He was a great musician and served the church faithfully as church chorister for many years, along with other offices of the church.

Surviving besides his wife are: a brother, Willard Groah, of Massillon, Ohio; four sisters: Mrs. Ralph Emerick, of Vienna, W. Va.; Mrs. Mabel McKlaskey, of Massillon, Ohio; Mrs. Sam Garrett, Hialeah, Fla.; and Mrs. Madlyn Money-penny, Cairo, W. Va.; two half-brothers and one half-sister.

Services were conducted in the Middle Island Seventh Day Baptist Church on Mar. 20, 1956, with Rev. James L. Skaggs and Pastor Donald E. Richards officiating. Interment was in the Sugar Camp Cemetery.

D. E. R.



Brookfield and Leonardville, N. Y., young people on the steps of the Seventh Day Baptist Building, Plainfield, N. J. Back row, left to right: Lowell Welch, William Palmer, Pastor Marion Van Horn. Front row: Chris Van Horn, Barbara Palmer, Janet Van Horn, Marjorie Greene, Joan Palmer, and Jo Mae Greene.

The Sabbath Recorder

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When 92% of the new car buyers trade in an old car with an average age of 3 years, 74% own their own homes, and 71% say the principal use of the new car will be to drive to work, we might well wonder if missionary giving is keeping pace with our stepped-up standard of living. — Figures from **Automobile Facts**.

THE SABBATH AND THE CAESARS

There is a period between the last of the prophetic writings of the Old Testament and the birth of Christ which is longer than the whole history of our nation. Generally speaking, it is a section of time about which Bible students have known very little. More and more religious writing of that period is being discovered and evaluated every year. There has also been a rather general neglect of the long-available information from secular history which has a bearing on the religious practices of New Testament time. Books — great books — indeed have been written but they have been written for the more advanced students of history and have not been closely scrutinized by average readers.

One subject that has been particularly neglected because of lack of interest is the Sabbath. If one is to discover and evaluate the incidental Sabbath references in the literature just prior to the coming of Christ, he must go through a large mass of material and read it thoughtfully from the Sabbath point of view. Your editor, a few years ago, made a partial study of this religious and secular history and wrote several lengthy papers on this chosen topic. Here we wish to mention only one rather interesting reference.

Emil Schurer in his five-volume **History of the Jewish People in the Time of Jesus** mentions the tenacity with which the Jewish people clung to a strict observance of the Sabbath throughout the Roman Empire in the half century before the birth of Christ. In Division II, Vol. II, beginning with page 90, he discusses this subject, and again on page 265 of the same volume. We learn from his sources that in 43 B.C. under Caesar Augustus the Jews were protected in their Sabbath observance. They were excused from appearing in court on the Sabbath and when a public distribution of money or corn took place on the Sabbath, the Jews' share of the money or corn was to be delivered to them the day following.

In our opinion, this legal provision is of great possible significance in connection with a current popular misinterpretation of 1 Corinthians 16: 1, 2. Those two verses have been hailed by Sunday-

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keepers as the nearest thing in the New Testament to a command to observe Sunday as a sacred day. The second verse reads: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Now observe that the laws of Caesar Augustus were applicable particularly to the Jews in Rome and in the Dispersion. The laws would be presumed to remain more or less in effect in cities like Corinth even after changes in Jewish policy at Rome. We know from the Book of Acts that when Jewish persecution arose in Rome, about a century after Augustus, the Jews came to such cities as Corinth where there was a greater measure of tolerance and protection. Even at Rome those Jews who were born Roman citizens hailing from the far reaches of the Empire, like Saul of Tarsus, enjoyed protection and could appeal to Caesar.

Paul was writing to a church in Corinth which had a strong Jewish nucleus although the membership doubtless included a high percentage of Gentiles, many of whom were God-fearers who had accepted the Sabbath before they learned of Christ. We know that the church was a Sabbathkeeping church from the fact that Paul spent a year and a half with them teaching on the Sabbath days and working at his tentmaking trade the rest of the week.

When we learn that Roman law in these colonial outposts protected Sabbathkeepers and allowed them to do their business on the day following the Sabbath, this verse takes on its rightful meaning. What the apostle advised and admonished in regard to money matters being taken care of on the day following the Sabbath was not only in accord with common practice but also in accord with Roman law as set down by Caesar in 43 B.C., and presumably still in force.

To bring this thought up to date we might remind ourselves that Roman law is one of the sources upon which modern law in the English world rests. Today we see some zealous churchmen who are unwilling to make an exception in their majority Sunday laws for the minority

who conscientiously observe the seventh day of the week. Supposedly our country and our local courts have improved on ancient laws in the matter of fairness to all concerned. It would be sad indeed if any municipalities, counties, or states should pass legislation which would be less fair than the Roman law of 43 B.C.

MID-CONTINENT CONTACTS

It was your editor's privilege to observe on his recent vacation trip the good work being done by the ministers of three of the four churches of the Mid-Continent Association and to hear at first hand of the outreach program of the association. We were unable to attend any services in the Nortonville, Kan., Church or to meet with the active Kansas City Fellowship but did spend two profitable Sabbaths with the Colorado churches at Denver and Boulder.

Two evenings at Nortonville impressed us that the Nortonville Church is moving forward in community and state-wide service under the self-sacrificing leadership of its pastor, Rev. Duane L. Davis. We heard, for instance, that his unusually widespread parish duties absorb nearly one third of his salary in automobile running expenses. Attendance at church and Sabbath school is not showing much increase although there have been a number of conversions and additions to the membership. Some of the most loyal and hard-working families are now making their labors count in other cities such as Kansas City and Boulder. It is reported that audience participation in prayer and missionary meetings is very strong. One of the enterprises in which local church people are having a leading role is the new hospital in the nearby little village of Winchester. This hospital, attracting national publicity because it was built entirely by volunteer labor, now has four members of the Nortonville Church on its staff.

The Denver and Boulder churches both show encouraging signs of growth and evangelistic outreach. The buildings present a neat but not particularly imposing appearance from the outside. At present they are adequate for the congregations

New Education Secretary To Assume Duties Next August



Rev. Rex E. Zwiebel has resigned the pastorate of the Lost Creek Church to become executive secretary of the Seventh Day Baptist Board of Christian Education, it is announced by Wayne N. Crandall, president of the board. He will assume his new duties on August first.

A call to the post was extended to Mr. Zwiebel by the Board of Christian Education at its January meeting following conferences with the Commission and other denominational leaders. It is expected that he will attend the April meeting of the board to discuss his plans and confer with those who are carrying on the work at present. As an outstanding pastor and instructor in Christian Education at Salem College, the new appointee is regarded as well qualified for the position.

A native of Jackson Center, Ohio, Rex Zwiebel attended Salem College and the Alfred University School of Theology, and served the two pastorates at Hebron, Pa., before assuming his recent pastorate seven years ago. He has been active in young people's programs at local, associational, and denominational levels and is to direct the Retreat and youth activities

in connection with the Alfred General Conference this summer. He represented Salem College and the Board of Christian Education at the Division of Christian Education of the National Council of the Churches of Christ at Cincinnati recently.

Mr. Zwiebel succeeds Rev. Neal D. Mills whose term as executive secretary closes June 30. The Board of Christian Education is considering interim arrangements for carrying on its publication and summer conference work during the month of July. A special committee consisting of Rev. Hurley S. Warren, Mrs. Madge Sutton, Miss Miriam Shaw, Rev. Albert N. Rogers, and David L. Beebe has worked out terms of the call with Mr. Zwiebel.

Meetings in Headquarters Building

It was a busy weekend April 6 to 8 at the Seventh Day Baptist Building in Plainfield, N. J. There have been quite a few such busy schedules in the last few months.

On Friday afternoon the Historical Society held its adjourned annual corporate meeting in the Board Room for two and one-half hours with the president having come to Plainfield from Alfred, N. Y., for the occasion. A report will appear in an early issue of the Recorder.

On the evening after the Sabbath, in a first-floor room, the Advisory Committee of the Tract Society met for its regular monthly meeting. The discussion this time was concerned more with Tract Society expansion than with advice to the editor of the Recorder.

Again, on Sunday morning, there was a regular meeting of the trustees of the Memorial Fund in the treasurer's office. Most of our readers are aware that this fund handles more endowments than any other agency in our denomination. Several boards, agencies, and churches benefit from the wise investment policies of this volunteer group of trustees.

SABBATH SCHOOL LESSON

for April 28, 1956

The Church Reaches Out

Lesson Scripture: Acts 8: 4-8, 14-17,
26-28, 34-35.

Statement of Experience and Belief

Ruby C. Babcock

(Upon being ordained deaconess
at Daytona Beach, Fla.)

It was my good fortune to have had a Christian Sabbathkeeping home, and my very early interests were centered around the Seventh Day Baptist Church in Walworth, Wis., beginning with Sabbath school and the Junior Christian Endeavor Society.

When I was eleven years old, Rev. E. B. Saunders held a series of evangelistic meetings in the Walworth Church. I had been looking forward to Church membership, though I expect I did not understand very well the full significance of it. But one night in the service, it seemed as if everything Mr. Saunders said was aimed directly at me, and when the invitation was given, I was glad to go forward to accept, and acknowledge, Christ as my Saviour, and to place myself, as the old Gospel song says, "on the Lord's side." I was baptized by my pastor, Rev. S. L. Maxson, and joined the Walworth Church, where my membership remained until 1909.

Beginning with that first Junior Society, of which Mr. and Mrs. E. M. Holston were the leaders, Christian Endeavor has played a vital part in my life. The spiritual uplift of its meetings, its training by committee work, and its study courses were all helpful in Christian development.

This was especially true when our family moved to Battle Creek, Mich., in 1907. Articles in the Recorder, telling of opportunities for work and training with Sabbath privileges in the Battle Creek Sanitarium, had caused many families and individuals to move there from a number of other churches. At that time, the Battle Creek Church held no services of its own, but joined with the Sanitarium in a morning worship service and Bible school. Coming from active Christian Endeavor societies in our home churches, we younger people felt lost without that fellowship, so we organized a Christian Endeavor Society. It was a great help to us and furnished the impulse which led to the reorganization of the Battle Creek Church in 1909. My church membership was in

Battle Creek from that time until Emile and I moved to Daytona Beach in 1947, when we joined here by letter.

My theology, if it can be called that, is very simple. I recognize God as the Creator and Sustainer of the universe, but it is easiest for me to think of Him as my Father, or as the Spirit of Fatherhood. Christ is my Saviour and understanding Friend, and His life and teachings furnish an example for living and an ideal to strive for. The Holy Spirit is an ever-present Comforter and Counselor.

Since I was brought up to keep the Sabbath, there has never been a Sabbath question with me, but a fact. We keep it because God commanded it, and because Jesus identified Himself with His Father, God, and said, "If you love me, you will keep my commandments." I think of the Sabbath as a "talent" entrusted to Sabbathkeepers, and we should use and share it, not hide or bury it.

I have felt very inadequate for the position of deaconess, for the characteristics which I think a deaconess should possess seem to be the very ones which I lack. When we were young we were placed on different committees in Christian Endeavor, that we might learn to do by doing. Whether that should apply now as it did in my teens, I am not sure. Someone has said that God always gives us strength enough and sense enough for anything that He wants us to do; so with the promise that "as thy days, so shall thy strength be," I will try to do my best, in the strength of Christ, and with His help and that of the church, if you wish me to attempt it.

"The *Unitas Fratrum* of the Reformation times has left us a great heritage. A silent, but decided obedience of Christ's law; a deep recognition of sin; a burning earnestness of the evangelical message of forgiveness and reconciliation; a longing for the Church of order and discipline; a struggle for the freedom of Christ's Church and for the Saviour's rights in the world — all this resounds in powerful tones, and puts a greater obligation upon us today than ever before." — Professor J. L. Hromadka.

Statement of Orson Randolph

(On the occasion of his ordination
to the diaconate)

My Prayer

Lord, I come into Thy presence today knowing not how I should speak. I do present myself to Thee and ask for Thy help. I desire Thy presence in my life more than anything else and I pray that I may never fail Thee in anything I am capable of doing. In Christ's name I pray. Amen.

* * *

In giving you my Christian experience I would say I was born and brought up in a good Christian home in South Plainfield, N. J. My parents were loyal and regular attendants at church and Sabbath school and I attended with them. At the age of 13 (June 2, 1905) I was baptized by Rev. George B. Shaw and joined the Seventh Day Baptist Church at Plainfield, N. J. Five years later I took my letter and joined the Piscataway Seventh Day Baptist Church at New Market, N. J., where I remained a member until I joined the Daytona Beach Seventh Day Baptist Church last January, 1956. My reason for joining the Piscataway Church was that they had a Young Men's Bible Class which was organized by Rev. Henry N. Jordan, then pastor of the church, and we enjoyed many good social times and spiritual blessings.

I left school very early to help my father on the farm so never had much of an education. When the farm was sold, I went to work to earn a living and was not able to attend church services for several years, until September, 1942, when I was called to work at the Recorder Press, where I could have Sabbath privileges again. This made me very happy. When I came to Florida in 1953, I was fortunate to find work where I could have my Sabbath day off.

It was a great surprise to me when I was asked to become a deacon of this church, and after much prayer and thought and talking with different ones about it, I decided to accept.

I believe in the teachings of the Bible; I love my Lord and know He loves me, and I ask your prayers that I may continue

THE GOOD NEWS OF SALVATION

C. L. Price, Edmonton, Alberta

I wonder how many people in our world today try to think out the how and the why of God's dealings with men. Surely it is an interesting subject and one of most vital importance. And if Christianity is worthy of our credence, if it is God's plan for man's salvation, and something which man is to act upon, it must be wholly reasonable and quite within human comprehension, as well as a plan worthy of the Creator — the best plan that could be devised. However, this is not to say that the human mind can grasp in full the plan of the Infinite, but a reasoning faith can rest in an all-wise Father where it cannot comprehend all the details of His wondrous plan.

Why is the world in the evil state it is in today? Did God make it this way, with sin and suffering rampant from East to West and as the normal condition of things? No, we cannot believe that an all-good and all-wise and all-mighty God made the world in its present evil state — not even with evolution; for we must believe that all sin and suffering is most repugnant to His nature, and also that He was abundantly able to make a perfect world free from sin and suffering — as able as He was to make a perfect angel or a perfect lily or snowflake.

So I think the only reasonable picture of God's creation of this world is the one given in the Bible. God made the world perfect, "very good," as He saw it when He had made it — no "thorns and thistles," no chilling frosts or scorching desert winds. Also perfect vegetable life and perfect animal life; with a perfect man, an intelligent, reasoning being whom He made in His own image, with mental and spiritual powers capable of meeting with his Maker and conversing with Him as a son with a father. And this being, man, He made king or ruler over the

in the faith and that the Lord will direct me in the things I should do.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

earth, the new dominion which He had created. The earth was made for man and man for the earth — a perfect home for a perfect creature. And "the morning stars sang together and all the sons of God shouted for joy" when creation was finished. The angels rejoiced in viewing this wonderful new earth and man's happy life upon it, and God's pleasure in His new and happy creation.

Man Free to Choose Evil

But whence came sin and suffering? With this thought we must consider the nature of man, the powers with which he was endowed by his Creator. God could have made man so he could not sin. But in that case man would have had no free will, no power of choice of right or wrong, of good or bad. He could not even choose to love or serve God, for he would be compelled to do so. He would lack the highest God-given attribute of man, the freedom and the power of choice, the power to say, "This is good and right and I will choose it, or reject it." He would have been an automaton, a robot, shall we say, and no honor and but little pleasure to himself or to his Creator. So God created man a free moral agent, free to choose or to reject.

And in making man thus, God had to run the risk of man choosing to do what was not right, of his choosing the worse way, of choosing to disobey his Maker, as well as of his choosing the better way, the way of obedience and right. So God gave man his chance, and He gave him a test — a plain and simple and a gentle test. He said to him in effect: "You may do all those things that you wish to do, but this one thing you must not do, for that thing is mine, and if you attempt to do that one thing, to grasp the knowledge of both good and evil, you will die — dust thou art and unto dust thou shalt return — for I cannot have sin and evil in my kingdom."

But here we may ask, Could not God forgive and pass over the offense? Suppose He did, what result would follow? Again man would sin and again God would forgive him — and again and again, for sin indulged in weakens the moral fiber of man and he is more likely to do

the evil thing the second time than the first time; and so sin, with its resulting suffering, would soon be the normal condition of things on the earth. Also what would God's other created beings say, those angels who had not sinned, in heaven, and perhaps also in other worlds — for "we are made a spectacle to the world and to angels and to men." They would doubtless have said, "God is not as particular as we thought. Man disobeys Him time and time again and he gets away with it. Perhaps that is all right, and it is not necessary to do just as God says. Let us, too, 'become as gods knowing good and evil.' God will forgive us anyway, just as He forgives man" — and so, chaos in God's universe.

The Law of the Lord Is Perfect

And here we must not overlook the nature of God Himself and of all that pertains to Him. The Eternal, the great Creator, is supremely holy; He is absolutely perfect; so are all His ways, His commands, His every word. "By the word of the Lord were the heavens made and all the host of them by the breath of his mouth. . . . For he spake and it was done, he commanded and it stood fast." "The law of the Lord is perfect." So when God said to man, "In the day thou eatest thereof thou shalt surely die," that was a perfect sentence, and God's word must be carried out. "He cannot deny himself." Then when man ate of the forbidden fruit death must follow. "The soul that sinneth it shall die." "The wages of sin is death" — for God will have a perfect world, a clean universe; sin cannot be tolerated therein.

But now let us suppose that the sentence of death on man had been immediately carried out and God had proceeded to create a new race of humans and try again. What would the sinless hosts of heaven have said then? Doubtless something like this: "It is evident that Jehovah cares little for the intelligent beings whom He creates, but cares only that His dicta be implicitly obeyed by all. So soon as one of His creatures takes another course and offends against His law He cuts him off, thus giving no chance to prove whether God's way is

always best or not. Perhaps a trial of disobedience might prove that some other way than God's ruling might bring at least equal happiness to those making the trial. But God gives no chance for such a trial to be made, but at once visits death upon any who disobey. He is surely a harsh ruler." And following this His erstwhile loyal, loving subjects would serve Him, partly, if not largely, from fear, rather than from love and free choice — and always thinking that the way of disobedience might be a good way and a happy way, if only it could be given a fair trial.

And the loving Creator could not endure that such a feeling among His children should obtain. For indeed He does love every one of the intelligent beings to whom He has given life, does most intensely love them. He who implanted the mother love in the heart of every parent, Himself possesses that parental love in tenfold measure. "For God so loved the world that He gave. . . ." "God is love," that is His nature, a heart of deepest love. Also He must prove, must demonstrate, clearly, to the universe, that God's way is always best, that the Creator is wiser than the creature, and that disobedience must end in suffering and chaos.

Love and Justice Meet

Then, what could God do in this impasse? Man had deliberately violated His law, had set himself in opposition to his Creator's will. The sentence of death was justly passed upon him, and God's holy and perfect law cannot be discounted or set aside. "With him is no variable-ness neither shadow of turning." Could the heart of infinite love and wisdom find a way? Oh yes, He could and He did. Here comes in the atonement, that glorious mystery which is too deep for finite man to fully comprehend, but which the heart of love devised and gloriously carried out. The loving Creator would sacrifice Himself to redeem His lost child — a lost world; for when man, earth's king, had fallen and passed under the power of Satan, God's enemy, he dragged down all the earthly creation with him.

"Earth felt the wound, and nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost."

Yes, God had a plan. That penalty for sin, death, He would take upon Himself in order that poor, lost man might go free and be restored to all the blessedness of holiness and purity, and of a "Paradise Regained," which he had lost. The dearest One in heaven, He by whose word all things were created, and who shared the loving worship of the angels and His Father's glory — He would take the penalty of God's broken law upon Himself, that man might be saved, while yet the honor of that law was upheld, God's word remains inviolate and His just sentence carried out: "The soul that sinneth it shall die."

(To be continued)

Suppression and Persecution in Spain

By government decree within the past six months Spain has suspended publication of journals supported by Baptists, Evangelicals, Plymouth Brethren, and Presbyterians.

Many Protestants in that country complain that they are inhibited in holding quiet meetings in their homes, a morsel of privilege hitherto not much questioned. Now, they aver, a watch is being kept on the home, so that goings and comings will be government knowledge. Non-conformists seem to be almost on a "house arrest" status. Two sailors in the Spanish navy, for reasons of conscience no doubt, have refused to kneel for a mass. The penalty imposed is two years in prison. The prison sentence takes precedence over the rest of their military term. Hence, when these two leave prison and report to their military station, they will be exactly where they were at the start: they must kneel for mass, or face "trial" and sentence for another two years, unless the "court" sees fit to increase their punishment. This obviously can go on indefinitely, a church-state treadmill. The device at least claims novelty. — P. O. A. U.

For Jr. High Readers

World's Highest Suspension Bridge

Did you ever notice how many people there are who like to put the letters "est" on as many words as possible? Some of those people are young folks your age. They take pride in claiming the biggest fish, the strongest muscles or perhaps even the prettiest sister.

That really is not just a modern way of doing. It is at least as old as ancient Greece and even goes back as far as the days of Saul and David. Do you remember that when young David was serving in the court of Saul the king, he was set over the men of war and gained a great victory over the enemies of Israel. Thus he became the champion of the girls. Upon his return from this battle the young ladies sang songs about him in the hearing of the king. One group would sing to the other, "Saul hath slain his thousands" and the other would chant, "and David his ten thousands." David was the greatest warrior.

In Athens where Paul felt he must preach the Gospel, the people, we are told, "spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17: 21). The "est" which was most interesting to those folks was the newest news.

This all leads up to what it says at the top of this little article, "World's highest suspension bridge." That is what the folder out at Royal Gorge, Colo., says about the bridge that spans the Royal Gorge at its highest and steepest point. (There I used those three letters twice in that sentence.)

Perhaps the claim is true. At least the bridge is pretty high. You can stop your car in the middle of that plank-floored, noisy, suspension bridge and look over the edge at the railroad tracks 1,043 feet below. A few feet lower you can see alongside the railroad the tumbling rapids of the Arkansas River. It is truly a beautiful sight — that gorge in the rocks which in the distance look a deep red. Closer up one finds that there are many

pretty stones embedded there of various glistening colors.

That bridge has 4,200 strands of wire not much bigger than telephone wire. The strands are not twisted into a cable but are side by side and held together by the clamps which hold the up-and-down cables. They boast that there is enough wire to reach to New York City and out into the ocean. They also claim it is one of the safest bridges — not an accident in 24 years. (Of course they make you drive very slowly across it.)

There is one thing that might make you a little sad if you stopped to think: the bridge doesn't lead you anywhere except to the other side of the gorge. When you get there you can only look around, enjoy the thrill and the beauty, and then cross back to where you started from. It is a pleasure road, but only a pleasure road. The world's highest suspension bridge is just at the foothills of the Rockies. A short distance to the west are Pikes Peak and the Great Divide towering thousands of feet high and challenging us much more.

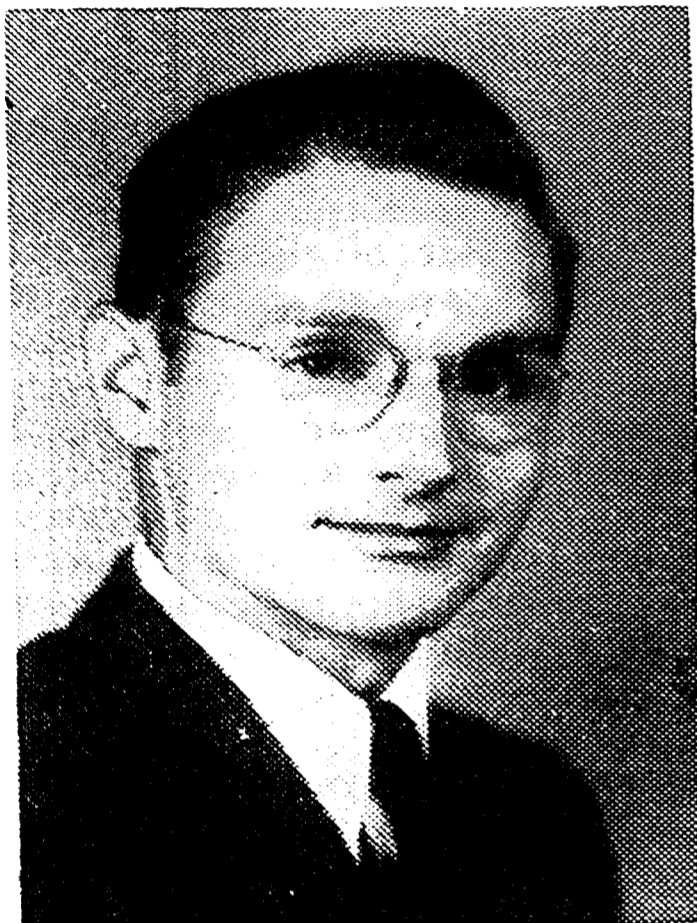
We thought it was worth while to take our family on a 280-mile trip to see this highest bridge and the sights along the way because we were on vacation. We hope some of you can see it if you haven't. But if we are thinking about life and its greatest achievements, let us not set our goal on a bridge that goes nowhere.

Let us remember the Apostle Paul at Athens. Those people who prided themselves on the newest news needed to be told on Mars' Hill that they had missed the biggest news of all, that Jesus, the Son of the only true God had died and risen again that they might be saved. The biggest things are not the pleasures of the moment but the joys that lie beyond on the highest peaks of the present and the future life.

Now the airlines, which a short time ago began a mad race to outdo each other in serving intoxicants in flights, are faced with a stern demand from the unions of pilots and of stewardesses that they stop serving not only alcohol but "set ups." — American Business Men's Research Foundation.

Wheeler Move to Salemville

Rev. Edgar Wheeler, who has made his influence felt in many ways in the De Ruyter, N. Y., community, has now left that central New York pastorate to serve the church and community of Salemville in central Pennsylvania. Our readers have become accustomed to seeing his name rather frequently over short articles of evangelistic content.



Mr. Wheeler, pictured above, was ordained to the ministry at De Ruyter in April, 1954. During his three years of ministry at that church he supplemented his salary through part-time work as linotypist on the staff of the local weekly newspaper. On the eve of his departure, according to an item in that paper, the Social Committee of the church sponsored a farewell party for the family, April 7. The Wheeler family is a large one. Its loss will be felt in that Sabbath school, even as its gain will no doubt encourage the leaders at the new church.

Advance publicity in the local Pennsylvania paper has announced the coming of the new pastor. Meanwhile, persistent efforts are being made, we are told, to get a suitable minister to take his place.

In order to make your dreams come true, you must be wide awake.

Economic Welfare of Man Is Concern of the Church

Rev. Eugene Carson Blake

The 30 Protestant and Eastern Orthodox church bodies that comprise the National Council of Churches are all chiefly concerned with bringing the Gospel of Jesus Christ to men. Initially and ultimately this is a confrontation of individual men and women with the activity of God in the world and their right response to Him. But because God is the kind of God He is, the right response of Christians to Him in the Christian view requires two things:

The whole life of a man is caught up in his religion. The idea that a man can be "spiritual" and yet not even consider how he or others make their living, or not be concerned about profits and automation, conditions of labor, or the ethics of advertising, is utterly non-Christian and cannot be justified by anyone who has troubled to read the Gospels, let alone the Old Testament prophets.

Second, the man or woman who is confronted by the God revealed in Jesus Christ is further made aware that the most religious of his activities are bound up with other men and women in a social context. You cannot be a Christian all by yourself. You are a Christian in a community.

MINISTERS CONFERENCE

Albion, Wisconsin

Monday, April 30 to Thursday, May 3

Theme:

Effective Christian Organization

Guest Speaker:

Dr. Robert G. Torbet, Baptist leader

Registration:

Doyle Zwiebel, interim pastor

R.D. 1, Edgerton, Wis.

Panel discussions on vital problems

Devotional and fellowship experiences

Program arranged by:

Prof. Melvin Nida

Rev. David Clarke

Rev. C. Harmon Dickinson

See next issue for more details!

FREE SONS AND RICH HEIRS

by Rev. Leland E. Davis

"So through God you are no longer a slave but a son, and if a son then an heir."

As Christians we are rich because we are heirs — not heirs of Rockefeller, or of Ford, but heirs of God — not heirs of a million dollars but heirs of the world. Such was the promise given to Abraham and his descendants. "The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath. . . . That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants . . ." (Rom. 4: 13-16a).

As spiritual children of Abraham by faith in Christ we share this inheritance as heirs of the world — for the promise was made to Abraham and his offspring. Notice: "It does not say, 'And to offsprings referring to many,'" but says offspring "referring to one; . . . which is Christ." Through a personal faith in Christ we are adopted into God's family and thus become His children (John 1: 12). "If children, then heirs, heirs of God and fellow heirs with Christ . . ." (Romans 8: 17). Again the assurance, "As many of you as were baptized into Christ have put on Christ. . . . And if you are Christ's (belong to Him) then you are Abraham's offspring, heirs according to promise" (Galatians 3: 27-29).

As free sons it is our rich privilege to call God "our Father." When we ask "our Father" for those things of which we have need, He freely gives them to us. In fact, He is much more ready to give than we are to receive. Now, what things does He give us? Unto what do we, His adopted children, fall heir? We may group these things according to a convenient outline taken from *Our Hope*.

I. Now we fall heir to salvation

"Behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor. 6: 2). Now, this moment, God bestows redemption from sin through faith in His Son. We don't have to wait till

we die and get to heaven to be sure that we are saved from our sin.

II. Now freedom from the condemnation of sin is ours

"There is therefore now no condemnation (judgment) to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8: 1). We sing with P. B. Bliss:

"Now we are free — there's no condemnation,

Jesus provides a perfect salvation.

Come unto Me, oh hear His sweet call,

Come and He saves us, once for all."

III. Now we are justified in God's sight

"Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God" (Rom. 5: 9).

IV. Now we have righteousness by faith in Christ

"But now the righteousness of God . . . is manifested, . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3: 21, 22).

V. Nearness to God is now our privilege

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2: 13).

VI. Intercession on our behalf is now

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9: 24).

VII. Sonship is now

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3: 2).

Redemption of the body

These are but a few of our present riches as fellow heirs with Christ. But what about the future? We "who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies" (Rom. 8: 23). This is the glory which shall be revealed in us. It is no mere objective vision of God, but a subjective trans-

formation of body and soul. "When we shall see him, we shall be like him" is our blessed hope. It is no passing emotion of optimism. Rather, it is a reality in which we can take confident hope.

Patient Waiting

The hope of such riches should prompt us to be patient, to exercise faith. It demands that we endure hardness for Him that we might be glorified with Him (Rom. 8: 17). It calls for faithful obedience to His known will as expressed in the Bible (Matt. 12: 50). It challenges us to be courageous. For "he who conquers," God says, "shall have this heritage" (Rev. 21: 7). It behooves us to be pure for nothing unclean shall enter the celestial city of God (Rev. 21: 27). Above all, "Let . . . the righteous still do right, and the holy still be holy" that they may have right to the crown of life.

The Kelloggs of Battle Creek

By Dr. Benjamin F. Johanson

A biography has recently been published entitled, "The Original Has this Signature, W. K. Kellogg." It is not the purpose here to review this book except to speak of certain relationships between the Kelloggs and Seventh Day Baptists, particularly in Battle Creek.

Because the author, Horace B. Powell, recognizes that the Seventh Day Adventists were responsible for the origin of the Battle Creek Sanitarium and the extensive food industry here, he includes an interesting study of this people. In it he gives the Seventh Day Baptists credit for calling to the attention of the Adventists the seventh-day Sabbath.

W. K. Kellogg, of Toasted Corn Flake fame, and his brother, Dr. John Harvey Kellogg, who guided the destinies of the Battle Creek Sanitarium for most of its existence, were men of extensive philanthropies. So extensive were those of W. K. as to almost defy the imagination. Both men were generous in their contributions toward the construction in 1929 of a Seventh Day Baptist house of worship in Battle Creek, which was dedicated in memory of Mrs. Ella Eaton Kellogg, wife of the doctor.

Mrs. Kellogg was a beloved member with us for a number of years. She was born near Alfred, N. Y., and had been a member of our church there. While the two Kellogg brothers were reared in an Adventist home, it is not my understanding that W. K. ever officially was a member of that denomination. I recall, however, that when I came here in 1909 his factory did not operate on Saturday. The doctor was an Adventist for many years. When he became estranged from that body he never joined any other religious denomination, although he was always very friendly to our people. We held our services in the Sanitarium Chapel for nearly two decades. This was without cost to us except for a nominal janitor service.

Incidentally, it could be mentioned here that when the army acquired several of the Sanitarium buildings, the fine old chapel with its pipe organ yielded to the needs of the armed services. It is now used as a storeroom and a runway between two buildings. Multitudes who have worshiped there will mourn that fact. During the many years while Elder George C. Tenney was its chaplain all secular business of the institution came to an abrupt close one hour before sundown on Fridays. Saturday then was a day of rest and worship. How closely the doctor himself, in his later years, adhered to the seventh-day Sabbath principle, I cannot say.

The two Kellogg brothers had vision and accomplishments that will reach into the distant future. They contributed toward the health pattern and the eating habits of the world. They showed their Adventist background by being unalterably opposed to the use of tobacco and liquor. W. K. died in October, 1951, when he was past ninety years old. His brother, the doctor, eight years his senior, was ninety-two years old when he died late in 1943.

It was my privilege to have been personally acquainted with both men, as well as several members of their families. I had known W. K. Kellogg and his family professionally. When I first came to Battle Creek I carried with me a letter of introduction to Dr. John Harvey Kellogg, given to me by Dr. Louis A. Platts, D. D. I had the temerity to use it, too, and was received graciously by the good doctor.

THE LIVING WORD

Luther A. Weigle

"Strain at a gnat"

The expression "strain at a gnat" (Matt. 23: 24, KJ) is not a proper translation of the Greek text, which means "strain out a gnat." This verse was correctly translated by Tyndale and all other sixteenth-century English versions, and has been correctly translated by the revised versions. The King James Version stands alone in this error.

How did it happen? That is an unsolved mystery. Bishop Lightfoot and Archbishop Trench were convinced that the "at" was a printer's error, and not the fault of the King James translators. "We have here," wrote Trench, "an unnoticed, and thus uncorrected, error of the press; which yet, having been once allowed to pass, yielded, or seemed to yield, some sort of sense, and thus did not provoke and challenge correction, as one making sheer nonsense would have done." Most Biblical scholars agree with this opinion, on the ground that it is hard to conceive that a group of scholars as competent as the King James translators could have made so egregious a mistranslation.

On the other hand the Oxford English Dictionary gives evidence, from quotations dated 1583 and 1594, that the translators in 1611 may have adopted a phrase that was already current. Its meaning would be "strain (a liquid) at (the sight of) a gnat." If so, the phrase "strain at a gnat" probably was first used colloquially, in oral speech. It certainly did not come from the Bible translations current from 1580 to 1611 — the Bishops' Bible, the Geneva Bible, or the Rheims New Testament.

Whatever its origin, "strain at a gnat" is not a sound translation of Matthew 23: 24, and has led to much misunderstanding. As an English idiom "strain at" may mean to balk or scruple at, or it may mean to strive hard for. See the Oxford English Dictionary, under the verb **strain**, sections 14e, 19, and 21; also Webster's New International Dictionary.

Unselfish and noble actions are the most radiant pages in the biography of souls. — Thomas.

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — Although the past month was the second rainless March on record, for our church it was one marked by showers of spiritual blessing.

The weekend of March 9 was given to an intensified program of personal re-consecration. The first service, Sabbath eve, was much better attended than the usual prayer services. Pastor Wheeler made clear the words of the Master, "Ye must be born again." The leadership of Miss Lois Wells, of El Monte, greatly enhanced the singing at all the services. On Sabbath morning the exhortation, "Stand Fast in the Faith," was given.

The church was crowded for the Billy Graham film, "Souls in Conflict," Saturday night, and a liberal offering was turned over to the Billy Graham witness. Sunday evening, March 11, we met again for more inspirational singing and the stirring sermon, "The Gospel Must Be Preached."

As an outgrowth of the meetings, about twenty persons met with Pastor Wheeler in the parish house the following Tuesday evening to discuss ways and means for an enlarged program of personal witness. There was much enthusiasm and interest shown.

Hand in hand with spiritual revival comes the need for a reconsecrated purse. The Stewardship Committee has prepared a series of six leaflets which fully explain the many commitments of the church, and which make clear to each member his personal responsibility. Much credit for the fine appearance of the leaflets goes to Rex Brewer.

On March 17 members were asked to sign personal witness leaflets indicating in what capacity they could best serve. On the fourth Sabbath classes in the junior, intermediate, and senior departments of the Sabbath school met for the first time in the newly appointed upstairs of the parish house. The following teachers were assigned rooms: Mrs. Alice Hayward, David Henry, Philip Lewis, Mrs. Elmer Maddox, and Mrs. Robert Henry.

In the publication department of our church life a monthly release of the "Church Chimes" is being tried. "Mission Notes" was again issued through conse-

The Sabbath Recorder

crated, united effort during the last week. We welcome the Pacific Coast Association publication, "Pacific Tidings," with Mrs. Clarkson Bonham, of our church, as the local contributor. This paper should do much to create a spiritual oneness throughout the widely scattered group of believers.

In the C. E. Rally, Sunday afternoon, March 25, to which our church was host, we had the largest representation of young people of any church present. Clarence Boatman, of our church, now holds office as one of the vice-presidents of the county C. E.

Resurrection Sabbath was one of rejoicing and of large attendance. Two thrilling solos were sung by Mrs. Golden Roney, "Open the Gates of the Temple" and Handel's, "I Know That My Redeemer Liveth." The choir sang, "By Early Morning Light," with Clarence Boatman in the solo part. Pastor Wheeler preached on "The Greatest Victory Ever Won." He showed how certain victories have been great and served their time and passed out of usefulness, but that Christ's victory over death, sin, and the grave is not only the greatest, but remains everlastingly valid. — Correspondent.

NORTONVILLE, KAN. — For the benefit of the many who have friends and relatives in the Nortonville Church, the Recorder editor passes on news of the Kansas tornadoes as found in the April 7 church bulletin. The pastor extended the sympathetic love and concern of the church to the few of their members who were affected. He mentioned Mr. and Mrs. Jess Van Horn at Nortonville and the Ellery Burdick farm south of Valley Falls. This tornado struck on Monday, April 2, as will be recalled by those who were concerned. On that day the parents of Pastor Davis in company with the editor and his wife set out early in the morning from the parsonage for the East and experienced no difficulty in Missouri and Illinois.

This particular church bulletin is full of interesting things — the details of the weekend evangelistic program with a Gospel team from North Loup, Neb.; announcement of baptism on April 14 with the Kansas City Fellowship meeting with them for the service. The personnel of the quartet furnishing the special music for the evangelistic services included Rev.

Francis Saunders, Gary Cox, Delores Monk, and Audrey Fuller. Mr. Saunders did most of the preaching also. The effort was planned by the Evangelism Committee of the Mid-Continent Association.

The Cross, once a badge of guilt and shame, now towers the ages as God's emblem of love and becomes His gateway to resurrection life. This risen Saviour continues to draw men unto Himself, including ever-increasing numbers of Jews. — A. B. Machlin.

Obituaries

Ellis. — Arthur E., son of Eugene and Lula Brown Ellis, was born June 8, 1877, at Dodge Center, Minn., and died Jan. 27, 1956, at Battle Creek, Mich.

He married Florence O. Clarke, March 29, 1899, in Dodge Center and they came to Battle Creek in 1923. Mr. Ellis was a member of the Seventh Day Baptist Church in Battle Creek and took an active interest in the Lord's work.

Surviving besides his wife are: a daughter, Mrs. Glee Ryan, of Detroit; a son, Herman, of St. Ignace, Mich.; a sister, Mrs. Cora Bond, of Dodge Center; three grandchildren, and several nieces and nephews. A son, Eugene, died in 1914, and a sister, Mrs. Myrtelle Wulging, of St. Paul, Minn., died in May, 1955.

Funeral services were conducted in Battle Creek by his pastor, Rev. Leland E. Davis, assisted by Rev. Herbert L. Polan. Burial was at Dodge Center, Minn., in the Riverside Cemetery. — L. E. D.

Whitehair. — Bert, son of Joseph Sylvester and Ira Gay Hickman Whitehair, was born Dec. 28, 1893, at Oxford, W. Va., and died in his home in Berea, W. Va., on March 21, 1956.

On June 1, 1920, he married Leona May Sutton. To this home were born three daughters: Mrs. Homer (Mildred) Jones, of Pennsboro, W. Va.; Mrs. Billy (Ruth Joy) Taylor, of Cleveland, Ohio; and Miss Cuba Lee Whitehair, of Berea; and three sons: Denzil, of Smyrna, Ga.; and Darrell Clay and Donnie of Berea. He is also survived by eleven grandchildren; two sisters: Mrs. William Daugherty of New Kensington, Pa., and Mrs. Alaska Hart of Morgantown, W. Va.; and four brothers: Roy, of Toll Gate, W. Va.; Joey, of New Kensington, Pa.; George, of Pennsboro, W. Va.; and William, of Morgantown, W. Va.

Last summer he felt a need for a greater experience with his Lord. He had planned to be baptized on March 30 and join the Ritchie Seventh Day Baptist Church.

Memorial services were held in the Ritchie Church by Pastor Don Richards and interment was in the Pine Grove Cemetery.

— D. E. R.

Non-Taxable Riches

One day a tax assessor came to the home of a poor minister of the Gospel to assess the value of his property. "I am a rich man," said the minister. The official quickly sharpened his pencil, got out his book, and asked intently, "What do you own?"

The pastor replied, "I am the possessor of a Saviour who earned for me everlasting life and who has prepared a place for me in the eternal city."

"What else?" asked the tax assessor.

"I have a brave, pious wife," replied the minister, "and Solomon says, 'Who can find a virtuous woman? for her price is far above rubies.'"

"What else do you have?"

"I have healthy and obedient children. Yes, and a merry heart with enables me to pass through life joyfully."

"Do you own anything more?" continued the assessor.

"That is all," replied the minister.

The tax assessor arose, closed his book, took his hat, and said, "You are indeed a rich man, sir, but your property is not subject to taxation. You are fortunate to have so many non-taxable riches."

The man who has Jesus Christ as his Saviour possesses the greatest asset of all. Without Christ he has nothing, as we read in Mark 8: 36, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

— From a tract by W. Ewart G. Suffel, American Tract Society.