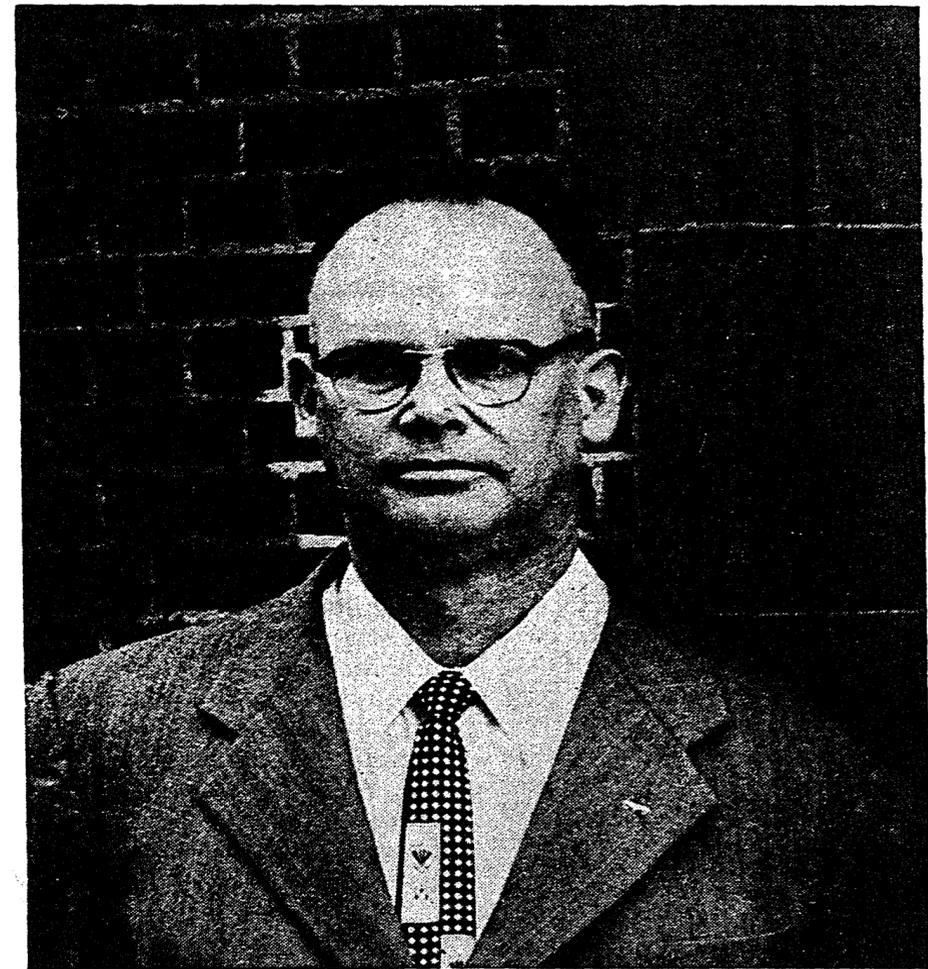


The Sabbath Recorder



Rev. Marion C. Van Horn, newly appointed missionary pastor in the Southwest field, who will begin his work in the Texarkana, Ark., area the last of June. Mr. Van Horn was raised in the Southwest and is challenged with the possibilities of both the local and the wide-spread fields he will be serving. Since December 1, 1947, he has been ministering to the First and Second Brookfield, N. Y., Churches.

DENOMINATIONAL BUDGET

Statement of the Treasurer, March 31, 1956

Receipts		
	March	6 Months
Balance, March 1	\$ 22.64	
Adams Center	142.50	487.50*
Albion	46.82	190.52
Alfred, First	350.40	1,884.52*
Alfred, Second	193.40	598.00*
Associations and groups		35.90
Battle Creek	421.05	2,401.63
Berlin	69.62	304.51*
Boulder	85.78	256.10*
Brookfield, First	20.00	120.00*
Brookfield, Second	47.15	252.13*
Buffalo Fellowship		45.00
Chicago	90.00	877.00*
Daytona Beach	88.75	276.80
Denver	65.23	369.75*
De Ruyter	18.50	579.50
Dodge Center	40.03	250.43
Edinburg		48.00*
Farina	65.00	175.00*
Fouke	13.60	41.65
Friendship		75.00*
Hammond	28.00	28.00
Hebron, First		75.00*
Hopkinton, First	62.75	614.25*
Hopkinton, Second		25.00
Independence	43.00	346.00*
Indianapolis	15.00	105.00*
Individuals	120.00	2,382.79
Irvington		250.00
Jackson Center	50.00	50.00*
Kansas City Fellowship	20.00	130.00*
Little Genesee	134.98	275.16*
Los Angeles	25.00	595.93*
Los Angeles, Christ's	15.00	50.00*
Lost Creek	217.94	553.98
Marlboro	181.16	1,113.19*
Middle Island	21.50	101.50*
Milton	916.09	2,782.26*
Milton Junction	196.49	727.03*
New Auburn		26.75
North Loup	134.83	261.60
Nortonville	15.00	261.87
Pawcatuck	363.26	2,187.98
Piscataway	21.00	92.00*
Plainfield	313.25	3,166.02*
Putnam County	45.12	85.12*
Richburg	33.00	139.00*
Ritchie		95.00*
Riverside	573.02	1,386.41*
Roanoke	15.00	65.00
Rockville		24.35

Salem	15.00	595.00*
Salemville	23.00	87.36
Schenectady	17.50	135.00
Shiloh	335.70	2,204.20*
Stonefort	22.81	40.16
Syracuse		50.00
Texarkana Fellowship		22.81
Twin Cities	12.11	22.11
Verona		629.31*
Walworth		60.00*
Washington		66.00
Waterford	35.20	228.80*
White Cloud	88.29	418.86*
	\$5,890.47	\$31,824.84

Disbursements

	Budget (Designated & undesignated)	Non- Budget Gifts
Missionary Society	\$1,893.50	\$271.20
Tract Society	321.00	
Board of Christian Education	568.00	
School of Theology	505.50	27.00
Women's Board	195.00	
Historical Society	86.00	
Ministerial Retirement	664.50	332.47
S. D. B. Building	63.00	
General Conference	686.50	
World Fellowship and Service	17.00	132.70
Memorial Fund		100.00
Oneida Valley National Bank, fees	.50	
Balance, March 31	26.60	
	\$5,027.10	\$863.37

Comparative Figures

	1956	1955
Receipts in March:		
Budget	\$ 5,004.46	\$ 4,477.85
Non-budget Gifts	863.37	887.97
Receipts in 6 months:		
Budget	27,027.40	22,268.38
Non-budget Gifts	4,797.44	6,607.14
Current annual budget	74,113.50	70,750.00
Portion of budget raised to date	36.4%	31.5%

Respectfully submitted,

Olin C. Davis, Treasurer.

Verona, N. Y.

*Rais'n' — These churches have exceeded total gifts last year to date.

This recent statistic presents a staggering thought: "96% of all Christian giving is spent on the 9% of the English-speaking people of the world." Jesus said: "Other sheep I have, which are not of this fold; them also I must bring." — Robert H. Bowman.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. — 1 Thessalonians 2: 13.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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The Zone of Silence and Shipwreck of Soul

Did you know that there is actually a "zone of silence" in the ocean which has been the cause of many a shipwreck? It was news to us until we read about it recently in some advertising material for a publication which claims that its reporters consistently invade new "zones of silence" to bring out stories for their readers. Here is the informational paragraph:

"In the Pacific off Vancouver Island, there is a stretch of water known as 'The Zone of Silence.' Because this area is acoustically dead, no sound can penetrate it. And since no bell or siren can warn ships of dangerous reefs, the ocean floor is studded with wrecks."

To use this information for such a mundane purpose as to sell subscriptions to a magazine seems a pity. Here is something with great possibility as a Gospel illustration. There are, no doubt, many applications that will come to mind.

Perhaps a personal application will be one of the most profitable. Are there zones of silence in the area where our witness ought to be heard? And are souls being shipwrecked because no bell or siren gets through to warn the ships that pass in the night?

Although all Bible history centers in a land that borders the sea and we would lose most of the story of the spread of Christianity if references to travel by ship were deleted, still the word "shipwreck" is found but twice in our common version. One of these references stirs the very fountains of our emotions (1 Tim. 1: 19). The Apostle Paul was writing to that young ministerial student, Timothy, giving him charge after charge to insure his success in his pastoral work. At the time of writing, Paul was just about through with his ocean travels. He had survived his shipwrecks and was now in the Roman prison. Experiences of the sea were vivid in his mind, as anyone who reads Luke's account in Acts 27 is aware. He and his shipmates had been in a zone of silence for 14 days without even sun or stars to guide them. It must have been terrible, except for the lamp of faith that burned brightly in the hearts of a few Christians.

"But, Timothy, there is a worse ship-

APRIL 30, 1956

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wreck than that. Some people have shoved aside the voice of conscience in relation to their faith and 'concerning faith have made shipwreck.'"

So the apostle urges Timothy to remember that he has been consecrated to a high calling. Hands have been laid upon him; prophecies of his usefulness have gone before; sinners and saints will be looking to him and listening for sure words and exemplary conduct. Don't be responsible for the shipwreck of souls, seems to be the message.

Do we sometimes feel that our section of the sea is like that off Vancouver Island, a zone of silence where our best efforts at warning and showing the way fail to get through? Let us take courage. There is probably only one such zone in all the vastness of the Pacific Ocean. The probability is that we have not done our best; our signal has been needlessly weak; we can be heard if we will. Perhaps we need to read again the reassurances of Psalm 19 or the promise of Isaiah 55: 11 that God's Word faithfully sent forth will not return void. God is still in His world. Let us not be too sure that our Christian witness is in a zone of silence or that our neighbors are "acoustically dead."

No Smoking Please

When we ride a commuter train we choose a seat in the car that has at the front a large red placard reading, "No Smoking Please." We have a feeling of thankfulness for the railroad company's assurance that the nonsmokers can arrive at their destination without the smell of the burning weed on their clothing. However, a second look at the front of the car dispels any notion that the officials are discouraging smoking or are to be praised for any virtue higher than bare courtesy in this regard.

Next to the "no smoking" sign is a much more attractive one of three times the size advertising one of the popular brands of beer. On the other side of the doorway is a similar full-color ad for whiskey. Above the doorway, occupying the remainder of the wall space visible from our seat, is a beach scene in color paid for by Lucky Strike cigarettes. Looking back to the rear of the car the situ-

ation is much the same except that it is a cigarette ad next to the "no smoking" sign.

Reading the red placard again, "No Smoking Please," we wonder what a person from another country would think who was unfamiliar with the inconsistencies of our American way of life.

Editor Attends Missionary Board

It was a privilege to attend again the spring meeting of the Missionary Board at Westerly, R. I., Sunday afternoon, April 22. On this occasion there were more than the usual number of visitors from a distance as indicated on the Missions Page of our last issue. In addition to the new appointees, Dr. Loyal F. Hurley and his wife, and Rev. Marion Van Horn and his wife, there were other members and visitors from New Jersey. We wonder sometimes why more people do not take advantage of the opportunities afforded of visiting the stated meetings of our boards. The meetings are often full of new information.

It is expected that next week's Recorder will carry a summary of the high lights of this meeting on the Missions Page. Attention is called to the China Mission report in this issue written by George H. Utter, a new member on the board who succeeds his father, George B. Utter, as chairman of that committee.

The magnitude of the board secretary's office duties was noted by the members present. Ordinarily he has not reported the number of letters sent out during the quarter; this time he did. He remarked that he had mailed 370 letters besides those messages which were duplicated.

This meeting of the board followed what was described as a very inspiring meeting of the Missionary Evangelism Committee. Although the emphasis was upon the new look in home missionary work, all the foreign work was reviewed and there was lively discussion of a motion in regard to the groups in Nigeria seeking recognition from our denomination. Some of the matters relating to that field, particularly the support from New Zealand, were referred by vote to the denominational Planning Committee.

Military Integration

It was something of a struggle after World War II to bring about a nearly complete integration of the white and black races throughout the military establishment. It was slow in coming and was probably long overdue. However, it was achieved in this government program years before the Supreme Court ruled that segregation in another government-supported program, the public school, was unconstitutional. If the one has long since become an accomplished fact, why should the other seem impossible of early accomplishment?

As the above words were written we were passing the Statue of Liberty lined against the eastern sky, lapped by the tides of the Atlantic and glowing green under the bathing of an early morning sun. This historic, emotion-stirring symbol of equal opportunity for all would seem to give point to the redoubling of all legitimate efforts to leave no glaring gaps in the realization of that goal — equal opportunity.

A few weeks ago your editor spent a Sunday at Fort Dix, N. J., with elements of the Army Reserve Division of which he is a member. It was his duty to find a nearby chapel and to encourage his men to attend. It was the Induction Center area of the spreading camp. The attendance at the nearest chapel was made up usually of boys just taken into the army. Many of them had been on the post only a day or two and had not yet been issued their uniforms. This chapel service was one of the first impressions of military life.

The chaplain on duty was a Negro, a Baptist with the rank of major. His wife played the organ and his daughter was scheduled to sing a solo. Here in the worship of God, and in the leadership of that worship, there was no segregation and apparently no thought of any color line between the Negro chaplain in charge of the service and the white chaplain assisting him. God is no respecter of persons, and the blessings of worship flow equally to all when the meditations and messages are based on the Word that was revealed for all.

* *Rais'ns* Budget Promotion Committee

This week your committee is indebted to the Denominational Budget treasurer for the following article, copied from the "Verona Messenger." We confess that a budget only 36% raised in the first 6 months leaves us a long way to travel in the next 6 months. Other material for publication from pastors, officials, or laymen is earnestly solicited. Perhaps your idea could dramatize the work of our denomination for all of us. Let's not give up — we have only begun to work! Pray for 100% before next September 30th.

Did you ever stop to think that as a Seventh Day Baptist you are an integral part of a "big business" operation? It is true. The denominational work Seventh Day Baptists are carrying on is like the efficient, smooth-running organization of a huge business concern. Our annual operating expenses for Christ's "business" are currently something in excess of \$132,000.

Perhaps it is natural that the budget treasurer's view of denominational work would be from a monetary standpoint, but this parallel of our work for Christ and "big business" has a Scriptural basis, also. Christ said, "Wist ye not that I must be about my Father's business?" (Luke 2: 49). We are His representatives and it is our responsibility to make His business our business.

It is our business to support the unselfish, industrious, and devoted men and women who represent us in the mission fields in Jamaica, British Guiana, Nyasaland, and Germany, as well as various sections of our own country! It is our business to operate churches, schools, and hospitals for people in these areas! It is our business to raise funds to send Dr. Burdick to Nyasaland! It is our business to promote the Sabbath through our religious publications, tracts, and audio-visual aids! It is our business to train our "theologs" and to give retirement aid to former pastors! It is our business to maintain the Seventh Day Baptist Building and our various boards and agencies which organize and carry out these and many other important tasks!

These tremendous goals we have set for ourselves must be met! However, the extent of our expenditures to reach these

goals, as in any business enterprise, is dependent upon our sources of income. Some of our operating costs will be met by income from endowments to our boards; some will be met by income from sales and services. However, our over-all denominational work is 72% dependent on current giving. This amount is the publicized figure known as the Denominational Budget, which is raised by our "field representatives" (Seventh Day Baptists everywhere).

Therefore, if we are to be successful in our "big business" for Christ, we must have investors in His work. Our need is not for large gifts from a few, or for few gifts from the large group. Some of our smallest churches are giving larger donations than some of the bigger churches. One elderly couple living on welfare relief funds has been able to save and contribute eighty dollars in the past six months. What is your share in the work of God's Kingdom? Our efforts for Christ will be accomplished only if every Seventh Day Baptist contributes his share to the budget. The dividends and rewards are great. "... thou shalt have treasure in heaven" (Luke 18: 22).

We Seventh Day Baptists have a far-reaching, forward-looking spiritual program. Through our efforts the goals can be attained! The outlook is good and we must continue to make it even better in order to finish our fiscal year without curtailing any part of our "business for Christ." — By Olin C. Davis, Treasurer of the Denominational Budget.

Northern Association Dates May 18, 19, 20

The Northern Association of Seventh Day Baptist Churches comprises the territory and churches of Michigan, Indiana, and Ohio. The spring meeting is to be held with the Battle Creek Church, May 18 to 20. According to all reports, a strong program has been arranged, including a missionary workshop presented by the secretary of the Missionary Society of the denomination. Any who desire overnight entertainment please notify the church clerk, Mrs. R. T. Fetherston, 476 North Washington Ave., Battle Creek.

MEMORY TEXT

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 1 Peter 5: 8-9.

Budget Promotion Filmstrip

The new filmstrip promoting the current Denominational Budget is the most ambitious thing of its kind so far undertaken by Seventh Day Baptists. It is a double-feature production (2 strips) combining color photography, charts, and text material in a lengthy depiction of the work of the denomination. The emphasis is indeed upon the work now being done on all mission fields and by all our boards and agencies at home rather than upon a detailed appeal for funds.

These two filmstrips outlined and partly arranged by the late executive secretary, A. Burdet Crofoot, have now been brought to completion under the supervision of Tract Society personnel and are available for wide use in the churches. The local producer has been anxious to come as near to perfection as was possible with the variety of material given to him. It has been a pilot project for many of those concerned and will doubtless lead to many more filmstrips produced by our boards or by the General Conference.

It is expected that pastors previewing the budget promotion filmstrip at Ministers Conference will return to their churches with a schedule all worked out for keeping this picture program in almost constant use between now and General Conference in August. Those churches not represented at the current meeting in Albion, Wis., may write to the Tract Society at Plainfield for available dates or may consult with the Commission members who might be planning to speak in their churches.

SABBATH SCHOOL LESSON
for May 12, 1956
The Gospel for All Men
Lesson Scripture: Acts 11: 1-8.

CHINA COMMITTEE REPORT

George H. Utter

(A statement prepared for the April 22 meeting of the Board of Managers of the Seventh Day Baptist Missionary Society.)

Because so little is known of our Seventh Day Baptist activities in China today this can be only a general report telling of the information now in the hands of the China Committee of the Far Eastern Joint Office, Division of Foreign Missions of the National Council of Churches of Christ in the U. S. A.

Very recently your chairman attended the annual meeting of this committee in New York where he heard reports and discussion of the many problems involved with the end of missionary work in the Peoples Republic of China.

Rather disturbing were the remarks of Frank W. Price reporting on the possible future approaches to China. Mr. Price said, "It will be a long, long time, perhaps never, before missions will return to China in the old way."

Reading from the many published China reports your chairman would perhaps compare the present situation in China to the planting of bulbs in the fall.

We Seventh Day Baptists have planted our bulbs in China in the form of the extensive mission work which we did there from 1847 to 1949. Our missionaries converted many Chinese to Christianity. These Chinese in turn raised Christian families.

The winter has now set in with the defeat of Chiang Kai-shek's government and the entrance of the Peoples government — the Communist government.

The Communists have given, and I put it in quotation marks, "religious freedom," but with that freedom many other, and I again add quotation marks, "freedoms" have been added.

They have, as the Reds express it, "made all churches independent" — that means no help from anyone. Each church is expected to go along on its own.

The Communists have created a new over-all organization called the "Christian Three Self Reform Movement"; its purpose is to remake all church life into

a pattern sympathetic to the present regime.

The "Three Self" part of the name refers to Self Government, Self Support, and Self Propagation.

As Dr. Francis P. Jones, editor of the China Bulletin, issued by the Division of Foreign Missions, says, "The church must stand upon its own feet and cut off all relationship with the imperialistic West."

We have planted our bulbs; now winter has set in; perhaps it is early spring. We can only hope that the previous decades of work will bring forth the flowering of Christianity.

Bringing this subject back to our meeting here — What can we, as the Missionary Society, do about the Seventh Day Baptist Missions in Shanghai and Liuho? From reading about the conditions in the China Bulletins and hearing discussions at the April 18 meeting in New York, your chairman can only say: Not a thing can be done!

He would suggest that all members of the board be on the alert to ask any of their friends who are fortunate enough to be able to go to Red China as visitors, to inquire discreetly about the Seventh Day Baptists there. Although at the present time no United States citizens are being allowed into China, citizens of other countries which have recognized the Communist government have had numerous delegations visit many cities and attend church services of their faith.

Perhaps some Seventh Day Baptist, other than a United States citizen, will have the opportunity to visit Shanghai on a Sabbath and be able to attend a Chinese Seventh Day Baptist service. Only then, probably, will we learn whether the church there is still a church or now merely a warehouse.

Visitors' accounts report many of the small rural churches and the small city churches have been turned into warehouses. The large city churches seem to have withstood the rigors of the Three Self Help Movement, referred to earlier.

Dr. Price noted that in the future the approach to China should be a church approach instead of a missionary approach. The various conferences of Sev-

enth Day Baptists throughout the world should be sending greetings and feelers for fellowship to the Seventh Day Baptists of China. The missionary approach should be dropped.

The governments of Great Britain and Canada will be among the first countries welcomed by the Peoples Republic of China; the United States, because of its support of General Chiang Kai-shek, will unfortunately be among the last of the nations admitted into any sort of fellowship with today's China.

Sabbath Rally Day Material

Suggestions for the annual observance of Sabbath Rally Day were mailed out April 19 by the Committee on Sabbath Promotion, the committee of the Tract Society which sponsors the special day, to all pastors and Sabbath school superintendents. The date generally agreed upon for this year is May 19 and is so designated on the calendar prepared by our Conference president. It is hoped that all organizations and departments of the churches will make the most of the day.

Many of our subscribers do not live where they can attend church regularly. The greater number, we believe, do make an effort to get to the home church or the nearest church on special occasions. This might well be such an occasion. A rally day that fails to rally is not encouraging to the leaders who judge results partly by attendance figures. May this notice stimulate some lone Sabbath-keepers to make an extra effort to get to church. Some, of course, will find this impossible. They, too, can join in the rally in spirit, by prayer, and possibly by inviting in some friends and neighbors, or by distributing tracts. Sample material will be sent out upon request for home use.

Remember Budget Sabbaths
May 12 June 9*

**"To the Glory of God and in
memory of A. Burdet Crofoot"**

***Rais'n' — Is your coin card full yet?**

A CALL TO LEADERSHIP

By Rev. Earl Cruzan

(One of three voluntarily contributed articles on this subject by a member of Commission.)

There comes a time in the history of every organization when a special call to leadership is necessary. This time has come to Seventh Day Baptists in carrying on the work of Christ's Kingdom. Leadership ability is not lacking among Seventh Day Baptists. We can point to outstanding leadership in many fields, both past and present. Nor is there a lack of consecration when the call to leadership



comes. There is a specific need for Christian leadership today. We need lay leadership to take more initiative in the work of our churches. But above that we need trained leadership in full-time Christian service.

An executive secretary is being sought for the denomination. It is hoped that this office will be filled from among our laymen. Missionary replacements have been secured for Jamaica. New missionaries are being sought. Pastoral leadership is needed in many of our churches.

Most of our ministerial students are being used on a part-time or full-time basis in some of our churches and still there are vacancies in our pulpits. There are at least eleven possible pastorates vacant or soon to be vacant. Some of these have been without full resident pastoral leadership for some time; some are parishes of two churches which have at times shared one pastor. Even by utilizing all our available ministers and ministerial students some of these pastorates must remain pastorless until more leadership is secured.

We need to encourage more young men to prepare for the ministry. We may need to stimulate others who may be older to consider giving themselves to pastoral leadership.

This is not the first time in our history that we have needed to recruit more leader-

DO WE WHO TEACH THE COMMANDMENTS, KEEP THEM?

A thoughtful interpretation of the Ten Commandments by a layman

By Myrtle W. Cushman

The keeping of the commandments embraces more than meets the eye of the casual observer. "Of course," one says, "almost everyone knows that loving the Lord your God with all your heart and your neighbor as yourself takes care of all ten of them." And without hesitation they say: "I love the Lord with all my heart — for don't I go to church, pay tithe, give generous offerings; and am I not baptized and keep the Sabbath? I don't hate anyone, either. (There are people who have wronged me, but I've forgiven them, 'though I don't go near them. It's up to them to come to me.) I live and let live." And the subject seems closed — or is it?

If we put a magnifying glass up to each commandment we might see some fine print left there by the writers of the New Testament. If we would study each one separately, some startling facts might come to light and make us realize that we are not as perfected as we think we are.

Commandments I and II

Do we have any other gods before Him? "Absurd!" some say. But not so, really, for many professing Christians serve the god of appetite for money which will bestow upon them rich food, entertainment, every new fashion, not only in wearing apparel, but also in cars, homes, and art. We have our choice, whether we will serve God or mammon (Luke 16: 13). We cannot serve both at the same time.

III

Do we take the Lord's name in vain? If we say, "Gosh," "Heavens," "Lord,"

ship; yet we face a definite need for a call to leadership. We can rally to this need. We need to strengthen our churches in the home field even as calls come to us to minister in foreign fields. Pastorless churches do not usually strengthen themselves. Is God calling you to leadership in His Church?

"Holy Smoke," aren't we swearing? Jesus said, "But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head. . . . Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil" (Matt. 5: 34-37). James repeats the thought in his epistle (5: 12). Jesus also said, "I tell you, on the day of judgment men will render account for every careless word they utter; for by your words you will be justified and by your words you will be condemned" (Matt. 12: 36, 37).

IV

Do we really keep the Sabbath holy? Do we use the Sabbath to glorify God or ourselves? We should always keep in mind the purpose of the gift of the Sabbath which was to remind mankind of his Maker (Ezek. 20: 20; Ps. 135: 13). In ceasing from our physical labors we allow for the necessary time in which we may accomplish this. Not only are we to cease from our physical labors but our mental ones as well. How can we meditate upon God and glorify His name if we are worrying and talking about business, politics, housekeeping, the injustices of life, and idly chattering about trivia?

We hear many excuses such as: "How can I tell a person with whom I am talking that I don't want to discuss such things on the Sabbath? Some of them are good friends of mine, I wouldn't want to offend." But should we offend God? If one would give this problem proper thought, he would find ways in which to avoid it. If we cannot avoid conversations with those who regard the Sabbath lightly, we can change the subjects to proper ones, and excuse ourselves as soon as we can in order to read the Bible or meditate, or tell our friends that we will be too occupied to visit or discuss business on the Sabbath, or kindly tell them that it is our day of rest.

We should always avoid circumstances which might incur unsatisfactory Sabbath-keeping. How can we worship, glorify, and meditate, either, if we fill our minds with the ballgames and entertainment which put all thoughts of God from our minds?

V

Do we properly honor our parents? Does the Bible say that the parents have to be perfect before we may honor them? How should we honor them? We should take care of our parents when the time comes when they can no longer take adequate care of themselves. Paul in his Letter to Timothy, wrote: "Command this, so that they may be without reproach. If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever" (1 Tim. 5: 7, 8). These are strong words, but we should heed them. There was a time when we were helpless babies and our parents took care of us because they loved us and we belonged to them. Should we do less for them? We should be even more willing to honor them with kindness, as our Christian love should begin at home.

VI

Do we ever commit murder? Perhaps not, but Jesus said, "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council. . . ." (Matt. 5: 21, 22). "If any one says 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen" (1 John 4: 20, 21). We know that liars will not enter the Kingdom of Heaven (Rev. 21: 27).

VII

Now let us consider what adultery implies. There is also more to this subject than infidelity, for what causes a person to commit adultery, except lust? So it is lust, not love, that causes adultery. Jesus told us in Matthew 5: 27, 28, "You have heard that it was said, 'You shall not

commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart." We have also heard it said, "As a man thinks, so is he" (Prov. 23: 7). Indeed, the entertaining of lust in the thoughts is dangerous and a form of immorality. We are warned to shun immorality (2 Tim. 2: 22; 1 Cor. 6: 18).

VIII

We know very well that we shouldn't steal either. For love will give but never steal. When we feel compelled to give, is the gift a gift of love? If we automatically give freely of our time and money to the Lord's work, without thought of regret or complaint, such as, "I do more than so-and-so does," then we have met the test of our love for God. If we automatically visit the sick, feed the hungry, encourage the weak in faith, and do acts of kindness, without regret or complaint or mental reservation, we have thereby proved to ourselves that we love our neighbors as ourselves.

Christians should not be quick to borrow, but if we do, shouldn't we return promptly what we have borrowed? To do otherwise would give us occasion to keep something that did not belong to us, and cause us to steal. "The wicked borrows, and cannot pay back, but the righteous is generous and gives" (Psalm 37: 21). Jesus asked us to: "Give to him who begs of you, and do not refuse him who would borrow from you." The real test comes when we must repay good for evil, kindness for slander and other acts of the same nature (Matt. 5: 38-47; Rom. 12: 17).

Paul writes in 2 Corinthians 9: 6-8, "The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work."

IX

Do we ever lie about our neighbor? Perhaps not, but does our duty of truthfulness stop there? Sould we give mis-

leading statements to deliberately make a person have the wrong impression? We read in Ephesians 4: 25: "Therefore, putting away falsehood, let every one speak the truth with his neighbor, for we are members one of another," and in Colossians 3, verse 9, we read, "Do not lie to one another, seeing that you have put off the old nature with its practices."

"White lies" oftentimes seem very harmless but they can grow into large deceptions. However tempting it may be, the use of the "white lie" to get us out of a difficult situation and save our face, should never be used. It is a form of insincerity and wholly unbecoming to an ambassador of Christ. If we don't use them, then we may feel sure that they will never bounce back at us and tempt us to tell another larger one to cover the former one up! We should cultivate sincerity as well as diplomacy.

X

Do we ever covet? It is an easy thing to do. Are not the ones who say, "I wish I had the money, I'd buy this-and-such," covetous? We find in Colossians 3: 5 that covetousness is idolatry. A person who loves God is generous. We cannot say we love God if we are greedy and avaricious. Paul wrote: "Keep your life free from love of money, and be content with what you have" (Heb. 13: 5). And, "There is great gain in godliness with contentment. . . . But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs" (1 Tim. 6: 6, 9, 10).

Shouldn't we who are called after Christ's name be Christlike? Shouldn't we "aim at what is honorable not only in the Lord's sight but also in the sight of men"? (2 Cor. 8: 21). Jesus admonished us, "You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5: 48). We can't possibly be perfect or anywhere near it, if we don't love God with all our heart and our neighbors as ourselves. But, whatever we do, we should do all to the glory of God (1 Cor. 10: 31).

TRACT DISTRIBUTION

Secretary L. M. Maltby

Many letters come to the secretary of the Tract Society. A few of them are critical. Some of the people to whom we have been asked to send tracts write that they do not want any more; they either do not like the content or do not wish to think about the unpopular truth of the Sabbath as it is set forth. If there is anything in any of our literature which can be challenged as to its Biblical or historical correctness we are glad to be told so that the material can be revised. But such complaints are few.

Other communications come to us from not a few individuals scattered throughout this country and foreign lands chiding us for sending them so few tracts in response to their requests. These complaints about our cautious distribution of tracts we are also glad to get. We can usually promise to do better the next time. One such letter came recently from a lay minister of Columbus, Ohio, a 91-year-old man who claims he has been "a co-worker for the Seventh Day Baptists for 33 years" — ever since he was convinced by Rev. A. J. C. Bond that he ought to observe the Sabbath. This man sent money for tracts and wanted to be kept better supplied.

There are quite a number of relatively unknown friends of our cause who are willing and anxious to distribute the Sabbath tracts which we publish over our denominational name. Recently, such requests for tracts to distribute have come to the Plainfield office from southern and northern California, from Texas and western Arkansas, from Ohio and South Carolina, from western and eastern Canada. In Moncton, N. B., a friend who has been sending money for some of our books is paying for display advertising in a local paper, the sole purpose of which is to tell people that they may secure "Free Tracts on Live Topics of Today" by writing to the Recorder Press, 510 Watchung Ave., Plainfield, N. J., U. S. A.

Gratitude is a lively anticipation of favors yet to come. — Honolulu Trade-Wind.

THE GOOD NEWS OF SALVATION

C. L. Price, Edmonton, Alberta

(Continued from April 16)

Now, to this wondrous plan of infinite wisdom how would the other created beings react? I know that some men, who question the theology of the Bible, cry out against the doctrine of the atonement as not being in accordance with our ideas of justice or with man's nature and traditions. But such men do not declaim against the mother who gives up her life to save her infant son, nor the soldier at Arnhem, who gives up his place in the boat that the wounded may cross over to safety. The courts of our land acknowledge the principle and readily accept from the criminal's friend the \$100 fine imposed; in which case the condemned man is freed while yet the law is justified and its honor upheld.

So I think the other created intelligences would say one to another: "Behold what manner of love our God has bestowed upon man, in that while they were yet sinners Christ died for them." And another would reply: "Yes, and in what high honor must God's law be held; how sacredly must He Himself regard it! For rather than that His word be disregarded or broken with impunity His only begotten Son takes the penalty of the broken law upon Himself so that man might be saved, while yet the integrity of the divine law is upheld." Such a plan is, indeed, quite beyond the mind of man to fully grasp, but it seems to me most reasonable and quite possible with God, and such, indeed, as we might expect His heart of love to provide and carry out.

The Wondrous Fact of the Atonement

And this is the doctrine of the atonement. Man was "reconciled to God by the death of His Son." Christ "bore our sins in his own body on the tree." "The Lord hath laid on him the iniquity of us all." Over and over this wondrous fact is repeated by the writers of the Bible. Yes, this is the atonement — man's debt is paid and he is restored to at-one-ment with his Creator. As Paul says, "If one died for all then all have died" — their

debt of death is paid. Now God has done His part, all that He could do, to restore man to Himself again — while His righteous law is upheld. "When we were enemies we were reconciled to God by the death of his Son"; for Christ "tasted death for every man."

And added to this wondrous fact of Jesus' paying the debt of our sins, by His death for us, He took upon Himself our nature, "was made in the likeness of men," with all man's "sinful flesh," that He might as a man, and where man had failed, live a perfect and sinless life before His Father. And again — in a way which the mind of mortal man cannot grasp — this righteous, this perfect life of our Lord is imputed to us; to all who will accept His atoning sacrifice and His "gift of righteousness." This is imputed to us, so that in God's great Judgment Day we will appear before Him, not with all our sins upon us but clothed in the imputed righteousness of our Lord. Paul could then say, "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life" — that free "gift of righteousness," mentioned in the preceding verse. And so, God "can be just and the justifier of him that believeth in Jesus."

A New Birth and a New Life

What a plan! The mind of man could not have conceived it. That it is presented clearly in the Scriptures, by various writers, is to my mind strong evidence of its truth, and of the truth of the Scriptures which proclaim it.

And further: For those who accept the atoning sacrifice of the Son of God for them, and His imputed righteousness, God gives them a new heart, a new mind, new affections, new desires — a new life, so that their character is changed from its present evil nature to a righteous one, in order that they may be fitted indeed to enjoy the clean and wholesome pleasures of the renewed earth, of Paradise restored, and they may be safely entrusted with the gift of eternal life. This is the "new birth," of which our Saviour speaks: "Ye must be born again"; and Paul: "If

any man be in Christ he is a new creature; old things are passed away; behold all things are become new."

What a plan! None but the mind of the Infinite could fashion it, none but His love venture upon it, and none but His mighty power carry it out — and thus save a lost world and a lost child of His creation — while guarding safely the integrity and the honor of His sacred word, His holy law.

Shall We Co-operate with God?

Now what is all this to us? Is it worthy of our attention, of our taking any action upon it? Is it worth our while, this co-operating with God in His plan to save us, of asking and accepting full pardon for our sins and the righteousness of Christ which He offers to us; of accepting the atoning death of God's dear Son in our stead and of receiving the new life in Him? That is what God asks us to do, to accept it all as a free gift from Him, for we can never work for it and earn it. And unless we do accept of it, gladly, thankfully, with an honest heart, what can God do? He cannot, He will not force it upon us for we are still free agents before Him, having a will free to accept or to reject — to choose righteousness and life, or our present poor sinful characters, with resulting death. Yes, it is for us to choose.

A Plea to Accept Salvation

If we could only get one look at the cross on Calvary's hill, and what it meant for Jesus to come to our rescue — what it meant for Him to leave the heights of glory and honor and happiness with His Father and the adoring angels and to enter our gloomy, sinful world as one of us, and for thirty years to endure hardship and weariness and all human temptations, with the weakness of our "sinful flesh"; to be rejected and scorned by those whom He came to save and to die the sinner's death! And it was not the simple death that is common to all men that Jesus suffered, but in those last hours of our Redeemer's life, and especially from Gethsemane onward, He bore "the sins of the whole world." It was as the sin-bearer that He went to the cross.

In those last awful hours Satan, the

enemy of God and man, pressed upon Him the stunning thought that as He was bearing man's sins and meeting their penalty, death, eternal death, must be His portion and He would never see His Father again. This weight of darkness, this awful fear pressed upon Him more and more. In Gethsemane He said to His captors, "This is your hour and the power of darkness." To add to the blackness, to culminate the tragedy, as the dying Saviour hung upon the cross, the Father in Heaven turned His face away from His dying Son, the sin-bearer (for God cannot tolerate and look upon sin). Then was wrung from those dying lips that bitter cry, "My God, my God, why hast thou forsaken me?"

Oh the tragedy of it! That is what it meant for Jesus to undertake to redeem sinful man, to save a lost world. Our Redeemer in that fearful hour suffered what the finally impenitent will have to suffer, those who will not accept the Saviour's atoning death for them. But I would add here that just before our Lord died the light came back, the Father's love shone upon Him again, and He could say, "Father, into thy hands I commend my spirit."

What does it all mean, to you — to me? Oh, I accept with a full heart my Saviour's wonderful work for my salvation and I ask Him to take me and make me fit for His presence in the glad new earth, in Paradise restored — for I could not be so ungrateful as to reject "so great salvation" and so wound that loving, longing heart that died for me.

The Eternal Outcome

And the outcome, what will the outcome be, both for those who accept of God's plan and walk with Him, and for those who reject, or "neglect so great salvation"? God still rules over all. His great plan for a happy people in a happy world will still be carried out. In the beginning man chose to disobey his Maker. Sin entered and has held sway for a season — for some six thousand years, I suppose. God allowed this experiment of sin to develop and for this long period He gave man a chance to see what he could do to make a happy

world, under these sinful conditions. And a pretty sad mess he — or we — have made of it, haven't we?

But now soon, very soon, I believe this long reign of sin will end. God will cleanse the earth by fire, as He did once before by water, so Peter tells us, and then for a thousand years Christ will rule, while Satan is bound, and the resulting difference in man's happiness will be abundantly seen. Then will Paradise be restored, Eden regained, the earth made new under the Creator's power, with sin and sinners forever destroyed. Sin will be only an instructive memory, and all the effects of sin will be removed from the earth.

Then peace and plenty and abundant happiness will be with us, over all the earth, as the Creator always intended that it should be. All the universe will know forever that sin and disobedience to God's law do not pay, but that His ways are best. All will know His infinite love for man whom He created. Oh, I want to share that love and the joys of Christ's Kingdom on the New Earth! Isn't it worth while?

ACTIONS TAKEN BY HISTORICAL SOCIETY

By Evalois St. John

The adjourned annual meeting of the Seventh Day Baptist Historical Society was held in the denominational building, Friday, April 6, at 2:30 p.m. After prayer by the president, Rev. Albert N. Rogers, the meeting was convened. In attendance were Nathan E. Lewis, Mrs. William M. Stillman, Frederik J. Bakker, Mrs. Maxwell A. Tifft, Rev. Leon M. Maltby, and Miss Evalois St. John. The following were represented by proxies: Dr. J. Nelson Norwood, Prof. D. Nelson Inglis, Dr. S. O. Bond, Esle F. Randolph, Charles A. Chipman, Mrs. F. Walcott Williamson, Miss Mildred Fitz-Randolph, Mrs. Frank J. Hubbard, Karl G. Stillman, Miss Virginia Fitz Randolph.

Frederik J. Bakker, whose term as trustee expired in 1956, was re-elected. When acceptances have been received from those elected as members of the Advisory

Committee, the list of officers and committees will be announced.

A summary of her activities for the year was given by Miss St. John, the librarian. Much research has been done for churches, societies, committees, and individuals. Among the studies prepared by her during the year, mention was made of the paper on "Sabbath Promotion Work in the Past" given at the Ministers Conference last May, historical address at the 250th anniversary of the Piscataway Seventh Day Baptist Church last fall, and a monograph on Seventh Day Baptists for a new Baptist Encyclopedia.

Mention has been made of the gift of \$1,000 from the First Seventh Day Baptist Church of New York City. It was voted to place this in the permanent funds of the society, and to designate it as the "Gift of the First Seventh Day Baptist Church of New York City."

When permanent rooms were provided for the Historical Society in the Seventh Day Baptist Building, a gift of money for furnishings was presented to the society by Daniel C. Waldo, in memory of his father and mother — Daniel Calvin and Polly Ann Calkins Waldo — who were staunch defenders of the Sabbath truth in Cussewago, Crawford Township, Pennsylvania. A small balance remains from that gift. To perpetuate the name and memory of Daniel Calkins Waldo, who himself was arrested, prosecuted, and punished under the laws of Pennsylvania for his Sabbath faith, in 1877, the society voted to place this balance in the permanent funds, and to designate it as "The Daniel Calkins Waldo Fund." Many will remember his daughter, the late Clara Waldo Wiard, and his granddaughters, Mildred Wiard Ehret (deceased) and Mabelle Wiard Willmarth. All three were members of the New York Church at one time.

The quiet, efficient work of Bertha McWilliam Tifft is known to all in the denominational building. For many years she has taken care of the society's accounts for the treasurer, Mrs. Stillman. At this annual meeting the members expressed their appreciation of her service to them.

College Freshman Speaks on God's Plan for Us

By Christine Davis

God has a plan for you and for me — a separate plan for each of us. I believe that God has planned every phase of my life, my personal life, my occupation, my part in the church. He has planned for each of our lives to fit into His supreme plan for the world.

If it seems hard to imagine that God has worked out each detail of your life, think for a minute of the omnipotence of our almighty Creator. He made each one of us, each thing that surrounds us. Doesn't He therefore have the complete power to do what He will with us?

The inventor knows more than any other person about the machine he invents. He is the authority on its operation; he has planned the function of every large or intricate part. Doesn't our God, then, who is all-powerful, have plans and know what is best for every part of His own creation?

God has planned the ideals and objectives for our lives. In order for His plan to function properly there are two important things we must do. First, seek Him; seek to know His will. Basically we must have salvation through Jesus Christ, after which we will want to seek only His will. Matthew 6: 24-26 indicates that you cannot serve two masters, the same as you cannot pull in two directions at once. We must learn the laws that govern the Christian life and pull in the direction of God.

The second thing we must do is to completely submit ourselves to His will. In the 26th verse of Matthew 6, we read of how God cares for and feeds the fowl of the air. Jesus says, "Are ye not much better than they?" Certainly our Heavenly Father will care for us. Let us submit to Him; let Him make our plans instead of making our own.

We all possess gifts or talents of some sort. These gifts do not belong to us but to God who has put them in our trust. We must use them to bring Him glory.

Only in God's capable hands are we confident that our destiny is assured.

1 John 2: 17 says, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." — The Highlighter, Salem, W. Va.

Salem, W. Va., Church Plans Foreign Missionary Conference

Rev. Everett T. Harris, executive secretary of the Seventh Day Baptist Missionary Society, and Rev. and Mrs. O. B. Bond, returned from a term of mission work in Jamaica, will be the guests at a weekend missionary conference which will be held in the Salem Church, May 11-13, 1956. Rev. Clifford Hansen, a former pastor of this church and presently serving on the faculty of Salem College, and who has maintained an interest in Nigerian mission work, will also speak during the conference.

The Missionary-Evangelism Committee of the Salem Church under the chairmanship of Rev. Ralph Coon has felt a need for a better understanding among Seventh Day Baptists of our mission work. With this thought in mind, the committee has arranged for this weekend program.

Seventh Day Baptist mission work and proposed plans for expansion in Jamaica, British Guiana, and Nyasaland will be discussed. We will be brought up to date on the activities of a group of natives in Nigeria who are without American leadership, but who wish to be known as Seventh Day Baptists. We will be told of the present condition, so far as is known, of our Chinese mission. We expect to have a direct message by tape or other means from the Pearsons in Nyasaland. There will be an opportunity to ask questions, and to find out firsthand what are the most critical needs of our mission work and what we can do to help meet them.

The sessions of the missionary weekend will include Sabbath eve, Sabbath morning and afternoon, Saturday night, and Sunday night. We feel that this Missionary Conference will be well worth your while and we encourage all to make plans to attend every session. You will be better prepared to understand and take your part in the Seventh Day Baptist missionary program if you do. — Mid-Month Mail.

Field Representative in Young People's Work

J. Paul Green, Jr., of Milton, Wis., first-year student in the Alfred University School of Theology, will spend two months during the summer in young people's work for the Board of Christian Education. Plans were approved by the board at its April meeting.

As chairman of the Young People's Work Committee of the Board of Christian Education, Mr. Green has helped work out plans for the Pre-Conference Retreat and youth activities during Conference. He will promote attendance by young people at these programs while visiting four or five associations of the East and Midwest. His itinerary will also include several association camps for young people where he hopes to cooperate with local staffs.

Having been active in the Milton Church, he is well prepared to lead young people's activities. He is a graduate of Milton College and son of Mr. and Mrs. J. Paul Green, Sr., of Milton. He was a member, with his two sisters, of the Green Trio which has sung widely. His wife, the former Denise Kagarise of Salemville, will accompany him on his tour.

Milton Junction Church Is Host for Quarterly Meeting

By Doyle Zwiebel

The April session of the Quarterly Meeting of the Southern Wisconsin and Chicago Seventh Day Baptist Churches was held at the Milton Junction Church on the weekend of April 13 and 14.

The committee planning the program decided to emphasize Christian Education and Church-related Colleges during this spring meet. The opening session was held on Friday evening with a sound motion picture dealing with church-related institutions compared to state schools entitled "The Difference."

The main congregation was at the Sabbath morning service when on a perfect spring morning the church building was nearly filled for the worship service. The high point of the service was an address by Percy L. Dunn, president of Milton

College, who offered his observations concerning the present situation of education in general, religious education, and church-related schools.

Following the noon meal served in the dining room by the local church folk, the congregation again gathered to hear music by the Milton Youth Choir and, also, a panel discussion entitled "Our Colleges." Serving on this panel were Miss Ann Randolph, moderator; Miss Joyce McWilliam, Peter Van Horn, Prof. Leman H. Stringer, and Prof. Edward J. Rood.

During the short business session, after hearing of the need for more and better contacts for student recruiting for our colleges, the feeling was expressed that something concrete should be done. It was then voted that the Quarterly Meeting underwrite the expenses for a recruiting team from the Milton area to go out for weekend meetings.

NEWS FROM THE CHURCHES

VERONA, N. Y. — The Verona Seventh Day Baptist Church has recently completed a series of evangelistic services using the theme, "Life As It Can Be." The first three sermons were delivered by Rev. Edgar Wheeler of De Ruyter, N. Y., and the last four by Rev. Earl Cruzan of Adams Center, N. Y. During the meetings, six young people expressed their desire to serve the Lord and be baptized.

The men of the church have resumed work on the classrooms of the new addition. One classroom will be finished in memory of Miss Susie B. Stark. — Correspondent.

MILTON, WIS. — The 12th series of Community Lenten Services (Milton and Milton Junction) opened with a sermon by Rev. David Wesley Soper, head of the Department of Religion of Beloit College. Other fine addresses were given by ministers from other areas including one by our own Conference president, Rev. Charles Bond, who preached in the Congregational Church to the largest audience of the series of meetings. On Sabbath he preached to the combined Milton and Milton Junction Churches at Milton.

The Sabbath Recorder

A Mother's Place

It is not yours, O Mother, to complain,
Not, Mother, yours to weep,
Though nevermore your son again
Shall to your bosom creep,
Though nevermore again you watch your baby sleep.

The child, the seed, the grain of corn,
The acorn on the hill,
Each for some separate end is born
In season fit, and still
Each must in strength arise to work the almighty will.

So from the hearth the children flee,
By that almighty hand
Austerly led; so one by sea
Goes forth, and one by land;
Nor aught of all man's sons escapes from that command.

And as the fervent smith of yore
Beat out the glowing blade,
Nor wielded in the front of war
The weapons that he made,
But in the tower at home still plied his ringing trade;

So like a sword the son shall roam
On nobler missions sent;
And as the smith remained at home
In peaceful turret pent,
So sits the while at home the Mother well content.

— Robert Louis Stevenson.

LET'S THINK IT OVER

There has been more or less controversy in America over the Revised Standard Version of the Bible, one of many modern versions that have come out in recent years. When Bibles sell by the millions in this country, regardless of the version, it is almost too common to make news. Compare that with conditions in the Soviet Union. Just recently government authorities released paper to enable the Russian Orthodox Church to print the first edition (not a new version) of the Bible since the Revolution. Publication of an edition of several hundred thousand copies was expected before the end of January. Think of it, the first Bible printing in Russia since the 1917 Revolution!

Accessions

Salem, W. Va.

By Baptism:
Sharon Davis
Bond Tennant

By Testimony:
(Mrs.) Nellie Nutter Davis
(Mrs.) Helen Hayes Davis

Nortonville, Kan.

By Baptism:
Genevieve Prentice
Orley Mitchell
Kent Wheeler

Births

Boatman. — Stanley Keith, March 7, 1956, to David and Mary (Easterly) Boatman, 3773 Pacific, Rubidoux, Calif.

Obituaries

Davis. — Elizabeth Jane, the eldest of 9 children of George W. and Susan Furrow Hurley, was born in the Territory of Nebraska, July 28, 1864, and died at a son's home at Battle Creek, Mich., March 10, 1956.

On October 11, 1882, she was married to Adoniram Judson Davis at Pawnee City, Neb. Their six children were born on a farm near Humboldt, Neb. She was a member of the North Loup Church for more than 40 years and maintained an interest in it though living elsewhere since 1937.

She is survived by the following children: Edgar of North Loup; William H. of Tekonsha, Mich.; Reed of Omaha, Neb.; Alonzo of Battle Creek, Mich.; and Dena (Mrs. Arden) Lewis of Grand Rapids, Mich.; a sister, Mrs. Cora Hemphill of North Loup; a brother, Dr. George Hurley of Eugene, Ore.; ten grandchildren, and 17 great-grandchildren.
F. D. S.

Easter Sabbath the church was decorated with beautiful Easter lilies honoring the memory of the following departed loved ones: Rev. and Mrs. Willard D. Burdick, Louis A. Babcock, Dr. and Mrs. J. H. Burdick, Miss Susie Burdick, Miss Elin Palmborg, Dr. Rosa W. Palmborg, James H. Coon, Dr. Horace Hulett, Howard Stewart, Mr. and Mrs. Loyal Hull, Gladys Whitford, and Rev. Herbert C. Van Horn. A baptismal service preceded the Sabbath school on Easter Sabbath morning. The youth group sponsored an Easter service and breakfast in the church social rooms.

Pastor Randolph has been conducting two church study groups which will continue for a time. A Bible Study group which meets the 2nd and 4th Wednesday evenings of the month is also led by the pastor. At present they are studying the Book of Matthew.

Our Junior Church is now in operation under the guidance of Don Gray assisted by a number of others. Children from the first to fifth grades inclusive attend. The southeast alcove in the basement was turned into a chapel. Benches were built, the window made to look like stained glass, and a worship center arranged which is changed every week. The little folding organ is used. The plan seems well worth while. The attendance has averaged 30. The children sit with their parents in church until the hymn before the sermon when they pass to their own service.

As it is difficult for women who work, and for some mothers of small children to attend the group meetings of the Woman's Circle in the afternoon, an evening group was formed but the attendants still are members of the three groups into which the Circle is divided.

The high-school group is bringing a chosen movie once a month to the social rooms. They also sell popcorn and candy, proceeds going to the camp fund. "A Song to Remember," the life and music of Chopin, in color, was the last one given. — Correspondent.

Charles E. Wilson, chairman of the board, W. R. Grace & Co., asserts that businessmen will get nowhere in their search for ethics unless they first recognize that "the blessings we Americans enjoy are unquestionably God-given."