

# The Sabbath Recorder

## OUR WORLD MISSION

Statement of Denominational Treasurer  
December 31, 1956

	Receipts		Non-Budget 3 mos.
	December	Budget 3 mos.	
Balance, Dec. 1 ... \$	36.93		
Adams Center .....	124.00	180.00	
Albion .....	24.72	106.91	
Alfred, 1st .....	459.30	950.50	75.00
Alfred, 2nd .....	510.00	510.00	
Associations and groups .....		88.10	
Battle Creek .....	1,016.08	1,334.33	
Berlin .....	65.65	124.50	
Boulder .....	31.50	97.77	
Brookfield, 1st .....		20.00	
Brookfield, 2nd ...		46.50	
Buffalo .....		95.00	
Chicago .....	95.00	225.00	
Daytona Beach ...	51.55	142.45	
Denver .....		77.44	
De Ruyter .....	40.00	135.00	
Dodge Center .....	116.88	213.36	
Edinburg .....	3.00	46.00	
Farina .....	59.50	122.00	8.50
Fouke .....		85.00	
Friendship .....	25.00	84.00	
Hammond .....	20.00	20.00	
Hopkinton, 1st ...	32.00	252.50	
Hopkinton, 2nd .		8.50	
Independence .....	127.00	286.00	33.00
Individuals .....	17.00	2,234.00	2.00
Irvington .....	150.00	150.00	
Jackson Center ...		10.00	
Kansas City .....	20.00	70.00	
Los Angeles .....	93.75	460.08	
Los Angeles, Christ's .....		40.00	
Lost Creek .....		205.68	
Marlboro .....	191.16	617.34	
Middle Island .....	15.50	45.50	
Milton .....	633.94	1,273.79	
Milton Junction .	281.31	497.78	
New Auburn .....	17.71	17.71	
North Loup .....	101.65	101.65	
Nortonville .....	74.50	163.30	
Paint Rock .....		137.00	
Pawcatuck .....	344.26	609.31	77.60

Plainfield .....	1,425.61	1,692.36	100.00
Richburg .....	54.40	119.50	
Ritchie .....	30.00	30.00	
Riverside .....	610.28	610.28	
Roanoke .....	25.00	57.00	
Rockville .....	18.11	35.62	
Salem .....	200.00	450.00	
Schenectady .....	18.25	50.75	
Shiloh .....	1,105.20	1,486.70	
Verona .....	387.00	565.10	
Walworth .....		20.00	
Washington .....	20.00	20.00	
Waterford .....	70.31	186.05	27.28
White Cloud .....		71.33	

\$8,743.15 \$17,278.69 \$ 323.43

### Disbursements

	Budget (Designated & Undesignated)	Non- Budget Gifts
Missionary Society .....	\$3,620.77	\$ 99.71
Tract Society .....	463.60	
Bd. of Christian Education .....	771.60	
Women's Society .....	122.40	
Historical Society .....	160.00	
Ministerial Retirement .....	1,334.82	
Ministerial Training .....	1,060.60	
S. D. B. Building .....	64.00	
General Conference .....	825.60	
World Fellowship & Service .....	51.20	137.65
American Bible Society .....		25.00
Oneida Valley Nat'l Bank fees .....	.25	
Balance, December 31 .....	5.95	
	\$8,480.79	\$ 262.36

### Comparative Figures

	1956	1955
Receipts in December:		
Budget .....	17,278.69	13,499.63
Non-Budget .....	262.36	1,266.13
Receipts in 3 months:		
Budget .....	17,278.69	13,499.63
Non-Budget .....	323.43	2,701.55
Current annual budget .....	95,469.50	74,113.50
Portion of budget raised .....	18.09%	18.2%

Olin C. Davis, Treasurer.

Verona, N. Y.

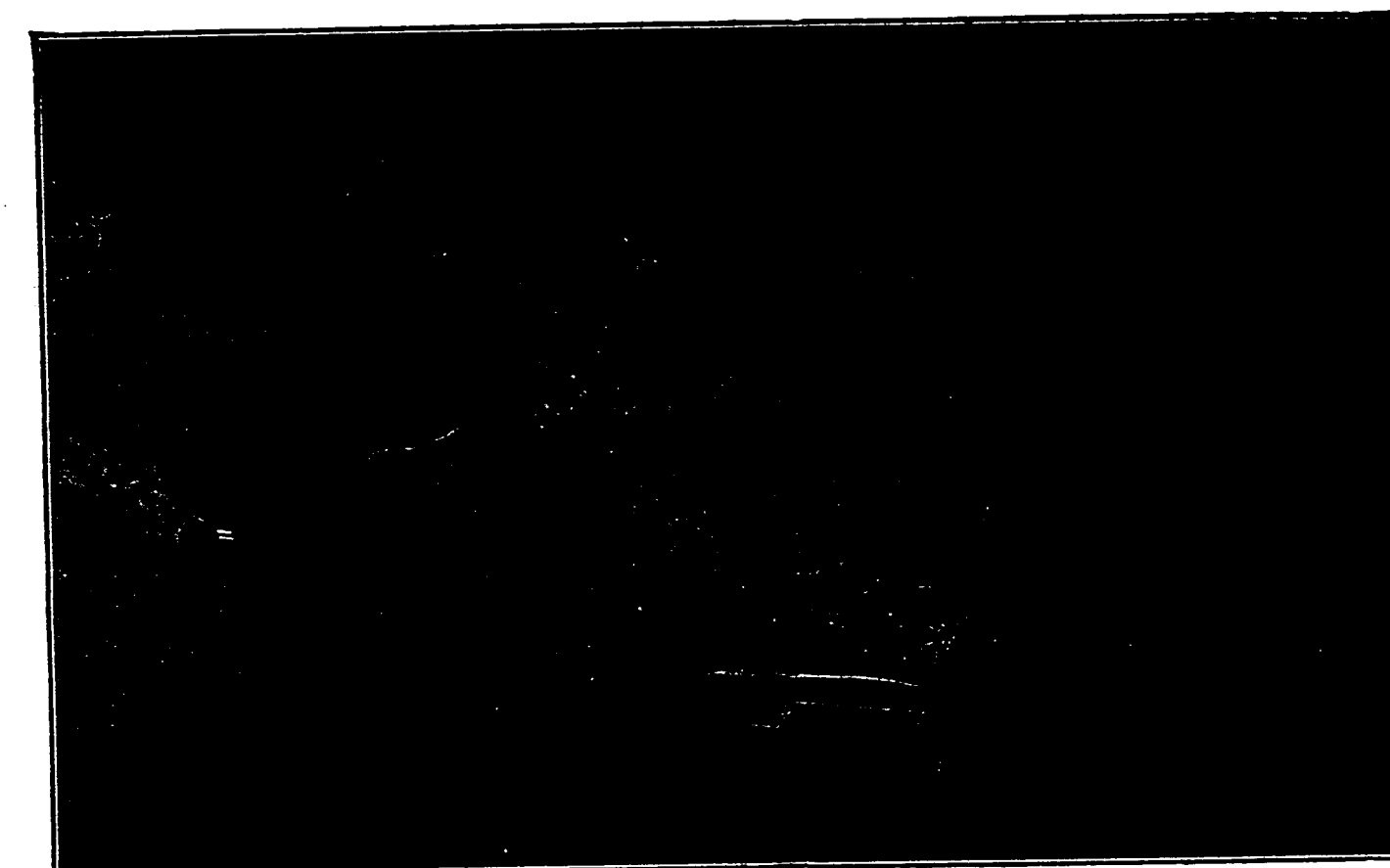
### Sabbath Promotion Suggestion

May I suggest to all Recorder readers, and especially our pastors, that as many of us as possible will deluge Evangelist Billy Graham with letters asking him to preach the true Sabbath? After a wonderful sermon last night, he asked people to write to him, and gave his address as simply: Billy Graham, Minneapolis, Minn. If he could be shown the truth of the Sabbath by more than a few of us who

believe it, and literally swamped with letters giving every angle, and we followed them with earnest prayers for his enlightenment, I believe he would start studying it.

I am so glad to see Pastor Lee Holloway's comment on the Sabbath published in the last Woman's Home Companion, and I believe we could do a lot of good by writing such things much oftener.

— Mrs. A. D. Payne.



## Jesus In His Youth

All that is known of Jesus in His youth is that He was found in the house of God and that He amazed the teachers of the law with His knowledge of the Holy Scriptures.

May our young people thus amaze their elders.

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. Lester Nelson  
CHRISTIAN EDUCATION ..... Mrs. LeRoy DeLand  
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### A lone Sabbathkeeper in Rhode Island:

"There aren't the right words to tell you how much I enjoy the Sabbath Recorder. My copy usually arrives in time for lunch. . . . I have been following the reports of the Co-ordinating Council with keen interest. Perhaps one of these days there will be a church in my town. . . ."

## Salute to Youth on Christian Endeavor Day

Few there are who can remember as far back as the origin of the Christian Endeavor movement. If any can reach that far back in memory Seventh Day Baptists should be among them because, like the Apostle Paul, they were not very far "behind" the first "apostles" of that great organization. The seventy-sixth birthday of C.E. is being celebrated on February 2 in many of our churches.

Almost four generations have looked to the literature and interdenominational leadership of Christian Endeavor for help in organizing the youth of our churches in training them in Christian character and service. No wonder that our older people have developed something of a nostalgic feeling about C.E. Week, which in more recent years has taken on the broader term, Youth Week.

This is a time when older folks would like to salute the present generation of youth in our midst. They would like to draw close to them, see what they are doing in their meetings, hear and see them in their first attempts at leading meetings or taking part in the conducting of public services. The adults would also like a little opportunity to tell again the experiences of their younger days as they faced the same problems.

Immeasurable help has come to us as a small denomination by being affiliated with the Christian Endeavor movement. Not only has much help been received in our local churches from county, state, national, and international C.E. Unions but very wholesome contacts with youth of other denominations have come through this organization. A remarkable unity without compromise is now, as in the past, afforded in the well-defined purposes and programs of county and state C.E. Conventions.

Adults and young people during the past five or ten years have been trying to learn the meaning of a new term, "ecumenical." However, the youth of the nation's churches have practiced ecumenicity lo these many years.

The Sabbath Recorder is not primarily concerned with the question of which interdenominational youth organization now offers the best help to our youth in the development of future leaders but we are

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vitality interested to see such development. We salute our youth; we pledge our support; we look for progress in the deeper, abiding experiences which grow out of Bible study, prayer, guided discussion, and Christian service projects.

## THE TEN COMMANDMENTS

New Motion Picture  
produced by Cecil B. DeMille

Reaction to the great extravagant production called *The Ten Commandments*, not only from Bible students but also from secular critics, is mixed. Some praise it highly; others treat the movie harshly. Personally, we have not seen it. We have, however, read the comments of others and have gone through the 200-page documentation of the film, *Moses and Egypt*, by Henry S. Noerdlinger, copyrighted by the University of Southern California Press. The well-illustrated book is informative, well foot-noted, and carries a 4-page bibliography and a 20-page index. We do not find ourselves in agreement with the author's late-dating of the Pentateuch and the prophets but, generally speaking, we would conclude that much careful research and reconstruction went into the filming of this picture.

To the credit of Mr. DeMille it should be noted that the producer's own profits from showing of the film are to be turned over to a trust fund that is to be set up for charitable, religious, and educational purposes.

*Time* magazine discounts the producer's claim to have "translated the Bible back to its original form." "What he has really done," says the reviewer in the November 12 issue, "is to throw sex and sand into the moviegoer's eyes for almost twice as long as anybody else has ever dared to." Rather harsh words, these! He goes on to say that Moses is ludicrously miscast and looks like a man who has flown to Palm Springs to freshen up his tan. "There are moments," he observes, "when it seems that the Seventh Commandment is the only one DeMille is really interested in; to the point where the Exodus itself seems almost a sort of Sexodus — the result of Moses' unhappy (and purely fictional) love life."

This brings up the question of the

trustworthiness and value of so-called religious-historical movies when produced by the movie industry. Can we expect much more than what *Time* reports? The Apostle James asks pertinently, "Doth a fountain send forth at the same place sweet water and bitter?"

This is not to criticize the religious producers who have made use of Hollywood technique and movieland talent in both the denominational and interdenominational cinemas. Many of them are wonderful. We would salute also with the highest respect the stars and starlets who, for a clearer witness, have left their lucrative positions to be cast in poorly paid religious films.

Let us who claim to be intelligent Christians show more discrimination than the half-religious church people who are "blown about by every wind of doctrine" and are seduced by the modern sirens of cinema.

## EDITORIAL NOTES

### Taste in Symbolism

A Protestant Episcopal church akin in appearance to a Japanese tea house is being built in West Covina, California. St. Martha's Mission, located in the Diocese of Los Angeles, will have glass walls and will stand in a grove of trees when completed. Laminated beams and natural wooden posts will support the overhanging flat roof. A giant white wooden cross rising from a reflection pool will dominate one end of the building. A solid mass of small gold crosses will back the larger cross.

Having some knowledge of the area of West Covina we doubt if this church is designed to attract Japanese-Americans who may be living in that section in limited numbers. Is it an architect's dream? Is it a permanent object lesson for oriental mission work, or does it symbolize a syncretism of paganism and Christianity? Perhaps it is only an attempt to capture some of the ethereal artistry of ancient Japan like a Japanese tea house and transplant it to a fast-growing community to give an impression of modernization to a traditionally staid church. We do not know.

In Japan and other mission countries we

have seen many Christian churches that were painfully Western in style. There is no universal law of building design for glorifying God. Neither steeples nor crosses are necessary. What should be avoided are those things which present a sub-Christian symbolism or which detract from the worship of Christ by calling undue attention to architectural features. In spite of the faithful work of many missionaries and native pastors, far less than one per cent of the people of Japan are nominal Christians — not enough, it would seem, to suggest that it was appropriate for an American church to look like a Japanese tea house.

#### Praying for the President

There is cause for rejoicing when some at least of the representatives of pacifist churches take a moderate and eyes-open attitude toward the problems of international peace. We believe that the number of such moderate pacifists is increasing. The Church of the Brethren is one of the best known and most influential of the "peace" Churches. Kenneth Morse, editor of their weekly *Gospel Messenger*, closes a January 19 editorial on "The President's Second Term" with the following fine paragraph, characteristic of his realistic approach throughout the article:

Few Presidents have taken office, even for a second term, with such popular support as Dwight D. Eisenhower has received. Few Presidents have had to test their leadership in such difficult international problems as now confront us. We ought to pray for all who are in position of such authority. Only by their dependence upon God's grace can they exercise their power as responsible leaders, responsible both to God and to His children everywhere.

#### Picture Story of Paul

Words of highest praise are, in our opinion, due the editors of the *National Geographic* magazine for the exceptionally good feature article in the December 1956 issue which tells a wonderful story in pictures and words (half and half) of the journeys of Paul from Jerusalem to Rome. The issue includes a large specially prepared map entitled "Lands of the Bible Today" which would be suitable for class use. We call this 52-page story unusually good, not by making comparison with

#### MEMORY TEXT

By faith he sojourned in the land of promise . . . for he looked for a city which hath foundations, whose builder and maker is God. Hebrews 11: 9a, 10.

#### History Repeats Itself

When the Sabbath Recorder was only about 10 years old and Seventh Day Baptist missionary work was still quite young something appeared which is strikingly similar to present-day events. Miss Evalois St. John, librarian of the Historical Society, found this editorial in the *Sabbath Recorder* of August 25, 1853. The editor is commenting on the rebellion which was in progress in China — the Tai-ping Rebellion:

"It was rumored, sometime since, that the Russian Autocrat was intending to offer his services, to assist the Chinese emperor in putting down the rebellion. The rumor may have no foundation, notwithstanding the Czar is fond of interfering in the affairs of other nations. But whether it had or not, the attention of the Czar is now likely to be taken up a little nearer home, and we may hope that the Celestials will be allowed to manage their own affairs in their own way."

other articles in this traditionally fine magazine but by noting how accurately it brings together what the Bible tells us. It is in a field where we feel qualified to appreciate accuracy. Frankly, we have been disappointed in the superficiality of similar attempts in other popular magazines.

The writer and photographer have done a superb job in weaving together by story and picture the modern scenes and the ancient account. In recommending this issue for all teachers of the life of Paul and of Jesus we would hope that the printed matter would be read as carefully as the pictures are scrutinized. With an opaque projector these full-color pictures would become a remarkable teaching aid. Some of the story of modern problems in the Bible lands will go out of date, we hope, but in general this is a work which will abide.

#### Receives New Scholarship Provided by New York Church

By Dean Albert N. Rogers



David L. Beebe has been designated by the faculty of the Alfred School of Theology to receive the New York Theological Scholarship for the present academic year. He is now in graduate study at the Pacific School of Religion, in Berkeley, Calif., and is acting pastor of the Bay Fellowship of Seventh Day Baptists in that area.

A graduate of Salem College, Mr. Beebe studied at Alfred three years and received the Bachelor of Divinity degree there in June. He was active in youth work of the Board of Christian Education and the Western Association during this time, and served as pastor at the Richburg and Nile Seventh Day Baptist churches. He was also assistant minister at the First Presbyterian Church, Bath, N. Y. His senior thesis was on Seventh Day Baptist polity. He is the son of Rev. and Mrs. Clifford A. Beebe, Palatka, Fla.

The terms of the New York scholarship fund conveyed the principal to the trustees of the Seventh Day Baptist Memorial Fund in trust, with the provision that the School of Theology faculty should designate from time to time as recipients those who give outstanding promise of future usefulness to the Seventh Day Baptist denomination. It was felt that the permanent funds of the First Seventh Day Baptist Church of New York City could appropriately be used in this way, and the members established the fund before they disbanded in April.

#### Prayer Thought

I pray God through Jesus Christ, our Savior that all church people will have their faith increased in the Living God and His work here on earth and that the Bible truths upheld by the Seventh Day Baptist denomination will be studied and accepted by many more people — Mrs. C. L. Meritt, Tonawanda, N. Y.

#### 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 sermons be read aloud in family groups, followed by discussion, and offers to answer any correspondence that may develop from such discussion.]

V.

#### Man

We believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior.

What is the fact that hits us fairly between the eyes as we survey the human scene? Is it not the great contrast between the best and worst in man? There is a gulf that it seems impossible to bridge between an Einstein and a Gandhi on the one hand, and a Hitler or a Stalin on the other. Yet men at both extremes belong to the same human race. All were supposedly created "in the image of God." What has happened to create the difference?

To this question several answers could be given. The evolutionist might argue that the higher moral qualities of man, such as sympathy, compassion, and helpfulness, were the last to be developed in human history, and are often the victims of the older instincts of self-protection and grasping for power. But this theory holds out no hope for the future. We cannot be sure whether man will really progress upward, or whether he will sink downward and go the way of the dinosaur, the mammoth, and the sabre-toothed tiger. Is his course upward or downward?

There might be given the answer of the social scientists: that given the right environment, like the clearing up of slums and cesspools of vice, a new race of men might be produced, who would always seek the right and avoid the wrong. Could any theory be more pitifully

absurd than this, when we see people from the very best of homes sinking to the depths, while others who have had to rise above poverty and adverse circumstances have attained the heights? Of course, there is some truth in the theory, for the influence of heredity and environment cannot by any means be overlooked. But there is a scarcely defined and often overlooked third force. It lies in the region of the human will, and was sometimes crudely described by our forefathers as grit, gumption, and stick-to-it-iveness. Unless this vital force is present, the best breeding and the finest environment are of no avail.

And still we have not reached to the heart of the problem. Besides a definite, determined will-ing, there must be a will-ing of the highest or best. And how to know when one has arrived at such a decision? Some would call it conversion, or the birth from above. There is no doubt but that it is the point at which God enters human life. With Paul it was an act in a supernatural drama in which God was the actor and man the receiver of grace. "But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles . . ." (Gal. 1: 15 RSV).

The extent to which man acts, or cooperates, or even acquiesces, in the receiving of this grace, has been a moot question among theologians since the beginning of Christian study of these things. Some would emphasize the absolute power of God over all our lives to convert and save, or to destroy. Others would emphasize the act of will-ing to receive on the part of man. Baptists have usually taken an intermediate position. God's law is perfect and His judgments are just. But man's sin is universal, and leaves him powerless to rise of his own strength. A Savior, Jesus Christ, is needed to bridge the gap, by showing to man the love as well as the justice of God, and by giving to man the power of accepting, through faith, the offered pardon and new life.

But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made

us alive together with Christ . . . and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. . . . For by grace you have been saved through faith; and this is not your own doing, it is the gift of God — not because of works lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them (Eph. 2: 4-10 RSV).

The stage is set. The actors are taking their places. The outcome is still in doubt. There is especial poignancy in the fact that we are not only spectators of the drama; we are actors in it. And the issue will affect not only our own lives, but the lives of countless persons yet coming. The swiftness of the advance of scientific knowledge in the last generation or two adds wings to the arrival of a crisis of some sort. What shall it be?

Some would turn in this hour to a hope for the personal return of Christ to make things better. But to wait for that can be the lazy man's excuse for putting off doing the duty that lies at hand. Christ is not coming to do the things which we will not undertake of ourselves. He is coming to reinforce and intensify the "good works" which we are called upon to perform "in Him."

In hope and in godly fear we await the event

### DADS LOVE HOME

The American family has undergone such a complete transformation in less than a decade that it has become the center of men's lives as well as women's, says world-famous anthropologist Margaret Mead.

The outstanding thing about the new family, she told a recent meeting of the Family Service Association of America, is that the father is as much a part of the home as the mother.

"Men are becoming husbands and fathers first, and their careers are seen as subsidiary to their homes," she said.

Other aspects of the new look in family life, Dr. Mead said, are a new kind of discipline, marriage built on early courtship, and "the presence of children regarded as absolutely essential." — Social Hygiene News.

## SEVENTH DAY BAPTISTS AND SEVENTH-DAY ADVENTISTS

### What Is the Difference?

[The following article appeared as an editorial in the December issue of *The Sabbath Observer*, official organ of the Mill Yard Seventh Day Baptist Church in London, Eng. Many in the U.S. might prefer to emphasize other points of difference more. Literature on this subject is available from Plainfield, N. J.]

Recently a number of inquiries have been received from *Sabbath Observer* readers and others on the differences in belief held by the Seventh Day Baptists and the Seventh-day Adventists. For instance, a lady in Essex writes: "As a member of the Seventh-day Adventist Church I should be very interested to know what is the difference in belief (if any) between us and yourselves, and why we don't join forces."

Both denominations agree on the fundamentals of the Gospel, such as the necessity for the new birth through faith in Jesus Christ and His atoning work, and that this experience should lead to living a life in harmony with the Law of God, as expressed in the Ten Commandments, and therefore to the observance of the seventh day as the Sabbath. They also agree on baptism.

The Adventists received the light on the Sabbath from the Seventh Day Baptists. It was brought to one of the early Millerite groups in the spring of 1844 by Mrs. Rachel Preston, who was visiting her daughter, whose husband was a follower of William Miller. When she attended this group's meetings on Sundays she gave out a number of Seventh Day Baptist tracts about the Sabbath, and in a few weeks nearly the whole group of Adventists accepted the Sabbath. That was the beginning of the Seventh-day Adventists. This was two years before Mrs. E. G. White accepted the Sabbath.

Seventh Day Baptists existed for about two hundred years before that. The Mill Yard Church in London is the mother church of the Seventh Day Baptists and traces its origin to 1617. The first Seventh Day Baptist Church in America was founded in Rhode Island in 1671. As Baptists they have a congregational system of government, each church being independent, and our General Conference has only advisory powers, and has not the

power of control and direction exercised by the S.D.A. General Conference over its churches and ministers. Seventh Day Baptists thus have liberty of thought on many doctrinal subjects and the interpretation of prophecy, so that our ministers can differ on such questions according to their advance in knowledge without incurring excommunication.

This, of course, makes it difficult for Seventh Day Baptists to become a strong propagandist movement like the Adventists, who have every point of doctrine and interpretation of prophetic symbols defined for them, and so all speak with one voice. This is very good as long as one can agree with the denominational interpretation, but when — as a result of study — a minister sees reason to conclude that some of the denominational views are mistaken he has no choice but to resign, or go on preaching what he no longer believes.

Seventh-day Adventists regard as fundamental certain views which the older denomination cannot accept. The chief point of difference is on the sanctuary question, the belief that Jesus, our Great High Priest, did not enter the Holy of Holies in the heavenly sanctuary till 1844. Seventh Day Baptists believe, with all other Christians who study their Bible, that our Lord entered the most holy place at His ascension, as stated in Hebrews 6: 19, 20. This is the only place in the New Testament where the expression "within the veil" occurs. Wherever this term is used in the Old Testament it invariably means the most holy place, or second apartment, of the tabernacle or sanctuary. (See Exodus 26: 33-35.) The opposite term, "without the veil," is used for the holy place, or first apartment. (See Leviticus 16: 2, 11-15.) The whole sense and argument of the writer to the Hebrews confirms the thought that Jesus entered the Holy of Holies at His ascension. See Hebrews 9: 6, 7, 23, 24, 25; 10: 19, 20.

Adventists base their view upon Daniel 8: 14 — "Unto 2,300 days, then shall the sanctuary be cleansed." They really take this out of its context, and misinterpret it, by connecting the phrase about cleansing the sanctuary with the ritual of the

(Continued on page 61)

## Missions

### Building Project Resumed at Maiden Hall, Jamaica



Through the generous offer of Winfield F. Randolph, brother of Rev. Wardner T. FitzRandolph, to finance and supervise the building of a memorial chapel at Maiden Hall, this building project is again being resumed. It is Mr. Randolph's intention to build the chapel in memory of his deceased wife, Mrs. Ruth F. Randolph.

Word has been received that satisfactory arrangements have been made with our Jamaica brethren such that Winfield Randolph and another brother, Rev. John F. Randolph, have left Daytona Beach for Kingston to consult on specific plans for the memorial building.

The architect's plan for the memorial chapel called for the construction of two wings, one on either side of the chapel, to be used for classrooms.

It was thought possible to assure sufficient funds for building one classroom wing as denominational budget appropriations were received but there was some hesitation as to whether both wings could be constructed from budgeted funds.

Learning of this difficulty and having also a great interest in the progress of the Maiden Hall School project, the Women's Board has now agreed to underwrite one classroom wing on the proposed memorial building. The action of the Women's Board was "to use the \$1,000 received from the disbanded New York City Seventh Day Baptist Church and raise the balance needed to build a room at the side of the FitzRandolph Chapel on the Maiden Hall property in Jamaica, this to be known as 'The Rose LaForge Maxson Classroom.'" This assistance of the Women's Board is deeply appreciated.

All can have a part in the resumption of this building program as we give sup-

port to our World Mission. There is an item of \$1,000 in the Missionary Board's current budget designated for the Maiden Hall Vocational School.

### Maiden Hall Spiritual Retreat

By Rev. Leon R. Lawton

December 10 - 13 were special dates for Jamaica Seventh Day Baptists as their pastors, leaders, and ministerial students gathered at the Maiden Hall Vocational School property in St. Marys parish for the first annual Spiritual Retreat. Patterned somewhat after the Ministers Conference and planned along the lines of a summer camp, the retreat program allowed for meditation, prayer, praise, Bible study, discussion, and instruction. The various pastors took part in the program.

Wednesday morning dawned "cool" (believe it dropped down to 60°) and partly cloudy. Rain had fallen the first afternoon and night and the second day, too. But this day was to be free from rain except for one light afternoon shower. Reveille was at 5:30. The first period, from 6:30 to 7:30 was for meditation and prayer. Pastor C. S. Lyons led these each of the three mornings.

When breakfast was over and the work of dishwashing and housekeeping was cleared up by the assigned teams, we had Bible study. Pastor C. L. Smellie led the study on Tuesday and Pastor Lawton the other two days. A practical and worthwhile hour of open discussion on church problems came next. While it was impossible to consider all problems or find answers to some raised, the frank discussion brought many things to light and all were benefited.

A class on speech and speaking was led by Pastor S. A. Thompson who had minored in this subject in college. His down-to-earth illustrations and suggestions were well received and if followed could bring better speaking into our pulpits. The afternoons were left free for recreation, rest, or discussion in an informal way. Just before the evening meal we met for a class on Seventh Day Baptist history, which in the two hours gave a brief survey of the history in England and America.

The evening worship services were in charge of Pastor Lawton, Pastor Grant, and Pastor Burke. It was planned to have Pastor J. Hamilton, Conference president, take the first of these but he was unable to attend the retreat because of illness. Those attending however expressed their appreciation and interest in seeing such a retreat become an annual affair. As one wrote, "I would suggest that this retreat be continued annually and that a longer time be allotted for Bible study." And another said: "The time spent here has meant a lot to me. It has contributed to my spiritual upliftment. It has helped me to know and understand my brethren better. It has also brought about a mutual understanding between us as workers in the vineyard of the Lord. It has proved a great blessing to me in many phases of my personal life."

Those who attended were: Pastors N. H. Grant, V. O. Burke, C. S. Lyons, S. A. Thompson, C. L. Smellie, and L. R. Lawton; Deacons G. Brissey (Kingston), Roderick Flynn (Higgentown), C. W. Taylor (Albion Mountain), J. Brown (Luna), W. Hyatt (Waterford), and David Brown (Bowensville); Leaders William West (Blue Mountain), and Sisters Ella Anderson (Thornton-Sunning Hill) and Emily Smikle (Lemon Hall). The ministerial students present were Joseph Samuels, Nathan B. Thompson, Japeth Anderson, and Bryon Lewis. We appreciated the help of Mrs. C. L. Smellie who planned the menus and supervised the cooking with the able help of Ionie Stewart and Evelyn. Brother Harley, from the nearby Waterford Church, also attended part of the retreat.

We give God the glory for the blessings enjoyed and know that the real results of this meeting with Him will show in the months and year ahead.

Retiring missionaries Wardner and Bertha FitzRandolph who spent some time with their children in the Texarkana, Tex., area went on to Southern California on December 26 with another daughter with whom they will be staying for some time. The new address is in care of Major William L. Brooks, Hq. AFFTC, Edwards Air Force Base, Calif.

### Death on the Highway, A Prayer

Lord Jesus, I want to come before the presence of our Father in Heaven with a petition but I am afraid. The thought of His awful majesty, power, and glory so fills me with awe and reverence that I stand here before the door of heaven and hesitate. But I remember that You have assured me again and again that the Father is compassionate and full of mercy, that He is like You, so good and patient. So I take courage. Lord Jesus, open the door and take my hand. O Thou who art my Savior, my Advocate, my High Priest, my Friend and Brother, come with me and guide my prayer.

O God, the Father Almighty, I come before Thee in humility. Now in Thy holy presence I realize anew just how unworthy I am. Forgive my boldness. Let Thy Son's shed blood cleanse me from all uncleanness, and make me acceptable to Thy presence.

Father, I hardly know how to begin. First, I want to thank Thee for blessings and mercies poured out in abundance beyond anything I could ever deserve. For a beautiful world in which to live, I thank Thee. For friends and loved ones who have cared for me, I thank Thee. For work to do and a sense of having had some talent from Thee which I could use, I thank Thee. Most of all for Jesus Thy Son, I thank Thee. Except for Him I would not have dared to come, Lord. Words cannot express my love for Him. I want to express it by living for Him all my days, yes, and in all humility I want to die for Him when my time shall come.

Lord, this brings me to my special reason for coming today. Please be patient with me as I try to express it. There is something on my heart night and day. It is a burden I want to share with Thee. It is a fear that haunts me every time I drive a car on the highway.

Lord, I am afraid I will be killed on the road some day. But most of all I am afraid I might kill someone through some carelessness on my part — some little boy or girl, perhaps like my own little girl.

Lord, I feel that I would rather die myself than kill someone. If ever it comes to a choice, let me die gladly if in so doing I could keep from killing another. This is the burden of my prayer, Lord.

When my allotted time on this earth is over and it is my lot, as with all flesh, to leave behind friends and scenes of this earth I ask only that in death as well as in life I may honor Thy Son.

I plead, O Lord, if it be possible, let me die at some post of duty rather than out on the highway. And yet if it is Thy will that it should be otherwise then let me find the courage to make even a death on the highway redound to Thy glory. I want only Thy will to be done.

And now I would pray for just the right way to lay this burden upon the hearts of all Thy people in America. For I know, Lord, many of Thy children also carry this burden of fear, though few of them speak of it. Lord, lead the highway engineers aright as they build safer highways. Lead the car manufacturers aright as they build safer cars. Make it such a burden upon all who drive, including myself, that we will voluntarily stay within all speed laws.

Thank You, Lord, for listening to this prayer and grant it according to Thy wisdom and plan. If in anything I have been presumptuous, forgive, O Lord. Do not bother to let me out, I know the way. And I would like to come again, if I may? Thank You for this sense of assurance. I know now it is going to be all right. Thank You, God the Father; thank You, Jesus the Son; thank You, Holy Comforter. Thank You. Amen.

E. T. H.

### History Wanted

The World Council of Churches has written to our denomination for an authoritative history of the church. Anyone in possession of extra copies of **Seventh Day Baptists in Europe and America** which they would like to contribute to the WCC library in Geneva, Switzerland, may notify the American Sabbath Tract Society. Bound new volumes are not at present available.

## WORSHIP SERVICE FOR FEBRUARY

Topic: "One Body in Love"

Call to Worship:

Hear, O Lord Israel, and give ear.

The Lord, our God is one.

And thou shalt love the Lord Thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. . . . And thou shalt love thy neighbor as thyself.

Prayer

Hymn: "Love Divine"

Scripture: Romans 12: 10; John 13: 34, 35; John 15: 9-17.

Devotional Thoughts:

Text: John 13: 34, 35. Jesus said, "A new commandment I give to you. . . ." Certainly the followers of the Master must have listened eagerly to hear His next words. They knew the commandments of Moses by heart and held them in great reverence. Now Jesus gives them a new commandment; new in the sense that it is to be a commandment for His followers — a directive for the church.

"That you love one another as I have loved you." It would have been a difficult task anyway, but Jesus sets His own divine love as the standard. "As I have loved you" is spoken after Jesus has just washed His disciples' feet. It is spoken on the eve of the cross. We can try to tell ourselves that His was divine love and we are only human, but Jesus knows what is in us. He speaks to the Judas Iscariots, the Peters, the Thomases. The love which led Jesus to the cross is to motivate our lives. "Love one another as I have loved you." He simply expects it of us.

If someone were to ask, "What quality best describes the Church today?" could we honestly reply that love is that quality? Jesus says, "By this shall all men know that you are my disciples, if you have love for one another." Sometimes we feel that this "sign" is not very easy to find among us, and each of us must confess that we have fallen far short of His goal for us.

Our theme, "One Body in Love," implies that love is a unifying principle. It keeps us together. In the church, the home, the Ladies' Aid Society, there are the little

frictions, the personality clashes that have no place among Christ's followers. We all know about them. What a shame it would be if these petty things should be a witness rather than the sign of Christian love. The disciples were troubled with the desire for honor, and their questioning as to who was greatest among them was a heartache for Jesus. The tide changed when the love of Christ at Calvary swept over them. There is unity in a common experience. It brings us together. Only those who have experienced Christ's love can be possessed by it. Only they can feel the joy of being "One Body in Love."

(Written by Dorothy Smith, wife of Kenneth Smith who is pastor of the churches at Albion and Milton Junction, Wis.)

### January Board Meeting

The treasurer reported a balance of \$901.93 besides the special \$1,000 gift from the New York City Church. A used Speed-O-Print duplicator has been purchased for \$75 by the Women's Board.

It was voted that the \$1,000 gift be used to build a classroom on the side of the proposed FitzRandolph Chapel to be built on the Maiden Hall property in Jamaica, and that this be known as the Rose LaForge Maxson Classroom, in whose honor the gift was originally given. It was voted that the Women's Society take as a special missionary project the raising of the balance needed to complete this classroom. Action was taken to give the Missionary Board \$300 toward the expenses of an evangelistic quartet to work with Rev. Loyal F. Hurley next summer.

The number of program packets to be prepared this year was discussed, since it was felt that perhaps some societies could use more than the one or two packets sent to them. It was voted to print 150 packet covers but to mimeograph 200 copies of each leaflet to be used. If your society would like additional packets this year, please let us know how many you would need. Our president, Mrs. Russell Maxson, gave a report of the denominational Planning Committee and Coordinating Council meetings which were held the last two days in December at the Battle Creek Church. — A. M. D.

## YOUTH INTERESTS

Many are the calls for the lives of our youth today. The home, school, country, and a number of lesser organizations offer ways, often of great worth, to fill to the brim every waking hour. It is important and quite a problem to know what and how to choose.

Your church, the body of Christ, offers the greatest challenge of all — to serve God. The service of God is, or should be, first — first in the church and then as a part of all other activities that are training and using you. Service to God is rendered with, through, and for people like you. Whatever your job in the church (and not all is done on the Sabbath) God wants and deserves your best. Odd as it seems, this paragraph began with what the church offers you and almost immediately shifted to what you should offer. That is the essence of religion. You, along with others, are the church. At one and the same time your God offers the challenge and the way to best accept the challenge, and then you translate it into action. Through your church a double privilege is yours: to learn what the will of God is, and ways to put it to work in your life.

Individual churches offer different opportunities to serve, but regardless of which church you claim as your own, there are a multitude of ways for you to serve. You don't have to be a leader in every activity, you can be an intelligent follower. Unless your church is beset by selfishness (our chief sin) your leadership potential will be recognized and you will be called to the work.

Your Seventh Day Baptist Board of Christian Education is anxious that every youth find his place in the service of God, in his church, and ultimately in the broad Kingdom of God — every corner of life where love is.

New ideas for interpreting the will of God are sought, discovered, and developed in our Pre-Con Retreats and associated activities. To get more ideas a letter was sent recently to everyone who attended Retreat at Alfred in August, 1956, asking for opinions of what might be done in

our annual gathering to help each of you. To date we've had only six replies.

The camper-exchange program inaugurated last year by the Youth Committee of the board seems to be off to a good start, but it needs to be used and developed much more. At least one camp has chosen its exchange-camper for next year. If the camp of your Association did not do so, see your camp committee and ask them to be sure and get busy soon. The Youth Committee of the board will be sending out new ideas soon to help that program.

In our Youth Fellowships, let us work the "fellowship" angle. In his new book, *The Youth Fellowship*, Oliver Cummings says, "We can have a dynamic Christian Youth movement in America if we want it hard enough to work for it." Do you believe it? Do we want it? Will you work for it? Let us not put off any longer the work in our Youth Fellowships, Sabbath Schools, and general church activities. Pour your ideas in to the Youth Committee of the Board of Christian Education (Paul Green, Alfred Station, N. Y., is the chairman). Incidentally the above-mentioned book gives in detail a vital church program for you. You can buy it through the Gothic Library Service for \$2.50. It would be of help to every youth group and youth leader.

At the time of this writing Pre-Con Retreat for 1957 is being planned, and the wheels are moving. The executive secretary of the Board of Christian Education is the director; Pastor Kenneth Smith, the dean; Kenneth Babcock is the music leader; and Rev. John F. Randolph is the business manager. The Indian Trails Boy Scout Camp near Milton, Wis., has been reserved for our use the Thursday before General Conference. Why not work out ways now whereby each Youth Fellowship in our denomination can have a representative there, and as many more as possible. As far as I know no Youth Fellowship has ever had every member of its group in attendance at Pre-Con. Why not this year? It is possible! And be assured we'll try to make it worth the effort that you put into getting there. R. E. Z.

### Harley Sutton Fund

In May of 1956, upon the death of Rev. Harley Sutton, the ministers of our denomination who were in annual session appointed a committee to establish a fund in his memory. The committee consisted of three ministers, Elmo F. Randolph, A. N. Rogers, and Everett T. Harris. Details of how to collect the fund and its use were left in the hands of these men. Mr. Randolph relinquished his participation in the committee to the other two men. Rev. Neal D. Mills, then secretary of the Board of Christian Education, was made receiver of the monies. Upon his retirement from office the money was placed in the hands of his successor, and through common agreement any further matters concerning the fund were given over to a new committee consisting of A. N. Rogers, Mrs. Madge Sutton, and Rex E. Zwiebel.

Thus far the total given amounts to \$315. Of this, \$200 has been given to Salem College, Mr. Sutton's alma mater, to be known as the Harley Sutton Scholarship. It will be used to help students majoring in Christian Education. Since the income from such a small fund will be very little, it is hoped that individuals or groups may want to add to the scholarship later on. A metal storage cabinet has been purchased for Camp Harley, the Seventh Day Baptist Camp of the Western Association, and the remaining money will be spent for a library of books and materials for worship and Christian Education for the camp. Any further gifts for the fund may be sent to Rex E. Zwiebel, Box 15, Alfred Station, N. Y.

### Bible Selections for Children

Of interest to teachers of children in our Sabbath Schools and other Christian education organizations will be the news that there is now in the process of being written a book of selected portions of the Bible for children. The work is being done under the sponsorship of the Coordinating Committee of Children's Work of the National Council of Churches. A list of 17 rules or working principles governs the choice of the selections. The book will have approximately 250 pages and will sell for about \$2.50. R. E. Z.

## Teen Talk

### Frozen Lake Brings Warm Smiles

Four teen-age girls out of hundreds on the lake were picked for this picture.



Strangers still to the photographer, they seemed to typify the joy of youth when the city authorities finally opened up Cedar Brook Lake for skating. Where good snow for sliding and skiing is seldom seen and where sustained cold weather does not often afford good skating, young and old are quick to take advantage of this zestful sport.

Our camera could not capture the bright roses on the fair cheeks of the girl on the right. Neither was it possible to catch the pretty sweated girl in a graceful figure skating pose. We did catch their wind-blown hair. The joy of skimming smoothly over the skate-marked ice had caused them to forget for the time being the condition of their hair, which at other times might be a matter of much concern. To us there was something appealing about this abandon to a healthful winter sport.

Strenuous activity, learning to co-ordinate muscles and to develop challenging skills — these are worthy aims of youth. They put joy into life, far greater joy than much of the profitless entertainment with which it is so easy to become saturated. Teen-agers ought to be participaters rather than spectators in the zestful sports.

The person who has learned to skate in childhood or youth has a skill that can be treasured and returned to through all the later years of active life.

We believe that our Lord and Master wants us to enjoy life to the full, as these four girls seem to be doing. He said that He came to bring fulness of joy to His disciples. Joy begins with accepting Christ as Savior; it increases as we grow and develop through choosing always the better things and seeking to live according to His example and commandments.

Our four friends pictured here are commandment-keeping girls. They happen to be German girls relatively new to our country and our language. They keep the Sabbath, as do most of our teen-age readers. The joy of skill in an outdoor sport is deepened by the joy of being right with God. How is it with you? Do smiles come naturally or are they forced? It depends on what you are living for.

As skating in the chill winter weather tones up the body and brings warm smiles to rosy faces so, too, does zealous activity in Bible study and church work tone up the spiritual life.

### Seventh Day Baptists and Seventh-Day Adventists

(Continued from page 55)

Day of Atonement in Leviticus 16, and then figuring out that the period ends in 1844, when no earthly temple existed, and so concluding that it must refer to the sanctuary in heaven.

The sanctuary of the prophecy is the temple at Jerusalem, which was trodden down in the days of Antiochus Epiphanes about 164 B.C., and later by the Romans in A.D. 70. Daniel 9: 26 proves this, for Adventists say that the prophecy of the seventy weeks is a further explanation of the vision of Daniel 8. If this is so then the only sanctuary mentioned in connection with the seventy weeks in Daniel 9 must be the sanctuary mentioned in the ". . . the people of the prince that shall come shall destroy the city and the sanctuary." This was the temple at Jerusalem destroyed by the Romans. This temple, therefore, is the sanctuary of Daniel 8: 14.

Another point on which the two denominations differ is the Millennium. Adventists say that the whole earth will

lie desolate during the thousand years, whereas we accept the view held by all other students of prophecy that Christ and the saints will reign over Israel and the nations during that period.

This involves many questions about the events that take place at the Second Advent, and the subject of the return of the Jews, the greatest sign we have of the early return of Christ, and yet ignored by Adventists. Study the point about the time of the descent of Christ to the Mount of Olives in Zechariah 14: 3-5 in the light of the rest of the chapter. Adventists say Christ does not descend to the Mount of Olives till the end of the Millennium, but the context of Zechariah 14 shows that He does so at the beginning of the Millennium. Verse 16 shows that some survive the Battle of Armageddon, and those who do are required to come and worship earth's new King at Jerusalem and keep the Feast of Tabernacles — a thing which has never been required of the Gentile nations before. Read on to verse 19. Those who refuse are deprived of rain or plagued.

Such conditions cannot be in the new earth, and they cannot exist this side of the Second Advent. Therefore this can only be fulfilled in the early years of the Millennium, when the Lord will be King over all the earth, as verse 9 says.

The catching up of the saints precedes their descent with Christ to the Mount of Olives, and so means that there will be two stages in the Second Advent. In Revelation 14: 14-16 you see the first stage, the reaping of the saints by the Lord of the Harvest. Revelation 15 shows them on the Sea of Glass, and it is after they are safely there that the seven last plagues are poured out on the earth (verses 5 and 6). Revelation 19: 1-3 shows the saints in heaven while the plagues are poured on Babylon. There they attend the marriage supper of the Lamb (verses 7-9), and after that comes the second stage of the Second Advent, when the saints follow Christ on white horses back to the earth to deal the final blow to the opposing powers (verses 11-21). Thus Christ and the saints are back on the earth at the beginning of the Millennium, and Satan is cast into the Abyss so that he cannot deceive the nations till the end of the thousand years. Obvi-

ously the nations continue to exist. The saints act as priests and reign as kings for the thousand years (Rev. 20: 1-6). Revelation 5: 10 says they do this on the earth.

Other points on which the denominations differ are the interpretation of the Beast and the Harlot of Revelation 17, and the claim to be the 144,000 of Revelation 7. The 144,000 are sealed that they might be protected from the hurting of the earth, sea, and trees (Rev. 7: 1-3). Revelation 8: 7-9 shows that this hurting takes place under the first two trumpets, and Revelation 9: 4 shows the sealed ones still living and protected under the fifth trumpet. It is clear that the sealing of the 144,000 takes place before the sounding of the trumpets.

Adventists find the fulfilment of the seven trumpets in the invasion of the Roman Empire by the barbarians of northern Europe, and fulfilment of the fifth in the rise of the Saracens and the spread of Mohammedanism. If this is right then the 144,000 must have been sealed before the Fall of the Roman Empire, and therefore the Seventh-Day Adventists' claim to be the 144,000 is mistaken. On the other hand if the 144,000 are now being sealed, or are yet to be, then the seven trumpets have not yet sounded, which would demonstrate that Adventists are wrong in their application of the seven trumpets. They can choose whichever horn of the dilemma they like.

From these points it follows that it is impossible to believe that Mrs. White was an inspired interpreter of Scripture and the prophecies. She actually confirmed these mistakes, and contradicts what the Bible prophets really say. On other matters there is much that is good and inspiring in her writings.

The killing of five American missionaries by Auca Indians in Ecuador last January has had a direct effect in the volunteering of some 2,000 young persons for foreign mission work.

#### SABBATH SCHOOL LESSON for February 9, 1957

Warning and Invitation  
Lesson Scripture: Matthew 11: 20-30.

### NEWS FROM THE CHURCHES

**SCHENECTADY, N. Y.** — The clerk writes that services are now being held in the new church building — prayer meeting Sabbath eve at 8 and Sabbath services beginning at 10. She remarks that we would be surprised at the progress being made on the building. Special speakers help out with the services from time to time. Rev. A. N. Rogers is expected either February 2 or 9. Dr. Victor Burdick spoke on January 19, and Secretary E. T. Harris plans to be with them on Feb. 16.

**PASCO, WASH.** — Albyn Mackintosh of Los Angeles, Calif., returning from the midyear Commission meeting in Battle Creek, visited this new church organization on January 5 and reported an encouraging attendance of over 30. It will be recalled that Rev. Leon R. Lawton helped in the organization of this church just before he left the pastorate of the Los Angeles Church to enter the employ of the Missionary Board.

**WATERFORD, CONN.** — We can report a very fruitful year in our Lord. Pastor Burdick held a class for several weeks in conjunction with the Sabbath School to prepare three candidates and two visitors who were baptized at the same time.

Our "Friendly Visitors" meet often to plan how to work among those who need to know Christ better. Once a month our church has an offering for the World Mission.

The choir and friends from a neighboring church presented a beautiful cantata, "Glad Tidings." About 100 persons attended. The children had a happy Christmas party with a tree and gifts.

Our Ladies' Aid has had a very profitable year with Mrs. Hancy Burdick as president. We pieced a number of quilts and tied them. Cookie sales have also been quite successful. A wonderful spirit of co-operation has enabled us to help the church in many ways.

The Young People's group has been very active. They worked on projects during the year which netted them enough to send four of the group to Lewis Camp.

A hymn sing is enjoyed on the first Sunday eve of every month in which the community joins. We are happy to have

Ellen Swinney back at home to help with the affairs of the church.

The men of the church assisted in the painting of the church, mentioned in a previous Recorder.

Business meetings of the church and its auxiliaries have been held and we are looking forward to a happy year of service. — Correspondent.

**PHOENIX, ARIZ., FELLOWSHIP** — The Christmas message from the O. A. Davis family, 1046 West Taylor St., contains items of general interest. Mr. Davis was graduated from the Arizona Bible Institute last spring after seven years of part-time work. Mrs. Davis has been conducting Bible clubs at their home a good deal of the time for the past seven years. The present club averages 15 in attendance. Arlie, as he is usually known, has felt led to do Bible Club work for Negro children since his graduation, with 12 to 15 present each time for the 25 clubs held.

Under the leadership of the Davis family there has now been established a Seventh Day Baptist Fellowship with Sabbath School meetings held in their home each week. They also sponsor another organization called Pioneer Girls.

Mr. Davis, who has impressed many camp, church, and Conference groups with various types of artistic chalk talks, is now using a slide and filmstrip projector to carry the Gospel message to small groups gathered in homes. This is in addition to a large-scale personal distribution of tracts carried on under the direction of the family.

**SECOND HOPKINTON, R. I.** — The Second Hopkinton Church is glad to welcome Rev. Neal D. Mills as regular pastor after a period without one. Though the faithful group is small, there is hope for the future. It is the only church in the community and there are great opportunities for service. Sabbath School and worship service are held each Sabbath afternoon. About two dozen children of the community attend Sabbath School more or less regularly. The average church attendance is eleven.

A Christmas program was held on December 22 with a Christmas tree, and the children reciting poems and singing carols. Pastor Mills gave an illustrated talk and showed the filmstrip, "Joy to the World."



# The Sabbath Recorder

Deacon Lewis Randolph was stricken with a heart attack in September which kept him in the Westerly Hospital eight weeks. His many friends will be glad to know he is now home and showing improvement in health although still very weak. Both he and Mrs. Randolph are greatly missed at church and we look forward to their being able to resume their usual activities. — Correspondent.

NEW AUBURN, WIS. — Recently received at the Recorder office was an attractive and highly interesting mimeographed 12-page booklet containing a report of the progress made during the year in the building of a new church. It is written largely in the form of a diary beginning with the trustees' meeting on February 5 at which it was decided to consider building a new house of worship. Financial receipts are noted and an account given of donated time and materials. Extra copies of this report may be available from the pastor, Rev. Don A. Sanford. Why not write to him? — Ed.

DODGE CENTER, MINN. — At the annual business meeting of the church on January 6, 1957, after a bountiful chicken pie dinner, the following officers were elected: moderator, Darwin Lippincott; clerk, Millicent Greene; treasurer, Roy Langworthy; trustee for three years, Claston Bond; pastor, Kenneth Van Horn. Two new members were appointed to both the Finance and Lord's Acre Committees. — Correspondent.

DAYTONA BEACH, FLA. — On Christmas Day, over sixty people gathered in the social hall for a turkey dinner with all the good things that go with it. The decorated tables were very attractive. A well-earned vote of thanks was given to the committee in charge of the dinner.

It is a great privilege to have Rev. and Mrs. Herbert Polan of Battle Creek, Mich., and many other northern friends from other churches with us this winter. Mr. Polan is serving the church as pastor.

Seventy-three attended the services on December 29. Dean Albert N. Rogers of Alfred, N. Y., who, with his family, was in Daytona Beach for the holidays, preached the morning sermon. Clarence Rogers of Salem, W. Va., and his family were visiting his mother and sister, Dr. Ruth Rogers. He spoke during the Sabbath School hour. Mr. Rogers' mother has been our faithful pianist for many

years, and is now missed from our services because of ill health. After services on that Sabbath, thirty-nine people enjoyed a covered-dish dinner in the social hall.

We have appreciated having Mrs. Betty Davis with us for two months and regret that it is necessary for her to return to Maryland.

We were saddened by the Home-going of Mrs. Gertrude Jeffrey, our sister-in-Christ. She loved her church and was most faithful in attendance until prevented by ill health.

— Correspondent.

## Marriages

Mitchell - Eason. — Lewis H. Mitchell of Texarkana, Ark., and Theresa Elizabeth Eason were married Nov. 27, 1956, in Greenville, Miss.

## Births

Attaway. — A son, Stephen Douglas, to Mr. and Mrs. T. L. Attaway of Texarkana, Ark., on Aug. 17, 1956.

Murray. — A daughter, Wanda Kathleen, to Mr. and Mrs. Varnell Murray of Fouke, Ark., on June 8, 1956.

Rymer. — A daughter, Lynne Colette to William and Evelyn (Ritz) Rymer of Riverside, Calif., on Nov. 13, 1956.

Slaten. — A son, Roger Bruce, to Mr. and Mrs. Roy Slaten of Fouke, Ark., on Dec. 14, 1956.

Trede. — A daughter, Therese Estelle, to Mr. and Mrs. J. Michael Trede of Pomona Park, Fla., on December 27, 1956.

## Obituaries

Jeffrey. — Gertrude Hoffman, daughter of John and Mary Crandall Hoffman, was born in Shiloh, N. J., Nov. 25, 1882, and died in Deland, Fla., Dec. 22, 1956.

She was a faithful Seventh Day Baptist. After attending Alfred University, she was married to Esie O. Jeffrey on July 13, 1904. The couple were residents of Milton and Janesville, Wis., until Mr. Jeffrey retired four years ago, after which they made their home in Florida. She was a member of the Milton Church.

Surviving are her husband; two sons, Gilbert, of Narberth, Pa., and Henry Ellsworth, of Rock Island, Ill.; five grandchildren and one great-grandchild.

After services in Deland, the body was brought to Edgerton, Wis., where Pastor Kenneth E. Smith officiated at the service. Burial was in Milton Cemetery. —K. E. S.



"BE KINDLY AFFECTIONED ONE TO ANOTHER WITH BROTHERLY LOVE; IN HONOUR PREFERRING ONE ANOTHER." — ROM. 13:10