

The Sabbath Recorder

OUR WORLD MISSION

Statement of Denominational Treasurer
November 30, 1956

Receipts		Budget	Non-Budget
November	2 mos.	2 mos.	
Balance, Nov. 1	\$ 5.26		
Adams Center		56.00	
Albion	82.19	82.19	
Alfred, 1st	191.50	516.20	50.00
Associations and groups		88.10	
Battle Creek		318.25	
Berlin	21.04	58.85	
Boulder	31.70	66.27	
Brookfield, 1st	20.00	20.00	
Brookfield, 2nd		46.50	
Buffalo	40.00	95.00	
Chicago	90.00	130.00	
Daytona Beach	30.90	90.90	
Denver	77.44	77.44	
De Ruyter	27.00	95.00	
Dodge Center	90.21	96.48	
Edinburg	23.00	43.00	
Farina	27.00	71.00	
Fouke	16.00	85.00	
Friendship	24.00	59.00	
Hopkinton, 1st	153.00	220.50	
Hopkinton, 2nd	2.50	8.50	
Independence	92.00	192.00	
Individuals	25.00	2,219.00	
Jackson Center		10.00	
Kansas City	30.00	50.00	
Los Angeles	366.33	366.33	
Los Angeles, Christ's		40.00	
Lost Creek	205.68	205.68	
Marlboro	284.12	426.18	
Middle Island	15.00	30.00	
Milton	326.15	639.85	
Milton Junction	99.78	216.47	
Nortonville	53.00	88.80	
Paint Rock	137.00	137.00	
Pawcatuck	342.70	342.70	
Plainfield	226.00	366.75	

Richburg	65.00	65.00
Roanoke	10.00	32.00
Rockville	7.01	17.51
Salem	250.00	250.00
Schenectady	16.50	32.50
Shiloh		381.50
Verona	111.60	178.10
Walworth		20.00
Waterford	60.47	131.95
White Cloud	71.33	71.33

\$3,747.41 \$8,834.83 \$ 61.07

Disbursements

	Budget (Designated & Undesignated)	Non-Budget Gifts
Missionary Society	\$1,526.00	\$ 5.02
Tract Society	220.80	
Bd. of Christian Education	380.80	
Women's Society	70.20	
Historical Society	80.00	
Ministerial Retirement	494.21	
Ministerial Training	462.45	
S. D. B. Building	32.00	
General Conference	412.80	
World Fellowship & Service	25.60	
Oneida Valley Nat'l Bank fees	.60	
Balance, November 30	36.93	

\$3,742.39 \$ 5.02

Comparative Figures

	1956	1955
Receipts in November:		
Budget	\$3,737.13	\$2,075.71
Non-Budget	5.02	273.58
Receipts in 2 months:		
Budget	8,834.83	6,053.56
Non-Budget	61.07	2,041.02
Current annual budget	95,469.50	74,113.50
Portion of budget raised	9.25%	8.1%

Olin C. Davis, Treasurer.

Verona, N. Y.

Year-End Meetings

Attention is again called to meetings in Battle Creek, Mich., and Plainfield, N. J., during the holiday season as noted in the last issue. Those who are vitally interested in the work of Seventh Day Baptists are asked to pray for those who meet to make plans for the future — the Planning Committee, Co-ordinating Council, Commission, Ministerial Training Committee, and any other denominational or Association committees that may be getting together.

Can We Survive Prosperity?

In announcing the observance of the eighth nation-wide observance of Church and Economic Life Week, January 20-26, Rev. Cameron P. Hall of that department of NCC quotes an outstanding scientist who has recently cautioned that the human race has had long experience and a fine tradition in surviving adversity, but now we face a task for which we have had little experience, the task of surviving prosperity. Mr. Hall recommends study of a booklet, "Can We Stand Abundance?"

An After-Christmas Prayer

BY IRENE HULETT

As Christmas joyousness departs
Stay Thou, O Christ, within our hearts;
May humdrum living cease to mar
The brilliancy of Bethlehem's star,
And may Thy manger cradle be
A symbol of humility.

Throughout the happy Christmas-tide
Thy Presence has seemed amplified.
Oh, may we never lose the sense
Of comforting Omnipotence,
And lest we miss salvation's cost
'Grave deeply on our hearts Thy cross.

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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Terms of Subscription

Per Year \$3.00 Single Copies 10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.

Published weekly (except August when it is
published biweekly) for Seventh Day Baptists
by the American Sabbath Tract Society,
510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield,
New Jersey. The Sabbath Recorder does not necessarily
endorse signed articles. All communications should be
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., DECEMBER 31, 1956
Vol. 161, No. 25 Whole No. 5,724

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WEEK OF PRAYER

Annual observance of Universal Week of Prayer, January 6-11, was mentioned on the Missions Page in the December 17 issue. That time is almost upon us. Leaders who have not ordered the suggested material may not now be able to do so. But individual and small group participation is not so much dependent upon material from a central organization as upon the will to pray and on the ample text material in the Bible.

Prayer meetings, no matter how small they may be, are valuable. We often quote the passage, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20). In these days of haste, pressure of business, and even pressure of church work we begin to appreciate anew the significance of gathering even a small company together in His name for prayer. One of the greatest promises of united prayer is the promise of His presence. It is an exclusive promise, for it shuts out other things, other talk, other people. That is what we need.

Sometimes we are not able to discipline ourselves to take large enough blocks of time for our individual prayer periods. When we gather together as families or small groups in His name we are constrained to take time that would otherwise not be given. Perhaps that is partly what Christ had reference to in the prayer instruction mentioned above. Anyway, it works. In the presence of other people we stick to the important business of Bible meditation and prayer.

But the kind of prayer referred to in this passage in Matthew is not that which has to do with meditation or self-edification, although such prayer is urged by our Lord on other occasions. Here He is talking about agreeing together on special petitions and moving heaven and earth by such agreement and prayer. When two or three agree on what to pray for, it cannot be a personal selfish prayer.

The Week of Prayer is sponsored and promoted in our denomination by the missionary secretary because the reason for having such a week of prayer is primarily evangelistic and missionary. It is a time for definiteness in praying, a time for moving mountains which stand in the

DECEMBER 31, 1956

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way of local and foreign missions. Let us dedicate ourselves to forming little groups in the name of Christ to pray for the work of Christ and our own part in it.

Big prayer meetings are not usually powerful meetings, but little ones, if there are enough of them, can produce the results promised: "... it shall be done for them of my Father which is in heaven."

Look Magazine Tells Story of Paul

Our attention has been called to a long feature article on the Life of the Apostle Paul in the December 25 issue of *Look*. Illuminated with large pictures in color, the article is an adaptation of a book entitled *Paul* by the famous Dr. Edgar J. Goodspeed, one of the first scholars to bring out a modern English translation of the New Testament.

The story is a beautiful and accurate abbreviation of the life story of Paul drawn from the Acts of the Apostles and the Epistles. Some positions are taken on which not all scholars would agree. There is a noticeable tendency to tone down the miraculous in some of the high points of Paul's experience, but on the whole, it leaves one trusting the account as found in the Bible. It is a compact and very readable story. The article runs from pages 26 to 38 but some of these pages are broken up with advertising, which cuts it down to about six pages.

We commend the editors of *Look* for this portion of the Christmas issue. They have rendered a service to Christianity in publishing such a long article so prominently. It could be observed that the article is preceded by a five-page picture story featuring the troubles of Cardinal Mindszenty of Hungary. This, editorially, gives a balance between a Bible article and an article which would be of more interest to Catholics.

We cannot, in good conscience, give anything like unqualified commendation to the editors of *Look*. In the matter of liquor ads we think that we see an attempt to keep them away from the story of Paul — and we are glad to see it. A certain brand of wine shares half a page with the apostle, and beer

in quart glass bottles takes a full page at the end of the article. But as we look on through the pages we find fifteen and a half pages of advertising for hard liquor and wine — mostly distilled liquor.

The six pages of Paul which give the editors liberty to call this a Christmas extra are pretty well submerged when the magazine is looked at as a whole. The advertising of intoxicating liquor to this extent is certainly contrary to the Epistles of Paul. Our comments are further justified, we believe, by the fact that certain successful competitors of *Look* get along without the revenue from the liquor industry.

New Jersey Blue Law

The Supreme Court of the State of New Jersey has very recently handed down a decision upholding the constitutionality of a law banning the sale of automobiles on Sunday throughout the state. In a 6-0 decision the court reversed the decision of Superior Court Judges Howard Ewart and John Grimshaw, Jr.

The court decided that the state has the power "to enter here and force on all and everyone" engaged in the automobile business regulations that benefit the public. The newspaper report of December 17 concludes with this quotation, "Sunday automobile sales pose a threat to public health, safety, and welfare." These words purport to come from Chief Justice Arthur T. Vanderbilt.

Shakespeare has a line which runs something like this: "O Justice, thou art fled to brutish beasts." Such is definitely not the case of these six justices. They no doubt feel that their decision shows the very opposite to be true of them. We ourselves are in no way qualified to pass judgment on legal decisions as to whether or not they are constitutional.

We cannot escape the feeling that these justices have stretched almost to the breaking point this "threat to public health, safety, and welfare." How do they reason except on religious grounds? And if the grounds are religious how can the law be held not to be discriminatory? What greater danger is there in the sale of automobiles than of other commodities

which are not specifically banned? If it is a question of allowing one day's rest in seven (which might be considered a health factor) why must a certain day be specified? Is it not enough to have labor and similar legislation to guarantee to all a six-day or a five-day working week if they wish to take advantage of it?

We hold no brief for the individual auto sales companies involved in carrying this matter to the highest court of New Jersey. We know little or nothing about their moral or religious principles, or possible lack of them. We are concerned lest a mistaken zeal for the upholding of laws originally passed on religious grounds shall lead our justices into decisions which benefit one religious group more than another and which set a precedent which could lead to endless complications.

As before, we would like to stress that it is high time for the people of this generation — this religious generation — to recognize that religious observances (such as devoting one day to God) are matters of individual decisions of the heart and are not properly or effectively fostered by legislation of the sort mentioned above.

Ambassador to the Vatican?

When President Truman yielded to the pressures of one of the religious groups of America and appointed an ambassador to the Vatican it raised such a wave of opposition from those who saw in it a contradiction of our national policy of separation of church and state that he withdrew the appointment. Now the Holy Name Societies meeting in Boston in December are again forcing the issue. Similarly, the Knights of Columbus last August urged such an appointment or "at the very least . . . a personal representative of the President" to the Vatican.

Dr. Glenn L. Archer gives eloquent voice to good American thinking when he states:

At a time when cruel tyranny bestrides half the earth and threatens the rest, it ill behoves these people to resurrect this divisive and incendiary issue. I call on them in the name of our common freedom, in the name of the country we mutually adore, to forego these selfish, sectarian ambitions.

MEMORY TEXT

Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Hebrews 10: 35, 36.

CONGRESS AND THE COMMANDMENTS

By Clayton L. Faubion

[Rev. Clayton Faubion of Stanberry, Mo., former editor of *Bible Advocate*, is currently employed in secular work in Kansas City and has enjoyed a very cordial relationship with the Nortonville, Kan., Church, where he has supplied the pulpit frequently during the past two or three months.]

It wasn't a very long resolution and it went unnoticed by the press. It was introduced by Senators Styles Bridges and Earle Clements just two days before the last Congress adjourned. But this relatively obscure resolution left the august body in a sweat over parliamentary technicalities.

The resolution which caused such a frenzy reads in part: "Whereas, the world today is divided by conflicting ideologies which cause people to live in constant fear of annihilation or enslavement; and, "Whereas, the basic principles of man's ethical conduct toward his fellow man have been cast aside throughout so much of the world today; and,

"Whereas, a return to the precepts as expressed in the Ten Commandments never was more vital to our survival and continued civilization than today; and,

"Whereas, we believe the Ten Commandments, as the primary moral force behind the three great religions of today, Christianity, Judaism, and Islam, should be reaffirmed as the ethical code governing the lives of men, and are the means of bringing about lasting world peace and a solution to the many problems of mankind; therefore be it

"Resolved . . . that we hereby proclaim our faith in the Word of God and thereby perpetuate renewed observance throughout the world, by nations and by individuals, of the Ten Commandments."

The parliamentary hassle which developed over this resolution was precipitated

by the First Amendment to the Constitution, which provides that "Congress shall make no law respecting an establishment of religion. . . ." This amendment has caused Congress to steer shy of any action which has to deal with religious matters. Nevertheless, Senator Bridges, a New Hampshire Republican, decided to introduce the resolution at the request of some of his friends, and the Kentucky Democrat, Senator Clements, went along to make it a nonpartisan resolution.

Upon examination of the resolution, the parliamentarians also found fault with the reference to the other nations. The item was referred to the Foreign Relations Committee, which wanted to know, "Do we have jurisdiction over the Ten Commandments?" That is about all of the story, except to say that at the next session of Congress the same men will again introduce this resolution, which will probably be treated in the same manner.

Of course it is not for this writer to argue about the constitutionality of such a resolution with such men as the chief parliamentarian of the United States Senate, or the lawyers who specialize in such matters. But since it has not yet been declared unconstitutional, it is our prerogative to hope that it will be adopted, and that our nation will once more take action which will announce to the world our faith in God.

For this reason we would like to offer the suggestion that this resolution does not have anything to do with the establishment of any religion, nor does it interfere with the free exercise of any form of religion. It does make an astute observation — that there is one outstanding principle common to the three great religions of the world — Christianity, Judaism, and Islam. It also observes that this one common principle is worthy of affirmation, and calls upon our lawmakers to do so.

How did the expression, "In God We Trust," become inscribed on our coins? How does it happen that the official salute to our flag was recently changed to say, "One nation under God, indivisible"? Are these not religious expressions? Do they have anything to do with the es-

tablishment of religion, or interfere with its free exercise? If not, why would concurrent Resolution 88 be construed to do so?

Furthermore, we would like to suggest that this resolution merely offers an example by which we would hope to encourage other nations to a better way. There is nothing in it which would provoke any kind of an international situation.

If our nation trusts in God let us say so. Senator Bridges says, concerning Resolution 88, "We hoped it would stimulate spiritual thinking." This is a noble aim, and this resolution is worthy of adoption. Let us urge our lawmakers to favor it in the eighty-fifth Congress when it convenes. Perhaps the next time it will not be overlooked by the press, but will be given national and international prominence, and indeed produce the desired result in stimulating spiritual thinking.

THE LIVING WORD

Luther A. Weigle

The words for living creatures

The word "animal" does not appear in the King James Version of the Bible, which uses "beast" as a general term for living creatures other than man. "Cattle" is used as a collective name for all live animals held as property or reared for some use. The word "reptile" does not appear, for it was a relatively new word, just beginning to be current in 1611; the King James Version used instead of it the older term "creeping thing." "Fowl" is used twice as often as "bird," and for the same Hebrew and Greek words. Here again, "fowl" was the old generic term for feathered vertebrates, which had begun to be displaced by "bird."

The Revised Standard Version uses the word "animal" where it is appropriate. It uses "reptile" in the New Testament, but retains "creeping things" in the Old Testament. It uses the phrase "birds of the air" rather than "fowls of the air," and substitutes "bird" for "fowl" as a generic term for the feathered tribes. It retains "cattle" as a collective term for

live stock held as property, not restricting it to bovine animals.

What is perhaps the most astonishing error in the King James Version is its indiscriminate use of the word "beast" in the Book of Revelation. John's vision of heaven showed to him, around the throne of God, twenty-four elders and four living creatures who worship Him and sing His glory. The Greek word for "living creature" is *zoon*; it is used 20 times to refer to these heavenly beings (chapters 4, 5, 6, 7, 14, 15, 19). Later, he saw a beast rising out of the sea and another which rose out of the earth, and was told of the beast that ascends from the bottomless pit. These beasts are the enemies of God and the objects of His wrath. The Greek word that refers to them is *therion*, which means "wild beast" (used 27 times in chapters 11, 13, 14, 15, 16, 17, 19, 20).

Yet the King James Version uses the word "beast" as a translation both for *zoon* and *therion*, thus failing to make the distinction which the Greek makes between the choir of heaven and the minions of hell. The King James translators were not the first to make this error; it appears in all the prior translations from Wycliffe to Rheims. But it is strange that they did not correct it. The Latin Vulgate makes the distinction, using *animal* for the heavenly beings and *bestia* for the infernal beasts. The King James translators themselves, moreover, used "living creatures" for the Hebrew term of similar import in chapters 1, 3, and 10 of Ezekiel.

[Young's Concordance, which lists all words of the Bible under the Greek and Hebrew words which they translate, clearly separates these two meanings of beast in Revelation as well as throughout the Bible. Dr. Weigle's article is evidently based quite largely on this concordance, which we believe to be an almost indispensable tool for word study of the King James Version.]

Freedom can be lost in other ways besides through violence and the secret police terror of tyrants. Freedom can be smothered in the fat of complacency. And one evidence of complacency is the sign "No Controversy." — Milford (Del.) Chronicle.

The Beliefs of Seventh Day Baptists

[One of a series of brief messages prepared for publication by a veteran pastor, Rev. Paul S. Burdick, of Waterford, Conn. Brother Burdick begins each message by quoting from the tract, "Statement of Belief." He suggests that the sermonets be read aloud in family groups, followed by discussion, and offers to answer any correspondence that may develop from such discussion.]

III

The Holy Spirit

We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.

Jesus made it clear that Another would follow Him, when He said in John 14: 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to remembrance, whatsoever I have said unto you."

Not human memory alone has to be relied upon in reproducing the teachings of the Lord, for the Holy Spirit will be active in this behalf.

The work which the Holy Spirit will do is further described in John 16: 7-14:

Nevertheless I tell you the truth; It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin because they believe not on me; of righteousness because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.

Believe this: that the Holy Spirit can speak with just as much power to convince of sin and of judgment and of things to come as did Jesus when He was here among men.

The Holy Spirit empowers for witness-

ing and service. In Acts 1: 8 Jesus promised the disciples: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Let the works of Christian love and of unselfish service, as well as the work of missions at home and abroad, be a witness that the Holy Spirit is continuing the work of Christ in very power.

Moreover, the Holy Spirit, the Comforter, brings our highest hopes to fruition, for we are told in Romans 5: 5, "And hope maketh not ashamed (does not disappoint us, RSV); because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This is the encouragement which the Holy Spirit, the indwelling God, gives us. We are not alone. We have the power of God, promised through Christ, and manifest by His indwelling Spirit, to give us patient endurance and Christlike character.

Be assured also that the Scriptures are not just the work of human minds and wills, for they were inspired by the moving of the Holy Spirit. 2 Peter 1: 21 tells us this, "For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost."

Not only in the original writing, but in its care of transmission and translation into the languages of the world, has the work of the Holy Spirit been surely manifest. So —

"We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service."

I don't know how I did it.

How often do we hear someone say, "I really do not know how I went through with it!" And it may be true that "It is (was) the Lord's doing and it is (was) marvellous in our eyes." The Christian particularly is conscious at times of outside help — or rather, help from above. That is what the birth from above truly means. We are not our own any more. We belong to God, and the Holy Spirit

prompts us to do more and greater things than we would ever have done by ourselves.

"It is no more I that live. Christ dwelleth in me." That is the work of the Holy Spirit, Christ dwelling in us.

Sometimes our children far exceed us in spiritual power and discernment. We wonder how they gained so much. Certainly not from us. Then it comes to us that the Holy Spirit has been working in their lives. They have learned from Him more than we could ever teach them. Thank God for His Holy Spirit, who is the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.

National Council President Visits Alaskan Communities

Dr. Eugene Carson Blake, president of the National Council of Churches, again this year spent Christmas far from home with military personnel. Last year he went to the Far East, this year to the far North — Alaska.

One of his first stops and speaking engagements was at Kodiak, Alaska, where he visited the headquarters of the Alaskan Sea Frontier and the Kodiak Naval Station. For the first time in the history of Kodiak, a community of 3,500, the Russian Orthodox people joined with the Protestants in a service. This oldest community in Alaska was established in 1794. In Dr. Blake's sermon on this occasion he made the following statements:

"When we are really frightened, when a war is going on, we are willing to pray for salvation. But even now the echoes of the explosions of those hydrogen bombs in the Pacific, south of here, have not ceased to reverberate in the hearts of men. We have the inner knowledge that unless some miracle occurs we are doomed people — we and all the world — doomed to a mighty self-destruction caused by the fear and selfishness and confusion of problems too great to be solved by us alone."

Missions

JAMAICA NEWS

Ministerial Training Plans

One very encouraging phase of our Jamaica Mission program which is being planned is to offer courses in pastoral training for the four ministerial students in the Senior Class at Crandall High School. The four young men are Nathan Thompson, Byron Lewis, Joseph Samuels, and Japheth Anderson.

It is anticipated that classes will include the following subjects: Old and New Testament Survey (Bible); Seventh Day Baptist History, Church History, Homiletics (preaching); Theology (doctrine); Church Organization and Administration; Christian Education (teaching); Evangelism and Music.

Rev. Leon R. Lawton will serve as instructor, following a schedule of classes to be held at the same time as Crandall High School but only on Monday through Thursday mornings. It is proposed that supervised field work will be a part of the training, this being planned for the weekends.

To some of us this seems to be one of the most important and promising phases of our missionary endeavor. God will surely add His gracious blessing to this work.

Crandall High Graduation

A graduation program dated December 4, 1956, was recently received from Principal Grover Brissey. To those in this country who are accustomed to June graduations this may seem an odd time to graduate. But Crandall High School operates under the British school plan of three terms during a calendar year.

We understand that Mrs. Brissey did much of the planning of this program which went off well and was much appreciated.

The program included a memorial to the late Miss Deltina Thompson, a Crandall High School student who passed to her heavenly home during recent months.

There were seven graduates listed as follows: Byron Lewis, class president; Pauline Bailey, class secretary; Estriana

Anderson, Joyce Combs, Joseph Samuels, Nathan Thompson, and Joyce Vassell.

Principal Brissey introduced the chairman of the program, Mr. James Gibbs. Students and faculty had parts on the program. Rev. Leon R. Lawton gave the address to the graduates and Principal Brissey presented the certificates.

Mr. Brissey writes of the time between terms: "Alma and I need to relax a little and I suppose some of my relaxation will be making some new benches and repairing some seats. There are many other needful little things to be done during the holidays. Besides this I plan to go to Maiden Hall to a Retreat of the pastors, lay workers, and ministerial students for three days next week."

A Spiritual Retreat

A Spiritual Retreat was held at Maiden Hall December 10-13, 1956. This was planned for pastors, Bible workers, ministerial students, and church leaders. The theme of this Retreat was "Speak unto the People that They Go Forward," and the purpose was to deepen the fellowship of the workers and give spiritual uplift as they spent "time apart with God seeking His guidance."

Miss Wells at Battle Creek

Plans were approved for Miss Jacqueline Wells to fly home from Kingston to Battle Creek for the Christmas holidays. Her relatives made this possible for her as a Christmas gift. She plans to return for the opening of the first term of Crandall High School in January, leaving Battle Creek on December 31. We are happy that this plan could give Miss Wells a brief visit at home for the first time since she flew to the field on November 11, 1954.

Rev. and Mrs. Wardner FitzRandolph

The many friends of Rev. and Mrs. Wardner FitzRandolph will be interested to know that they have returned to Texarkana, Arkansas, and are visiting their children there. He has recovered from his recent surgery and was able to fly from Keeseville, N. Y., the home of his brother, Winfield. Pastor FitzRandolph writes that if he and Mrs. FitzRandolph continue in good health they hope to drive to California with a daughter and her husband after Christmas to visit for a while.

Nyasaland News

Plans are going forward for the return of nurses Miss Beth Severe and Miss Joan Clement to this country on furlough in July, 1957. They are making arrangements with Pastor James McGeachy to spend some time visiting our brethren in England and perhaps on the Continent.

The new building at Makapwa Mission is now in use though it is not completely constructed. "The rain has really come," Miss Severe writes, "so we are grateful for the shelter — though unfinished." (This is the annex to the Maternity Center.)

Miss Severe's letter continues: "Sunday morning David shot a crocodile in the river by the mission. An hour or so later a man was brought to the dispensary — had been bitten by a crocodile about three miles away from here. I looked at his leg; it was terrible. We could do nothing, so David took him to the Cholo Hospital. We wondered how he got away. The story was he was fishing — the crocodile got his leg. His mother (about five feet tall) got hold of him and pulled while a little boy about 10 years of age beat off the crocodile. A display of rather great courage, I would say. We haven't heard about the man yet, whether his leg was saved or not."

Rev. David Pearson wrote regarding the crocodile: "It measured nine feet in length and weighed in the neighborhood of 175 to 200 pounds. Some of the Africans enjoyed the meat, but most will not eat it. I understand that the eyes were shared by two Africans who desired them to make medicine by combining them with herbs. A supposed remedy for sore eyes is thus made."

Pastor Pearson also writes: "Recently some of us went out into the Mlanje area and dedicated a new church. This is always a happy experience as it indicates growth. The type of construction most widely used by the Africans is not very permanent and consequently buildings have to be replaced now and then. I understand that there are three or four more to be dedicated shortly, one in December and possibly two in January. As to the other, I have written the District

Commissioner seeking permission to construct a prayer house (church). This is standard procedure: first to get the chief's permission, and second, the O.K. of the District Commissioner. On this last trip we drove through streams, swamps, and many a difficult place. Bettie mentioned that the car is able to do it because it does not possess a nervous system as we humans do. The car truly proves its worth."

Relations with Chinese Christians

Dr. Eugene L. Smith reported at the meeting of the Executive Committee of the Division of Foreign Missions as to recent conversations with Bishop K. H. Ting, Anglican Bishop in China and presently serving as president of Nanking Theological Seminary. The conversations took place at a meeting of the International Missionary Conference attended by Bishop Ting as an informal observer.

Dr. Smith said that the Christians of mainland China are reported now to proceed upon the bases of two assumptions, namely, that what happened in China with the establishment of the Communist regime was inevitable, and second, that the Chinese churches through their detachment from a dependence on missionary funds or personnel have really found themselves.

Dr. Smith said that Bishop Ting impressed him with the eagerness of his desire and the desire of the Chinese churches for spiritual fellowship with Christians outside China. He (Bishop Ting) felt that "at the present stage it was better for China not to have missionaries as they do not want to extinguish the tiny spark of selfhood in the Chinese church." He said the Protestant Christian membership of China today was between 700,000 and 1,000,000.

In the closing remarks of his report Dr. Smith stated: "... our disagreement on political issues with the Christians of China is deep and broad. . . . Yet we must seek to hold ourselves open to God's guidance in finding wise ways toward Christian fellowship with those in China who also seek to serve the Kingdom of God."

Women Take Important Action

Notes from the December Women's Board Meeting

By Geraldine Nelson

The presence of our former recording secretary, Miss Jacqueline Wells, who is home for a few weeks' vacation from her work in Jamaica, gave inspiration to the board members. She brought us greetings from the women of Jamaica and told us many interesting things about the mission and her work there.

The Nominating Committee reported the appointment of Mrs. Eva Millar to be Newsletter editor. Four new names were also submitted for board membership: Helen Simpson, Leida Williams, Alberta Bakker, and Bess Boehm. The acceptance of these nominations brings the board up to its customary 20 active members again.

The Christian Culture Committee reported its decision to count book points from last October 1 for the "Book Reading Project."

Total cost of the new British Guiana Booklets, plus postage for mailing them to key workers, was reported as \$364.47.

The board voted to buy a mimeograph for its use, rather than have work done commercially, with the executive committee empowered to make the purchase. Although it will continue to represent many hours of labor by board members, it will be less expensive over a period of years.

The new set of slides and tape recordings showing your Women's Board and its work has just been completed, and was shown to those present. It is now ready to loan — free of charge — to anyone desiring it for a church program, semi-annual meeting, women's society meeting, or any group meeting where information and enlightenment is desired about the workings of this board or for suggestions as to how the women in each church or fellowship can best co-operate on goals and projects for the good of our whole denomination.

Much prayerful consideration has been given during the past year to the expenditure of the \$1,000 gift from the New York City Church (in honor of Mrs. Rose

LaForge Maxson). Pros and cons of various projects were again discussed at length and the president was empowered to appoint a committee to bring definite recommendations at the January board meeting.

Worship Service for January

Prepared by Isabel S. Burdick

(Mrs. Isabel Burdick has been a member of the De Ruyter Seventh Day Baptist Church for 50 years. She has six sons who are all members of the same church except Rex, who is pastor of the Salem, W. Va., Church.)

Topic: "One Fold — One Shepherd"

Call to Worship: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer" (Psa. 19: 14).

Prayer

Unison repeating of the 23rd Psalm

Hymn: "The Ninety and Nine"

Scripture: John 10: 1-16

Devotional Thoughts:

In the parable of the Good Shepherd the emphasis is given, and rightly so, to Jesus as the Good Shepherd, but just as truly we His children resemble the Shepherd's flock.

Sheep are the most defenseless of animals. Having no natural means of protection they depend entirely upon the shepherd's care. Able to see only a few yards ahead they listen for the shepherd's voice for direction. This is the reason the shepherd goes before and leads his flock. Each sheep has a name of its own, usually the name of a flower or tree.

"And his sheep hear his voice and he calleth his own sheep by name, and leadeth them out."

The shepherd's work is not over at the close of the day. The flocks are brought back to the fold and one by one they pass under the shepherd's rod. The bruised, broken, and ailing ones are taken from the line and later cared for by the shepherd's own hands. "I am the door. . . ." When all are safe and comfortable within the fold, the kind shepherd wraps himself in his blanket and lies down across the door, facing his sheep.

How very wonderful is the thought

that we, like sheep, may return home at the end of the day bruised and broken in heart and spirit, to find Jesus, who has really been with us all of the way, ready to comfort and heal. With that peace and security, we go to our rest knowing that Jesus, the Good Shepherd, in the darkness of the night watches over us during our unconscious hours. How can we repay Him for our many blessings? Jesus only asks willing and loving service. Do we give it to Him?

"Other sheep I have which are not of this fold: Them also, must I bring . . . and there shall be one fold and one shepherd."

We cannot all serve as missionaries on a special field, but is there not some way, even in our uneventful lives, that we may help to bring in these sheep "which are not of this fold"? God gave us eyes to see the needs of others and to look with kindly sympathy and compassion on their woes. He gave us lips to smile and carry messages of peace, love, and good will; feet to go on errands of mercy, and hands to serve. Jesus said, "I came not to be ministered unto, but to minister."

We must look beneath the surface and love the souls of our fellow men. God gave every one a soul, and every heart has a grain of goodness which we must nourish. Are we repulsed by disease? Jesus healed lepers. Do beggars irritate us? Jesus listened to the blind beggar who pled for mercy. Are there sinners we are loath to contact? Jesus dined with sinners, and how often He said, "Thy sins be forgiven thee . . . go and sin no more." Does some service seem too menial? Jesus washed the feet of His disciples. Are we better than He?

May God give us love and humility, wisdom and understanding, and fill us with His grace to win souls for His Kingdom.

"And there shall be one fold and one shepherd."

Who'll go and help this Shepherd kind,
Help Him the wandering ones to find?
Who'll bring the lost ones to the fold,
Where they'll be sheltered from the cold?

Closing Hymn: "Shepherd of Israel"

Prayer.

SERVING IN THE CHURCH

(Under the heading, "My Church, a Discussion of Serving," the following article appeared in the *Beacon* for March 18, 1940. The Christian Education editor believes the suggestions are valid today for both youth and adults.)

A recent Christian Endeavor lesson in the Brookfield Seventh Day Baptist youth group was a study of ways in which we may support our church. To the suggestions found in the lesson helps our own members added about as many again and it was suggested that these ideas be passed on through the *Beacon*.

How many of the following can you do? How many have you done? How would you like to check up?

Ways of Supporting Your Church Now

1. Contribute systematically.
2. Attend services regularly.
3. Be prompt, quiet, attentive.
4. Sing in choir, choruses, attend choir rehearsal.
5. Take part in special music, programs, dramatics, etc.
6. Usher, take offerings, distribute literature at the entry.
7. Play an instrument.
8. Lead music — assist in the care of music and hymnals.
9. Write notices, announcements, write-ups for various publications.
10. Make posters for activities.
11. Recreation leadership, church camp helper.
12. Electric work and lighting effects.
13. Carpentry, woodwork.
14. Cooking, washing dishes.
15. Sewing, quilting.
16. Plumbing.
17. Janitor services, carrying chairs, sweeping.
18. Take care of church bulletin boards, inside and out — hymn number racks.
19. Visiting in general — sick, shut-ins.
20. Preparing and conducting worship services and other meetings.
21. Welcoming people at religious meetings.
22. Decorating church rooms in various ways.
23. Teaching in Sabbath School, C.E., Junior C.E.
24. Custodian of records, keepsakes of the church, act as church historian.

25. Collecting and distributing literature — librarian.
26. Supervising playgrounds — care of young children during services.
27. Serving as Boy Scout or Girl Scout leader or other club of church.
28. Taking part in church prayer meetings.
29. Inviting people to services.
30. Cutting grass and otherwise caring for the church yard, landscaping.
31. Giving special attention to strangers.
32. Conveying people to and from services.
33. Care for sick, carry food, clothing to poor or unfortunate.
34. Help in cases of accident or illness in some home — do house and farm chores.
35. Assisting in conducting services when the pastor is ill or away.
36. Put on peace plays or programs on temperance.
37. Assist in programs to raise funds.
38. Entertain groups — such as school-teachers at opening of school.
39. Receptions for bridal pair, family moving into or from community.
40. Be church officer — attend church business meetings.
41. Prepare petitions, reform resolutions.
42. Make bulletin board or other useful handmade article for church.
43. Assist pastor by writing to absent members, addressing envelopes, or preparing weekly bulletins.

"The very atmosphere of the university tends to corrode the average student's traditional moral and religious beliefs" but put nothing in their place, an educator told the recent Mental Health Forum of New York State. Dr. William S. Carlson, president of the New York State University, added that the colleges by so doing contributed to the students' mental instability by leaving a vacuum or question where there had been earlier religious belief and moral tradition. The colleges and universities are not deliberately trying to break down religious faith, he said, "they are culpable on the grounds of omission rather than of commission."

— W. W. Reid.

Bible Requests from Nigeria

Some of our people as well as those in many other denominations are receiving requests for Bibles from schoolboys and adults in Nigeria, Africa. The fact that there are so many more requests from people in Nigeria than from other African countries raises a question as to whether or not Nigeria has greater interest in Bible reading. That may be the case since some people claim that nearly 10 per cent (21,000,000) of the population are nominal Christians. Such a statement was made before the recent meeting of the Division of Foreign Missions at Buck Hill Falls, Pa., by a theological student from Nigeria, Ndabangini Sithole.

On the other hand, the American Bible Society during the past several years has repeatedly cautioned against the indiscriminate answering of requests for Bibles. Dr. Dan Poling, in the December issue of *Christian Herald*, quotes such a recent caution from the Bible Society (which is one of the principal distributors of Scriptures in that land). The reason for urging investigation of requests is that Bibles are generally available at very low cost and that these requests are, in many cases, not an indication of a strong desire to study the Bible — as the requests usually state. Many people want free Bibles to sell for personal gain, sometimes to commercial houses.

In view of this it would seem that our readers should exercise care in responding to such requests no matter how anxious they might be to help some needy person to have a Bible of his own. The American Sabbath Tract Society through its secretary has sent a number of Bibles to Nigeria and now has an arrangement with the American Bible Society for forwarding funds to their local distribution agencies for personal distribution.

There are native Seventh Day Baptist leaders in certain parts of Nigeria who are believed to be reliable. When requests come from sections of the country where there are no such leaders it is the secretary's policy to disregard them because it is too great a problem to investigate the sincerity. Requests coming from those who claim to be connected with our

churches are given more consideration. Others in the area of organized work are referred to those who can judge the sincerity or can keep the people coming to meetings while the requests are pending. For example, requests from the Ahoada area, which are countersigned by one or two or three leaders there with whom we have had favorable correspondence, should probably be granted. In this way there is an assurance that Bibles sent are needed by those who receive them.

— Ed.

OTHER FOLDS AND FIELDS

It appears likely that within the next four or five years at least three members of the Lutheran family of churches in America will unite to form one church, as yet unnamed. The American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church have all approved, in their conventions, uniting their more than 2,000,000 members into one communion.

The missionary enterprise is damaged because too many American pastors "expurgate the Gospel" and feed their congregations on "half-truths," asserted Dr. Eugene L. Smith, executive board chairman of the Foreign Missions Division. He declared that preachers typically "cut the Gospel down to a size that fits easily into our culture." He spoke of "disturbing elements in the Gospel" as often having been seized upon by groups who distort the ideas until "they become actually a heresy." — National Council Release.

Overseas Missions Survey

Twenty-five per cent more Protestant missionaries from the United States and Canada are serving overseas than four years ago.

The new total — an all-time high of 23,432, of whom 22,680 come from the U.S. alone — is based upon reports of 213 agencies or 95 per cent of all known groups. It compares with 18,576 four years ago and 11,289 twenty years ago.

The combined U.S. and Canadian figures represent 67.5 per cent of the

total world-wide Protestant missionary force, as compared with 47 per cent in 1936 and 34 per cent in 1911.

The survey also reveals that Protestant missionaries are serving in 100 foreign countries, with 35 per cent in East, Southeast, and Southern Asia; 29 per cent in Africa, south of the Sahara Desert, and 26.5 per cent in Latin America.

Also despite some semiofficial attempts to discourage entry of new missionaries to India, that country still leads all others in the number represented with 2,127 as reported by 82 per cent of the agencies covered.

Next is Japan, with 1,562, and the Belgian Congo with 1,195. China, once host to 4,492 American Protestant missionaries, now has one, in prison. (He is the Rev Paul Mackensen, United Lutheran, held by the Communists in Shanghai.)

Six out of every ten missionaries are women. About 28 per cent of missionaries are ordained, against 34 per cent four years ago when the last previous study was made. (Missionary families average two children.)

The study showed that 43.5 per cent of the total missionaries belong to denominational boards and other agencies that co-operate in the National Council of Churches' Division of Foreign Missions. Other large groupings are the Interdenominational Foreign Missions Association, with 19.8 per cent, and the Evangelical Foreign Missions Association with 17.8 per cent. Independent societies send 12.8 per cent of all North American missionaries, while Canadian boards send 3.1 per cent.

Most of the increase in U.S. foreign missionaries since 1952 was accounted for by evangelical associations, independent boards, and faith societies. These groups sent an additional 4,170 overseas, as compared to 631 additional personnel sent by older established boards or agencies co-operating in the Division of Foreign Missions.

SABBATH SCHOOL LESSON for January 12, 1957

How to Resist Temptation
Lesson Scripture: Matt. 3: 16—4: 11.

Teen Talk

Floating Freight Cars and 150 Tons of People

Harbors are full of strange sights for those who do not have much occasion to learn all that goes on in their waters churned so frequently by the propellers of ships from faraway ports and of the smaller harbor craft that move in and out. When the harbor is the mouth of a river, deep and wide, separating two great cities, then the mystery of water transportation takes on greater interest. Such is New York Harbor where the people of low-lying New Jersey (and all the world coming in on the ships) can look across in the early darkness at the lighted windows in the towering walls of the modern cliff dwellers. You almost wonder how any ship could land at the foot of such precipices. You know, of course, that there are docks and ferry slips.

Now it is a bright crisp morning in the harbor. No big ships are coming and going at the moment. They must be unloading and loading at their appointed places on both sides of the river. But the ferry boats, both passenger and freight car, are crossing and recrossing according to plans unknown to us. There we see a motorless flat-topped ferry barge being pushed and pulled into the desired dock-side position. We are amazed to see so many such barges with their decks just a few feet above the water. Each deck is laid with three pairs of railroad tracks upon which stand from 15 to 20 freight cars which seem almost to be floating on the water.

The little tugboat sticks its stubby nose against the side and by proper use of propeller and rudder moves the bulky cargo out into the deep or up against the dock. The master of that little power unit has a big responsibility. The Bible calls such things to our attention when James speaks of ships and tongues: "... the ships, which though they be so great ... yet are they turned about with a very small helm, withersoever the governor listeth" (James 3: 4).

Now it is evening. The business people who live in New Jersey stream from the

subways and from the lofty heights of the great buildings down to the ferry crossings to meet the waiting homebound trains on the other side. The ferry boat fills. There are no cars or trucks on this crossing. Cabins and decks are filled with people. Ten minutes later we wonder which most resembles a river, the water underneath or the people who flow like a rippling, surging stream off the open end of the boat. We ask the boatmen how many are on board. He replies, "About 2,000."

The captain of the little tug had the responsibility of 20 freight cars, most of them probably empty. The captain of our ferry provides a safe crossing for 150 tons of human cargo, 2,000 souls, each precious in the sight of the Lord, each expecting the captain and crew to do their routine work with precision and care. Our work, too, is routine, much of it. We sail our own little ships under a God-given responsibility. Not the least of that responsibility is careful steering as mentioned by James. Whose is the guiding hand over our hands on the wheel? Is it Jesus, the Great Pilot? Not unless we consciously, daily, prayerfully ask His help.

"These are the true sayings of God"
(Rev. 19: 9).

On this text Charles H. Spurgeon preached a sermon, the first point of which was "A Right Estimate of Holy Scripture." Speaking of the words of the Old and New Testaments he affirmed: "These words are all of them truly divine ... neither too severe to be true, nor too terrible to be uttered by a God of love, as some dare to say; nor too good to be true, as tremblers fear; nor too old to be true, as novelty-hunters affirm; nor too simple to be truly divine, as the worldly-wise insinuate."

He quoted the following verse by Dryden in the sermon:

Whence but from heaven could men unskill'd
in arts,

In several ages born, in several parts,
Weave such agreeing truths? or how, or why
Should all conspire to cheat us with a lie?
Unmasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.

TRACT SOCIETY ACTIVITIES

Meeting in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., for their regular quarterly meeting Sunday afternoon, December 16, the trustees of the society reviewed the work of the quarter ending November 30 and made plans for the future. Nineteen members and three visitors were present.

Conference President Charles F. Harris, a member of the board, outlined the position of the Commission of the General Conference when the board was discussing a motion in regard to pooling the invested funds with those held by the Memorial Fund. Study along this line was voted to be continued with a partial report expected at the March meeting. The income from its comparatively large investments enables the board to carry on a publishing ministry which would otherwise be impossible to maintain. The board apparently is anxious to do what is best for the denomination as a whole but is not as yet convinced that turning over its permanent funds (if that is legally possible) to the Memorial Fund would further that end.

Mrs. R. T. Fetherston, the new executive secretary of the denomination, came from Battle Creek, Mich., to attend her first Tract Board meeting and took part in the discussion in matters where inter-board relations were involved. She also expressed appreciation of the spirit of the meeting and outlined briefly her hopes for the future.

The treasurer's report was commended for its detail in relating the receipts and expenditures of the quarter to the first half of the fiscal year just past and to the tentative budget under which the board is working. It showed total cash receipts of \$6,921 for the quarter with expenditures amounting to \$6,412. It was pointed out that the bill for the 20,000 tracts printed during the quarter had not yet come into the hands of the treasurer when the books were closed. The Sabbath Recorder, which is the major item of expense, showed an over-all cost of \$3,634 for the quarter and \$7,625 for six months, which is just within the budget estimate.

Most of the 11 standing committees of

the board reported progress and mentioned the scope of the work before them.

The Sabbath Promotion Committee, now charged with administering Sabbath advertising being offered to Associations, reported that one Association so far has taken advantage of the offer. A new program of writing to newspapers and magazines has been undertaken by the chairman, Rev. Lee Holloway, with some clerical assistance being paid for out of funds allocated to the committee. A separate article on this work is expected later.

The Committee on Publications, which reviews tract manuscripts and determines which tracts shall be reprinted, called attention to the reprints now available and recommended the printing of a revision of "Who Are These Seventh Day Baptists?" The committee also had gone over new tract material which a number of people had sent in for consideration but which the members present at the meeting did not think quite suitable for publication. One or two tracts now out of stock were not recommended for reprinting at the present time, partly in view of the fact that two or three new ones are awaiting publication.

The work of providing audio-visual aids to churches and groups continues very active. It was noted that nearly all of the Christmas filmstrips were called for. Words of appreciation from the branch filmstrip libraries on our two major foreign mission fields have come to the board.

Rev. Paul Osborn, chairman of the new standing committee on radio and television work, reported that none of the recorded radio programs listened to by the committee were really suitable for rebroadcasting but might serve as a guide to churches putting on radio programs. The committee hopes to produce professionally 13 programs of good quality and will make a start in that direction with the limited funds budgeted for the use of the committee. It was noted that the church at Riverside, Calif., began a series of 15-minute broadcasts on the day of this board meeting entitled "Wayside Chapel Service," and had called upon the Tract Society for samples of recordings of such programs on file at the secretary's office.

The business of the publishing house during the quarter was reported as much better than during the summer months with the presses quite busy and some additional help employed.

LET'S THINK IT OVER

Courts Define Religion

The U. S. Supreme Court has refused a hearing to Arthur F. Clark, a Unitarian conscientious objector from California, who claimed exemption but disclaimed belief in a Supreme Being. The Selective Service Act defines "religious training and belief" as follows:

"... Religious training and belief in this connection mean an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code."

A District of Columbia Tax Court recently had a case before it involving the claim of the Washington Ethical Society that its property was not subject to tax because it is a church and religious corporation or society. Judge Morgan denied the claims to exemption largely on the basis of the definition of religion in the Selective Service Act quoted above. The decision is being appealed. Some people maintain that legislation which enters into the realm of religious belief is unconstitutional and that the Selective Service Act is therefore in error. The National Service Board for Religious Objectors is trying to challenge this "Supreme Being" clause and to broaden the concept of conscience.

NEWS FROM THE CHURCHES

CHICAGO, ILL. — Within a month's time recently the Chicago Church received a lift to its morale by three surprise visits of out-of-town guests at church.

On November 10, a former student pastor, August E. Johansen, and wife of Battle Creek, Mich., and Washington, D. C., were in attendance after some 25 years. Mr. Johansen was re-elected on November 6 to serve his second term as Congressman from Michigan's Third District.

On Sabbath, November 17, Rev. and Mrs. O. B. Bond were in charge of the

worship service, showing colored slides of our Seventh Day Baptist church buildings and groups in Jamaica, B.W.I. Other guests at church that day were Mr. and Mrs. David Williams, Leonard Williams, and Miss Ada Bond, all of Lost Creek, W. Va. Miss Bond is remaining in Chicago for the winter at the home of her brother. The women of the church at their society meeting on the eighteenth at the new home of Dr. and Mrs. Ian Bond were privileged to hear more about Jamaica from the O. B. Bonds.

Chaplain David J. Williams, Keesler Air Force Base, Biloxi, Miss., who served the church as student pastor for three years while studying at Northern Baptist Seminary had come to Chicago with an Air Force singing group. He supplied the pulpit on December 8, giving an inspiring account of his experiences as a chaplain. His talk was entitled "Romance in Blue."

It would be much appreciated if other Seventh Day Baptist ministers or laymen, planning to be in Chicago over the Sabbath and willing to bring a message, would contact either Deacon Mark Wiley, 5614 South Morgan Street, or Dr. Allison L. Burdick, at his home, 1637 Mobile Ave., or office, 5906 West North Ave., Chicago. Services are held at 5052 West Division St.: Sabbath School at 11 a.m. and worship service, 11:30 a.m.

— Correspondent.

California — "Enclosed find check for my subscription to the Recorder for another year. It grows better all the time."

Accessions

Daytona Beach, Fla.

By Letter:

Myrta Dunn Randolph
Jennie Dunn Dunham
Raymond Kenyon
Eileen Kenyon

Marriages

Price - Ching. — On November 20, 1956, at Seattle, Wash., James Aaron Price, son of Mrs. Lela A. Price and the late Hiram Price of Palatka, Fla., and Miss Ida Ching of Seattle were united in marriage by Judge William Hoar. Mr. Price has just completed four years' service in the U. S. Navy. The couple will make their home in Florida.