

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 Eslie 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

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 renewed. 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., FEBRUARY 4, 1957
Vol. 162, No. 5 Whole No. 5,729

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How important it is to keep short accounts of grudges, bitterness, envy, and the like. And how easily these plants grow, even in Christian circles, and block the flow of Christian love, and hinder the blessed Holy Spirit. God made us big enough to forgive, wise enough to see through the Enemy's blockades, courageous enough to stick to the main job at hand, though we may have to stand alone.
— Mrs. Russell Honeywell, Manila, P. I.

RACE RELATIONS SABBATH

Editors of daily and weekly newspapers sometimes remind us of the problems which they face a little more acutely than the rest of us at the beginning of the year. There are at least 175 recognized special weeks in the year and the promoters of most of them clamor for publicity. If we must crowd 175 weeks into a 52-week year it is no wonder that so many people die young from heart failure.

The situation is not as bad as it sounds, for we are still able to choose which special weeks and special days we will emphasize. Those who plan our denominational calendar try to keep these special occasions down to a reasonable minimum and to include only the ones which have greater significance for our church life. Three special Sabbaths are listed for February, Youth Sabbath on the second, Race Relations Sabbath on the ninth, and Brotherhood Sabbath on the twenty-third. It is not required that pastors preach on themes related to these special days but we would do well to think seriously about the out-working of our faith in those areas on those days.

Bible students who approach their study objectively seeking guidance rather than proof texts for accumulated prejudices are struck with the impression that race relations was not a serious problem at all among the people of God in New Testament times. It is one of those problems that has afflicted society and the church in later times when the professed followers of Christ have departed from Biblical principles. We have created race problems contrary to the will of God and we must do some soul searching and get back to New Testament practice in solving them.

Did the churches founded by Paul draw color lines or impose special seating arrangements for African members? The answer from the record is, of course, no. Cultural superiority was pretty much forgotten by those who lived close to the Lord. It is true that there were some murmurings about Jewish Christian widows getting preferential treatment but that was before the deacons were chosen. We have spiritual-minded deacons and should have no similar troubles.

Probably the question of Christian race relations is much less acute in Seventh

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Day Baptist churches than in most other denominations. We like to think that all the churches are quite agreed in doing what is right, and that is pretty true. What we are concerned about principally is the attitude of the prejudiced, unconverted members of our modern society and what we can do for them. The United States Government by rulings of the highest court is doing much to rid the national conscience of the sin of condoning unequal rights of citizens. As long as this is the case we believe the churches can and should put the major emphasis on converting individuals of every race and training them in the Christian walk.

Race Relations Day and Brotherhood Day remind us that our task is not completed. The leaven has not leavened; the salt has not salted; the brethren have not "brothered" as they ought. We have a great Redeemer; we have an Elder Brother who gave us a perfect example. Too frequently we have taken the position (if we would admit it) of that elder brother of the parable.

More basically, we have far too often failed to recognize that the fatherhood of God and the brotherhood of man is more than a theory of creation. The New Testament sets it forth as a becoming, a granted right, a receiving. "As many as received him (Christ), to them gave he power to become the sons of God" (John 1: 12).

How are people to receive Him today? by the witness of faithful brethren. Members of the church who have love enough in their hearts must go to all lengths, crossing all racial barriers, in order to bring our fellow men into that deeper relationship to God through Christ. Are we personally dedicated to that task? Perhaps a prayerful observance of these two special days in February will increase our dedication.

The Seventh Day Baptist Vocational Committee scheduled a meeting at the home of the chairman, Clarence Rogers, at Salem, W. Va., on Sunday, January 20. The service this committee is prepared to render to people all over the nation will be publicized in this magazine as soon as such information is available.

Amazing Dead Sea Scrolls

Under the above title William Sanford LaSor, Ph.D., Th.D., has recently brought out his second book on this subject. The first, from which much of the factual material of this popular book was drawn, was a 525-page doctoral dissertation entitled, *A Reconstruction of Judaism in the Time of the Second Temple in the Light of the Published Qumran Materials*. Dr. LaSor, a noted linguist, wrote this second book while on sabbatical leave from Fuller Theological Seminary. During this time he was Honorary Lecturer at the Jerusalem School of the American Schools of Oriental Research. He is eminently qualified to decipher the manuscripts of which he writes. (The book is copyrighted by Moody Bible Institute and is available from Evangelical Books, Greenvale, N. Y., at the reduced rate of \$3.)

Almost every informed Christian has had to take notice of the Dead Sea Scrolls though a surprisingly large number of ministers have acquired only a very hazy knowledge of their content and significance. Literature in regard to the scrolls has mushroomed in the past two or three years tremendously.

On page 208 Dr. LaSor gives a glimpse of his purpose in writing this non-technical book: Many generalizations have been made and many popular writers have jumped to unwarranted conclusions which cannot be answered by the clergy who do not have time and opportunity for research. He notes, "... we are constantly bombarded with questions concerning the effect of the Dead Sea discoveries on the Christian faith. . . . It was to try to answer some of these questions by putting the material into the hands of such interested (and sometimes confused) persons that this book was written."

The book does not give positive answers to the questions of the relation of the Qumran Community teachings to the Essenes, to Gnosticism, to John the Baptist, Christ, and Paul. He avoids the generalizations which others have made; he cites the authorities profusely, points out the areas where much more study is needed, and leaves the reader with the assurance that Christian faith has nothing to fear

from archeological truth. He calls it a popular book, and it can be understood without a knowledge of the many languages referred to but it is that kind of book which one cannot claim to have read unless he has carefully noted the appendix and the footnotes.

Particularly interesting to your editor was the chapter on "The Law." There is a marked difference between the view of the law in the monastic Qumran Community and the view as found in the Old and New Testaments. More light is shed on the distortion of the law in the Judaism of New Testament times than upon the Christian view of law. Dr. LeSor speaks out clearly on a theme for which we have long contended — that Christians in this generation have become confused on the difference between law and grace in the Bible. Here we quote:

"The popular view, as I have found it expressed many times, holds that man in the Old Testament was saved by keeping the Law of Moses. It is argued that this is what Paul is decrying in his Epistles to Romans and Galatians. But this is a distortion of what Paul is saying, which, in my opinion, has led to one of the most serious misinterpretations of the Bible to be found in evangelical Protestant theology in the present day. As a matter of fact, Paul himself protests against such distortion, for he argues for the Gospel of grace from the Old Testament!"

This has close relation to the Sabbath question. It is evident that the Qumran Community emphasized the proscriptive, legalistic approach to the Sabbath — not the attitude of Christ and Paul. Of rather special significance is the new light shed on a passage in Paul which has often been considered anti-Sabbath (Col. 2: 16-23). Sabbathkeepers have not always known how to explain this verse about allowing no man "to judge you . . . in respect to an holy day, or of the new moon, or of the sabbath days." LaSor (p. 216) cites Sherman Johnson's opinion that by the time of the writing of Colossians, Paul seems to be speaking against the central interests of the Qumran sect: the rules pertaining to food, drink, new moons, sabbaths, and asceticism. This is interesting and might be perused further.

MEMORY TEXT

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. — Hebrews 11: 23, 27.

EDITORIAL NOTES

Sabbath or Lord's Day

Whatever the explanation, it is a fact that more and more people draw a distinction between Sabbath and Sunday when they speak of the church situation in America. Publicity from the World Home Bible League, a cause worthy of general Christian support, prints this sentence in **The Sower**: "It is estimated that there are one hundred million Americans who do not attend church on the Sabbath or Lord's Day."

The recognition that the Sabbath is the day of worship of a large minority in this country, both of Jews and Protestants, is long overdue. It has a bearing on the question of Sunday legislation, which is now a hot issue in several states and is being carried to the Supreme Court.

There are still several old denominations which apply the term "Sabbath" to Sunday locally and in their official magazines, notably the United Presbyterian Church. Such usage may be their privilege within a closed group but it adds confusion for the man in the street who is well aware that the Sabbath means Saturday. The military establishment tries to be clear in this regard. All chaplains' monthly report forms (for use by chaplains of all faiths) have a space to fill in the number of "services (Sunday/Sabbath)."

Sunday Legislation in New Jersey

This is not a report on the complex situation of present and proposed "Blue Laws" in New Jersey where far-reaching decisions are being made and tested in the courts. It is just a bit of information.

An assemblyman, **John Davis, Democrat**, from Salem County, was recently on

the television program "New Jersey Legislative Report" with a Republican from Bergen County. They were discussing, pro and con, a proposed state law which would put "teeth" into laws against doing business on Sunday. (Recently the state supreme court upheld the conviction of a certain automobile agency for selling cars on Sunday in a community in Northern New Jersey. The company has announced that it will appeal to the U. S. Supreme Court.)

Assemblyman Davis at one point in the discussion used these words as we recall: "We read in the Book of Exodus that the seventh day is the Lord's day." He then raised the question as to whether state-wide legislation might not have to define the matter of which day of the week is the Lord's day. To do so would, he felt, be quite a legislative problem. He mentioned having received hundreds of letters from minority groups protesting the encroachment on religious freedoms which would be involved in the laws now under consideration. His conclusion was that they would never be able to have a Sabbath law fair and comprehensive enough to be enforced without getting it down to the local rather than the state level.

The other participant was of quite the opposite opinion on the matter of local option. The problem is that advocates of state legislation realize that to get the support of resort areas there must be exceptions for those areas. The Bergen County Assemblyman complained that when business houses were open on the highways on Sunday it created a traffic jam for those who were trying to get home from the resort areas. Of course the observation could be made that it was a matter of resort business creating problems for highway business. We would like to be impartial in such business disputes. When it comes to moral and constitutional rights we have reason to come to the defense of the minorities, however small they may be. Again we should stress that pulpit persuasion is better procedure than public prosecution or unethical group boycotting.

Ideal Seminary Student

The president of one of the most outstanding theological seminaries of this country, Dr. Edward J. Carnell, wrote a short article recently for the seminary bulletin describing the kind of students which the faculty hoped to attract (and they attract far more than they can accept). The four qualifications add up to the type of student "who will seek to unite the deepest spiritual qualities with the highest academic standards." We reprint here two of the qualifications for an ideal student as a challenge to any young people who may be contemplating the ministry:

"Third, a student should blend a sincere denominational loyalty with a prophetic concern for the work of Christ everywhere. Now and then a minister may find it necessary to speak against his denomination in the name of the church universal. Thus the need for balance. Denominational disloyalty is evil because the work of Christ's church is mediated through the denomination. But uncritical devotion is evil because the denomination may become a status symbol of pride and an outlet for will-to-power.

"Fourth, a student must show an evangelical willingness to hold the truth of Christ in the spirit of Christ. Fuller Theological Seminary believes that Christians should stop pelting one another. A violation of love is no less reprehensible than a violation of truth. Orthodox doctrine, unsavored by orthodox love, profits nothing."

Boy Scout Week, February 6 to 12, will be observed throughout the nation by more than 4,500,000 Cub Scouts, Boy Scouts, Explorers, and adult leaders. Although not a religious organization it has probably done much to make countless boys receptive to the Gospel message, as well as to provide a constructive program by which Christian boys find expression for their abounding energy and leadership capabilities.

Every home of our church people should have our Seventh Day Baptist weekly as an essential part of its reading matter. — Lost Creek, W. Va., Bulletin.

MISSIONARY SEND-OFF

Following the quarterly meeting of the Missionary Board at Westerly, R. I., on January 27 the Seventh Day Baptist ministers and their families gathered for their bimonthly fellowship supper at the home of Rev. and Mrs. Eli F. Loofboro (extreme right in picture below). The honored guest was Dr. Victor Burdick (flanked by his parents in the center front), about to depart for his first 5-year term of missionary service at the Makapwa Seventh Day Baptist Mission in Nyasaland, B. C. A.

Others in the picture are: Missionary Secretary Harris (extreme left), the Neal Mills family, Rev. and Mrs. Harold R. Crandall, Rev. and Mrs. Charles Bond (back center), Rev. and Mrs. Lester G. Osborn, Mrs. E. T. Harris and Miss Emma Burdick (just behind Dr. Burdick). On the back row are also Norman Loofboro and his sister Jeanne. (Photo by the editor of the Sabbath Recorder.)



In the afternoon Dr. Burdick had thanked the Missionary Board for the privilege of doing what he had long wanted to do — to help take the Gospel to the needy people of Nyasaland. The same spirit of joy was evident at the evening gathering in his honor. After supper he was presented with a beautiful new Bible as a gift of the ministers present. At the close of the evening his sister Emma played the piano while the group sang several appropriate hymns including as the last, "God Be with You till We Meet Again."

After a night of rest the new missionary was to pick up his plane ticket from the local travel agency and continue his preparations for leaving. The events of the previous evening of fellowship were fresh in the editor's mind as he took the morning train down the Eastern Seaboard to his waiting duties.

The winter morning was mild, but the sky above was gray with clouds. It was

a time to meditate on the uncertainties as well as the bright joys that might figure in the experience of a new missionary flying within a few days to his appointed task far across the ocean.

The New Haven Railroad takes as direct a water-level route as possible from Westerly to New York. The view to the east reminds one of the Biblical expression "business in great waters." The completely land-locked ponds were covered with ice and snow but most of the small bodies of water have an outlet to the sea which enables the tidewater to wash in and out preventing the formation of ice. Open channels to the sea were being dredged in spite of the winter weather. Some boats were active; others in closed areas were immobilized in ice. Now and again we passed wide expanses of open water stretching out to an uncertain horizon with no line between the gray of sky and sea.

A few degrees above that eastern

horizon the position of the ascending sun could be detected by the varying density of the curtaining clouds. It was enough to remind one that no matter how gray may be our field of vision as we travel in our little sphere of labor there is something beyond. We can trust in the promises of God even at the times when vision is indistinct.

Suddenly as we glanced up from our book to look again through the smoky picture window of the coach we were thrilled to see something new on the gently rippling water of Long Island Sound. Both sea and sky were still dull and gray in all the miles near our shore but out beyond, those enfolding clouds were momentarily drawn back as curtains parted by the hand of a child wanting to see the world outside. This opening allowed the sun to touch the waters on the horizon and make them sparkle with the brilliance of gold. It was a startling sight which brought a corresponding glow to the meditating traveler.

How frequently this matches our life experiences. The glory which by faith we know lies beyond our clouded vision breaks through in strengthening power. Some new insight from the Word of God floods our souls and we have our courage exhilarated to face the world. How much more when a new missionary takes the wings of the morning and flies to the uttermost parts of the earth! His future cannot be termed dark but certainly it is not all white. Venturing into new experiences on a continent in the turbulent process of change there certainly will be not merely faith that God is back of the clouds but the daily glimpse of glory shining through.

May we who are unable to go to Nyasaland uphold this missionary and all others in our prayers. The prayers of Christian co-laborers do much to cause the glory to break through on these far horizons.

— Leon M. Maltby.

"If we are to remain true to the Gospel of Jesus Christ, we must not rest until segregation is banished from every area of American life." — Dr. Martin Luther King, Jr., in a message adopted as a National Council of Churches' statement.

What Think Ye of Christ?

A Bible Study

By Paul F. Mahoney, Colton, Calif.

Let us search the Scriptures: Colossians 1: 16 says, "All things were made by him and for him." Hebrews 1: 2-3 has a similar message. In Colossians 1: 17 we read that He was before all things and by Him all consist. We understand that God spake all things into existence. Even Mohammedanism has this teaching. The Koran says bluntly, "God said 'Be' and it was."

Genesis 1: 3 tells us: "God said" (God spoke). John 1: 14 says, "The Word was made flesh." This emphasis is also in 1 Timothy 3: 16, "God was manifest in the flesh."

Revelation 3: 14 speaks of "the beginning of the creation of God." Paul tells us in Colossians 1: 15 that He (Christ) was the firstborn of every creature. Naturally He would have to be, as God spoke all creatures into existence. That Word was in due time clothed in flesh and dwelt among us (John 1: 14). That Word was called Christ and was the Messiah, Redeemer. Remember that we are redeemed by obedience to God's Word. There is no other entrance to His kingdom (Acts 4: 12).

He (God's Word) is the way, the truth, the life (John 14: 6). He, Christ (God's Word), is the only begotten of the Father, and God cannot have any other Son (offspring). Why? I hear you say that nothing is impossible with God. Let's see. John 14: 6 says that He (Christ) is the truth. And Titus 1: 2 uses the expression, "God that cannot lie." So you see God could not have one Son the embodiment of truth (light) and another Son the embodiment of error (darkness).

When you know that Jesus the Christ was, is, and always will be God's Word you will find it a great hub into which all truths fit as spokes, and all things come into harmony. Thus we have an understanding of how, why, when the Lamb was slain before the foundation of the world, and know the meaning of the remark of Christ, "Before Abraham was, I am" (John 8: 58).

NOT JUDGING, BUT DOING

By Dawne Heyn, Los Angeles, Calif.

Spiritual pride causes many Christians to set themselves up as judges of others. My self, my feelings, my knowledge, my attainments become the standard by which we judge others. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for one's fellow men. The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and not only cripples the individual who indulges in such an attitude but all who come within its shadow, thus making the name Christian a shame and a reproach.

The Pharisees were of this class. They came forth from their religious services not humbled with a sense of their own weakness, not grateful for the great privileges God had granted them; not even aware of their role to enlighten the whole world with the knowledge of God so liberally revealed to them through God's Holy Spirit and soul-stirring miracles; but rather committed to intruding upon the province of conscience, and judging one another in matters that lay between each soul and God alone.

It was in reference to this very spirit and practice that Jesus repeated the command, "Judge not, that ye be not judged." In other words, do not set yourself up as a standard to measure other people by. Do not make your opinions, your views of duty, your interpretations of Scripture a criterion for others. Look to God's Word and examine your own thoughts and actions, and see if they can stand in the light of Truth, and know by what spirit you, yourself, are led.

Jesus is the only true standard of character, and he who sets himself up as a standard for others is putting himself in the place of Jesus, making of self a god — bowing down and worshiping self! It isn't any wonder that the fruits of our labors are so disappointing. We read in John 5: 22 that "the Father hath committed all judgment unto the Son," and whoever presumes to judge the motives of others is surely usurping the prerogative of the Son of God and is placing himself on the side of antichrist, "who

opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2: 4). "Ye are the temple of God," and if you enthrone yourself, or another in His rightful place, you literally ask for your own damnation, for God says, "Thou shalt have no other gods before me." "What is your 'long suit'? Is the whole purpose of your life the glorification of God and Him only? "Whatever you do, do all to the glory of God."

Read again the command of the Holy One of God, "Thou shalt have no other gods before me." **Thou shalt not.** What manner of men ought we to be when we face that truth; even more, what manner of Christian — if we claim we are Christ's, and are called by His name!

"Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. 4: 5).

We cannot read the heart of another, and only sometimes guess the thoughts afar off. Since we ourselves are faulty we should not sit in judgment upon others. Men judge by outward appearance, which is too often misread; and often our very actions are deceiving. God alone looketh upon the heart. He knows the end from the beginning, and to Him, who alone knows the secret desires and motives which spring forth into action, who deals tenderly and compassionately with every individual, is it given to decide the case of every soul. How thankful we should be for that supreme kindness — we who are so seldom kind! Kindness springing from a heart filled with God's love has lifted countless souls from the brink of despair to the heights of heaven and made them dare to be men again and dream gloriously of being restored in the Divine Image.

Further, by beholding we become like that which we behold. He who is swift to discern defects in others develops a character which can only bring as a consequence, self-contempt! All the little faults of others added to our own destroy our own self-respect and we are undone. Jesus

asked, "Why beholdest thou (making it personal) the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" In beholding constantly the faults of others, and dwelling on their shortcomings, we become like them. What we feast our eyes (and conversely our souls) upon, we find ourselves changing into. The same image that we despise is reflected in our own mirrors! We have built a large beam of darkness into our own lives and in comparison with the little mote — how great the loss — what a poor exchange!

The great pity is that the one who indulges in these things does not know his own condition. The little side roads he takes away from God become multiplied and so confusing that he finally cannot find his way back to God's highway. The little darts of criticism have become pitchforks plucking out his own eyes, and he dwells in darkness unaware of his terrible danger. He observes not the lateness of the hour which ever hasteneth the coming of the Day of the Lord and inescapable judgment.

Knowing all these things, why will we even yet waste our lives in vain imaginings, building monstrous selves to destroy our very hope? Verily, it is the work of a lifetime to overcome self. No outside enemy can ever do us so much harm. So let us now get started on our life-work. Let us be about our Father's business, if indeed He is our Father, and waste no more valuable time. Let us diligently strive toward the mark in the spirit of forbearance and love that we may experience the contrition of an "entire surrender" to Christ, and in our lives make manifest the softening influence of the Savior's love. And so representing the gentle, courteous spirit of the Gospel of Jesus Christ, we may win, not wound, precious souls for whom Christ died.

"A broken and contrite spirit I will not despise, saith the Lord." He who looks often upon the cross of Calvary remembering that his sins placed Jesus there, will not try to judge others or bring a railing accusation against his brother. The spirit of self-exaltation will be far from those who walk in the shadow of Calvary's cross. When you come to the

point where you feel you can sacrifice your own self-dignity and even "lay down your life," in order to save an erring brother (or sister), you have cast out the beam from your own eye, and are truly prepared to help him. Then only can you approach him and touch his heart. A tender spirit, a gentle deportment may save the erring, and hide a multitude of sins; while through censure and reproach, we may drive souls from Christ and lead them to seal their hearts against the convicting power of God's love! If we choose God's way, the revelation of Christ in our own lives and characters will have a transforming power upon all with whom we come in contact.

Let us resolve, here and now, to let Christ be manifest daily in our lives so that He may reveal, through us, the creative energy of His Word — a gentle, persuasive, yet mighty influence to recreate other souls in the image and beauty of the Lord our God. Thus we may prove ourselves children of the Great King!

Protestant Church in Athens

The government of Greece has authorized the continuation of construction of the First Evangelical Church of Athens located at the foot of Mars Hill. Months ago the building permit was cancelled due to pressure brought to bear on the government by the Greek Orthodox Church. The case was in court with no immediate prospect of resolution.

On September 28 the National Association of Evangelicals requested our government to investigate this action and request an explanation from the Greek government. Early in October our government made representation to the Greek government. Rather than acknowledge religious persecution the Greek government overrode the courts and ordered the building permit restored.

Chaplain sends change of address. A military chaplain (unknown to us) at a southern base had been receiving the Recorder at his office for some time. When transferred overseas he requested that our paper be sent to his new address.

JESUS AND THE LAW

Extracts from *The Kingdom of God*

by A. B. Bruce, D.D.

[Books by A. B. Bruce, Professor of New Testament Exegesis in Glasgow, have long been classics. Ministers studying the life of Christ have felt that they could not be without his great work, *The Training of the Twelve*. Equally valuable is his 362-page *The Kingdom of God*, first published in 1889. The second chapter (21 pages), recently coming to our attention, is entitled "Christ's Attitude Towards the Mosaic Law." Based largely on Matthew 5: 17-20, his analysis is significant.]

He was aware that His appearance on the stage of history might bring about a crisis in reference to the law, and inaugurate a new era in which much would be changed. But He was conscious at the same time that He came not in the spirit of a destroyer, full of headlong zeal against rude imperfect statutes and antiquated customs, but rather in the spirit of profoundest reverence for ancient institutions, believing that everything in the law, down to its minutest rules, had a meaning and value in the system of religion and morals to which it belonged, and not doubting that the least important of the commandments could not, any more than the most weighty, pass away till their purpose had been fulfilled.

We cannot learn from it (The Sermon on the Mount) what in Law or Prophets should, in being fulfilled, be at the same time annulled. . . . We ought not to expect explicit information of that kind — a list of laws marked like trees in a forest to be cut down — anywhere in Christ's teaching. The utmost we can look for are hints, incidental indications showing like straws in what direction the stream of tendency was flowing.

Christ and the Moral Law

From these indications of Christ's attitude towards the ceremonial and civil laws of Moses, we pass to inquire what position He assumed in reference to what we are wont to call the "moral" law, that is, the Decalogue. The interest here concentrates on the institution of the weekly rest, which, some think, ought to be included in the same category as circumcision, maintaining also that it was actually so regarded by Jesus. I shall here go into the question so far only as is necessary to

ascertain how far the latter allegation is correct. And I begin with the observation that it is antecedently unlikely that Jesus would treat circumcision and the Sabbath as in all respects of the same nature. They were certainly not so treated under the law. For though circumcision was of fundamental importance in the covenant between Jehovah and Israel, yet it was not thought necessary to put it among the Ten Words; whereas the law of the Sabbath does find a place there along with precepts generally admitted to be ethical in their nature, and therefore a perpetual obligation in their substance. Why is this? Apparently because circumcision concerned Israel alone, whereas in the Ten Words it was intended that that only should find a place which was believed to concern all mankind. . . .

Speaking of the Decalogue as the work of Moses, we may say that from it we learn what in his judgment all men ought to do in order to please God, and live wisely and happily. And we can see for ourselves that circumcision and the Sabbath are in important respects entirely different institutions. Circumcision was purely ritual, a mere arbitrary sign or symbol, a mark set on Israel to distinguish and separate her from the heathen peoples around. But the Sabbath was essentially a good thing . . . which no one having a regard to human wellbeing can have any wish to abrogate.

Turning now to the Gospel records: do we find Jesus speaking of the Sabbath as, say, of ritual washings — i.e., as a thing morally indifferent, whose abolition would be no real loss to men? We do not. On the contrary, we find Him invariably treating the institution with respect, as intrinsically a good thing; and His quarrel with the Pharisees on this head was not as to observance, but as to the right manner of observing the law. The Pharisees made the day not a boon, but a burden; not a day given by God to man in mercy, but a day taken from man by God in an exacting spirit. . . . With this Pharisaic idea of the Sabbath, and the manner in which it was worked out in practice, Jesus had no sympathy. He conceived of the institution, not as a burden, but as a boon; not as a day taken from man, but

as a day given to him by a beneficent Providence.

The Sabbath for Man

"The Sabbath was made on account of man, not man on account of the Sabbath" (Mark 2: 27). He meant to say that God appointed the Sabbath for man's good, and that it must be so observed as to realize the end originally contemplated; men must not be made the slaves of the Sabbath, as they were by the Pharisaic method of interpreting and enforcing the statute. This being His meaning, He consistently said, the Sabbath was made for man, not the Sabbath was made for Jews, so giving the saying a universal character. One who so thought of the institution could have no interest in its abolition. He would rather desire to extend the benefit, and He would favour only such changes as might be needful to make the benefit as great and as wide-reaching as possible. Accordingly, Jesus did not propose to abolish the beneficent institute. He did, indeed, claim lordship over the Sabbath-day. But He claimed it not with a view to abolition, but in order to give full effect to the principle that the Sabbath was made for man, that is, for his good, and to emphasize the true motive of observance, love, the supreme law of His kingdom. In other words, Christ's claim of lordship was a claim of right to humanize the Sabbath, in opposition to the Pharisees who had **Rabbinized** it, and made it a snare to the conscience and a burden to the spirit.

The Catholic Viewpoint

In a solemn high mass presided over by Cardinal Spellman at St. Patrick's Cathedral in New York on January 20 the officiating priest, the Very Rev. Alexander Beaton, called on Catholics to continue Christ's redemptive work. He went on to say:

"There are also a great number of schismatics who do not listen to the voice and authority of Christ's vicar on earth, the Roman Pontiff. A large number of souls have divided the truths of Christ by accepting some and rejecting others. The sufferings of Christ have been in vain for all these erring sheep."

The Perfect(?) Choir

By Garth Warner

A young choir director of Verona, N. Y.

The program committee asked me to give a short talk on "The Perfect Choir." This is a rather large assignment, and rather hard to imagine, but I am willing to share with you some of my long-thought-out feelings on this subject — some light and some serious.

The first characteristic of a perfect choir is, of course, promptness. It would be quite a thrill to have everyone, even the director, on hand at the appointed time. Then all members would pleasantly exchange greetings and quickly find their places. The director would announce the first practice number in a normal voice once, and rehearsal would be under way. Of course there would be the utmost of courtesy by all concerned at all times. Between numbers the director shouldn't interrupt any conversation that might arise such as new skirts and hair styles, or express his unwanted views on the pros and cons of four-barreled carburetion versus fuel injection or standard transmission versus torque convertor, etc.

When the practice has gone on for half an hour (15 minutes visiting, 15 minutes singing) you can politely call attention to the lateness of the hour by an epidemic of yawning. As soon as the organist and director catch it you can be sure practice is nearly over.

During the practice, when and if the director asks for any suggestions or offers extra help to anyone who needs it, play dumb, but when he gets all ready to practice the next section, ask the organist to play your last part again. This overcomes any monotony that otherwise might creep in.

During the worship service try to look bored. This gives a casual appearance and the air of confidence. If you whisper and giggle a little it will help entertain the children and set a good example. When it comes time for the anthem, really "ham" it up. The crowd loves a good show, and we wouldn't want to disappoint them.

After the anthem try to be original when you put your music down. You

Teen Talk

If Winter Comes Can Spring Be Far Behind?



This picture does not look like much, does it? Perhaps it has more meaning than at first appears. The writer had been meditating on what could be seen from the dining room window ever since the leaves dropped from the dogwood trees last fall. This is a picture of large white buds which point upward from every twig on the wide-spreading branches of the dogwood. This spring these uplifted buds will burst into large white flowers followed by glossy green leaves. It is not quite enough to quote, "If winter comes, can spring be far behind?"

How we hate to see the leaves fall and the color depart from every tree except those dark evergreens like the ones from the dark background of this snapshot. The tall oaks to the left seem particularly bare because their buds are smaller and are too far above us to be readily seen. A nearby cherry tree has low branches. We noticed how firmly it held its leaves last fall. It kept its green long after the dogwood leaves had announced their departure by taking on a crimson hue. All at once the cherry leaves turned a pale yellow and let loose their hold. This I noticed at once: where every leaf had been, there was a carefully folded bud. No sooner were the leaves gone than there was a wrapped-up promise of future blooms, leaves, and fruit.

God makes promises in nature. There

might try slipping it under your chair as far back as possible, or hide it in your book, or carry it to the back pew with you (our choir goes down into the congregation during the service). This makes a nice game of hide-and-seek collecting the copies after church.

Now for the director: Besides being handsome and charming, patient, understanding, impartial, blind at times, deaf at others, the director, to name a few qualities, should be capable, tireless, grateful, dedicated, versatile, tactful, and flattering. Naturally, he has appropriate music picked out weeks in advance, and it is practiced in the same manner.

Some of what we have said makes sense; most of it does not. I would rather not leave the subject on this note. Here are quotations from two well-known Christian publications concerning the purpose of music in the church:

"Music is an important means to a more important end — that of honoring and glorifying God. We should realize that music like many other aspects of a church service, is not the most important part, but it should contribute to the total service."

"Entertainment is not the function of the church service. Worshipers must be fed and strengthened, not entertained. All service elements must make a setting for and encourage meditation and an awareness of the presence of God."

Martin Luther once said, "Next to theology I give first place and highest honor to music." We find many Scriptural references coupling singing and the glorifying of God. The words "singing" and "praise" seem almost synonymous. Often times when we pray we say: "Use us in Thy service, Lord," or "Show me how I can serve Thee."

By the world's standards our music probably isn't beautiful; maybe it isn't even what you might call good. But I feel that if we use our time and voices in singing praises to our Lord, really singing for Him, really glorifying Him, then we have begun to serve Him.

Yes, let us seek for a perfect choir, not my perfect choir, not our perfect choir, but His perfect choir.

is the promise of seedtime and harvest, the promise of the rainbow, the promise of refreshing rain. These are not the greatest promises of God. Jesus told His disciples that except a kernel of grain fell to the ground it would abide alone. Falling to the ground, it would spring up again, reproducing its fruit manyfold. He was really talking about His own death and resurrection. Because Jesus rose from the dead after dying for our sins we know that there is a bright future for us.

The dogwood has times without flowers or leaves but even at such times there are large white buds of promise. You and I have discouragements, but as long as the life of Christ flows within us, we know that we have an unseen power that will enable us to bring blessing to those 'round about us. Let us make sure that we have that life.

Junior Quarterlies

[A letter from Miss Marjorie Burdick of Milton, Wis., to Mrs. Lina D. Burdick of Richburg, N. Y.]

Please pardon my delay in writing to you about the Junior Quarterlies.

I wrote the lessons for one quarter, but I felt very poorly prepared to do it. For one thing, I believe that such lessons to be most useful and helpful, should be prepared by someone who is a trained worker in the children's field — if possible, a writer. There should be much study for just the right illustrations, suggestions, etc., for the teacher to use. Few of our people have the time to do this.

It is, of course, the teacher who has to make the lesson live. I have not taught any of these lessons, since I have a third-grade class. Therefore, it would be the teachers of that age who could best tell the teachability of the lessons that have been published. Even our own helps would have to be stressed as such by the teacher or some pupils would not notice.

Should we continue publishing our own helps? In answer I would express my thoughts. I believe we need lessons on our own churches, past and present, work in them, and lessons about our mission interests. As for the regular lessons, I believe the specialists in some of the other denominations are doing a good job. I

would favor using the best helps we can find for regular lessons; then spend the money and effort in training our teachers to use these to the best advantage and with the Seventh Day Baptist emphasis. These should be supplemented with lessons on our own denominational interests and work, written by our trained workers who could find time for it.

Just this last Sabbath I got a glimpse of the quarterly on our early churches written by Ellen Swinney. I like the looks of those lessons with their opportunity for individual pupil work, pictures, etc., to make these things live for the boys and girls. One can only wish that these could be published in as beautiful formats as those of many of the lesson helps (of other publishers). Perhaps this could be done if we only put out helps pertaining to our own work and teachings.

My final thought is, could we not do more to train our teachers and give them helps in pictures, facts, etc., so that they could make our glorious history as Sabbathkeeping Christians live and challenge this age to carry on?

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.]

VI

Sin and Salvation

We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the atoning death of Christ on the cross.

Why is sin so strong? Why is our moral resistance so weak? These questions have puzzled the philosophers since the dawn of time. Why do weeds grow faster in the garden than lettuce? Why does a lawn, neglected, grow up to briars and

brambles? If you could answer these questions, it might help in answering the question, "Why is sin universal?"

This question is met by one just as challenging. What power is equal to the task of achieving righteousness? Must the curve of man's life be always downward?

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
(Luther: A Mighty Fortress.)

God, in recognizing the awful downward tendencies in human life, and knowing also that man cannot by his own volition stem or turn back these drives toward destruction, has provided the only possible alternative, namely, the entrance of God's own life into the life of man, that He might forever condemn sin in the flesh, and put it under His feet.

"For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God . . . that he might be just and the justifier of him which believeth in Jesus" (Rom. 3: 23-26).

There is, then, one release from sin, and only one.

Someone has defined sin as the attempt to hurry God. Most of the drives that implement human behavior spring from originally good impulses. That is, they were good when they were kept in the right place. The instinct of self-preservation leads one to surround his life with safeguards against harm — against death of the physical being. This instinct brings evil when it hurries toward its goal regardless of the rights of others. Then it may become theft, armed robbery, murder.

Similarly with other instincts, like the one which leads to the propagation of the race. The person who is impatient to seek the fulfillment of this instinct without regard to the laws of God or of men, does harm to himself and to others, really defeating the purpose for which the instinct was created.

War, which is the summation of all evil forces, comes about when the safety of

one's own self, one's family, tribe, or nation, takes precedence over the safety and welfare of those outside our immediate circle. They are judged to be less worthy of protection than are those near by. Impatiently we act out our "safety first" attitude toward our own, without too much consideration for those outside.

The remedy for these forms of impatience is, first of all, to "Be still and know that I am God." God is in heaven and you upon earth, but you can try to see things as He sees them, and not from your own selfish viewpoint.

For selfishness easily becomes a habit, and those who are most deeply enmeshed, are the very ones who are least able to see its toils about them, or to release themselves from its clutches. To such as will listen, the voice of Jesus comes as a cooling and a refreshing wind. "Love thy neighbor as thyself," it says to us. "For if ye love them which love you, what reward have ye? Do not even the publicans the same? . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."

Have we in these days become so used to the thought of destroying our enemy before he can harm us, that our minds have grown callous, indifferent to his sufferings? Is it possible that in exalting our own righteousness and criticizing our enemies' faults, we have gained a perverted sense of values? Does the salvation of the world lie in ever bigger and better means of destruction? Listen to this!

"For hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps; who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye are healed."

In the face of this example, how many of us are making a true Christian witness — taking a true Christian stand?

Man is hungry for God and he is finding out that not all of the comforts of a gadget-surfeited age can satisfy that hunger. . . — Bishop William C. Martin.

NEWS FROM THE CHURCHES

FARINA, ILL. — Our Christmas program consisting mostly of songs and recitations was given at the church and followed by a social in the parish house with games, lunch, and a treat for the children.

On the evening of January 5 the film **Martin Luther** was shown at the church. The night before, the Methodist Church presented it. The two showings were arranged by the Ministerial Alliance of the town.

On Sunday, January 6, our annual church dinner was enjoyed in the parish house followed by the business meeting. Officers elected for the year were: moderator, Glen Wells; clerk, Lina Wells; treasurer, Harry Coon; chorister, Kathleen Crandall; trustee, Bernard Seager. Pastor Appel was given a unanimous call for the coming year.

On January 9 the Ladies' Aid met at the home of Mrs. Blanche. The ladies re-elected all the preceding officers.

— Correspondent.

DAYTONA BEACH, FLA. — Twenty-nine adults and three children attended the annual meeting on January 15, 1957. It was voted to accept all reports with sincere appreciation for all services rendered in 1956. The report of the Nominating Committee was unanimously accepted and it was voted to accept the new budget for 1957. The clerk was requested to write a letter of appreciation to the former clerk of the Piscataway, N. J., Church for the gift of their pulpit Bible. Thirty-nine enjoyed the annual dinner in the Social Hall.

In addition to the local people some came from Orlando, Sanford, Lake Helen, and Ft. Pierce.

We will be glad to welcome any coming to Florida at our services at 145 First Street. Morning worship is at 10:30, followed by the Sabbath School.

Correspondent.

DE RUYTER, N. Y. — The annual business meeting of the church was held the middle of October with a good number in attendance. A fellowship dinner, cafeteria-style, was enjoyed at noon.

All of the weekly messages by the pastor have stressed the urgent necessity

of prayer, evangelism, and good works. "Be ye doers of the word and not hearers only." We want our thankfulness to continue all the year and not be confined to one thanksgiving day.

Christmas was a happy time after much preparation. The church was decorated with beautiful greens and candles. On Sabbath morning the choir rendered the cantata, "The Prince of Peace." The pastor's short, timely message was on "God's Unspeakable Gift." He pointed out that we must give our hearts to God, for His service, if we are to have that wonderful peace that He has promised.

The night after the Sabbath a large group gathered at the church to enjoy a program of songs and recitations by the children. The finale was an impressive candlelighting service, "The Light of Men," in which members from all departments of the Sabbath School participated.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is our prayer for this new year that our light may shine brightly here and not be dimmed by worldliness. — Correspondent.

LOS ANGELES, CALIF. — A church social honoring the Saunders' family (Pastor) was held at the residence of Mr. and Mrs. E. Gillespie in Huntington Park, Sunday evening, December 2. They were surprised with a shower of canned goods.

The Sabbath morning service of December 8 included the dedication of the following babies: Dawn Soper (daughter of Mynor and Marian Soper), Michael Ahlborn (son of David and Shirley Ahlborn), and Daniel Button (son of Dan and Mary Anne Button).

The annual Christmas program was presented in the church sanctuary Sabbath night, December 22. Mrs. Lila Saunders and Mrs. Faye Wear were the co-directors. The children and young people, as well as the choir and congregation, took part in presenting the Gospel story with Scripture and songs.

We are looking forward to having Rev. and Mrs. O. B. Bond visit with us during February.

At our monthly evening worship service, January 12, we were happy to have

The Sabbath Recorder

the great Negro choir, "Wings Over Jordan," presented to us in concert. It was a real spiritual feast. — Correspondent.

MILTON JUNCTION, WIS. — At the annual business meetings of the Milton Junction Seventh Day Baptist Church and Society which were held Sunday, January 6, officers were elected and Kenneth E. Smith was retained as pastor by a unanimous vote.

Carroll Loofboro was elected moderator to succeed Mrs. Clarence Olsbye who had served in that capacity for ten years and wished to retire. Other officers were elected as follows: Mrs. Roy Harris, clerk; L. C. Shaw, treasurer; Mrs. Oscar Hartman, activities banker; Miss Linda Bingham, chorister, and Miss Joyce McWilliam, assistant; Mrs. L. C. Shaw, organist, and Mrs. E. R. Hull, assistant.

Luen Lippincott was elected a member of the Auditing Committee to serve for two years. Wesley Loofboro and Carroll Loofboro will serve as trustees for three-year terms.

Mrs. Edward Wright was chosen to act as Interchurch Advisory Committee alternate and Mrs. Roy Harris will represent the church on the Quarterly Meeting Committee.

ADAMS CENTER, N. Y. — The quarterly business meeting of the church was held the first Sabbath night of January.

Attendance at church has been somewhat lower this winter, especially those Sabbaths which have been extremely cold or very stormy.

The first day social of the winter (sponsored by the Ladies' Aid Society) was held January 13 at the parsonage. A small group attended due to a very cold day following a blizzard the night before.

All schools in Jefferson County were closed Monday, January 14, due to the blizzard and extremely cold temperatures which fell to 30 below zero. Monday night was another cold night with temperatures dropping to -38° in Adams Center. There was no school here Tuesday as the janitors were unable to get the building warm enough.

The second Youth Fellowship meeting of the Central New York Association was scheduled for Sabbath afternoon and evening, January 19, in the Verona Church. (Weather conditions mentioned above pose some uncertainty as to whether the

youth were able to attend. Deep snow made it impossible to have church at Adams Center on the 19th.)

Five of our church members are spending the winter in Florida: Mr. and Mrs. Garrelt Bakker are at 611 Ora Street, Daytona Beach; Mr. and Mrs. Gilbert Horton are at Sharpes; and Mrs. Clara Ehret is spending the winter with Mrs. Blanche Langworthy at 1800 Fifth Ave. S., St. Petersburg.

SABBATH SCHOOL LESSON for February 16, 1957

Kingdom Parables for Today
Lesson Scripture: Matt. 13: 31-35, 44-52.

Accessions

Lost Creek, W. Va

By Letter:
Eulala Davis (Mrs. John) Williams

Births

Bond. — A son, Michael Loren, was born to Mr. and Mrs. Thomas C. Bond, of Lost Creek, W. Va., on January 15, 1957.

Obituaries

Higbee. — Minnie Rennison, was born December 6, 1871, in Hull, Yorkshire, England, and died December 5, 1956, in Lakeland Hospital, Elkhorn, Wis.

She came to the United States with her family when an infant, and had lived in the Harvard, Ill., and Walworth, Wis., areas most of her life. In 1911 she was married to E. J. Higbee who preceded her in death. She was a member and active worker in the Walworth Seventh Day Baptist Church as long as health permitted.

Funeral services were held in the Toynton Funeral Home, Dec. 8, Rev. J. W. Ernigholtz officiating. Interment was in the Walworth Cemetery.

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring $17\frac{1}{2}$ by $22\frac{1}{2}$ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.



Photo Courtesy of Gospel Messenger

A guard at the Hungarian border explains problems to the Brethren Service workers. Third from left is LeRoy Burdick, son of Rev. Paul Burdick, pastor of the Waterford, R. I., Seventh Day Baptist Church. LeRoy was visited at his post of duty between February 4 and 6 by his brother, Dr. Victor Burdick, en route to his missionary station in Nyasaland, Africa. Both Hungary and Nyasaland are areas of great need.