

The Sabbath Recorder

NEWS FROM THE CHURCHES

BROOKFIELD and LEONARDSVILLE, N. Y. — The First and Second Brookfield Churches are now meeting jointly, alternating services in the two churches. Services for November and December are as follows in the Leonardsville Church: November 9 and 23, December 7 and 21; and at the church in Brookfield November 2, 16, 30, and December 14 and 28. The congregations attended the fall Association at Verona.

The Leonardsville Missionary Society recently entertained the Brookfield society at their sunshine meeting in the Leonardsville Church. Mrs. Star Angel, a local teacher, was our guest and spoke on "Needed Work in Migrant Camps."

The October meeting of the Brookfield Missionary Society was held at the home of Wilma Langworthy, Sauquoit, N. Y. An apron sale and tea were held October 16 and 17 at the home of Dora Mulligan in Brookfield.

The Rev. Howard Waddell of the Methodist Church is regularly supplying the church and helping with our young people until such time as we may obtain a pastor. — Correspondent.

Accessions

Middle Island, W. Va.

By Baptism:

Miss Lucretia Bee

By Letter:

Mrs. Towney (Dorothy) Davis

Roanoke, W. Va.

By Baptism:

Edward M. Bond

Lost Creek, W. Va.

By Baptism:

Willis Gene Kennedy

Obituaries

Brissey. — Minerva Blanch, daughter of Alva and Martha Sinnett Ayers, was born in Ritchie County, March 11, 1879, and died on July 27, 1957.

She was united in marriage to Albert Brissey on April 10, 1898. She was a member of the Ritchie Seventh Day Baptist Church.

Besides her husband, other survivors include 2 daughters: Mrs. George (Amoy Lois) Morris of Smithville and Mrs. Mabel Sprowls of Harrisville; six sons: John Ray of Clarksburg, and George Alva of Salem, in West Virginia, and in Ohio, Albert Estee of Cumberland, Darwin of Canton, Hubert Claudius of Akron, and Dorris Lawrence of Falls Church, Va.; 14

grandchildren, and 9 great-grandchildren; three brothers: M. B., of Belpre, Ohio, A. H., of Belle, W. Va., and Herbert Ayers, of California.

Funeral services were held in Harrisville by her pastor, Donald E. Richards. Burial was made in the I.O.O.F. Cemetery. — D. E. R. Davis. — James A., son of Orsen E. and Maude P. Davis, was born at North Loup, Neb., Nov. 28, 1920, and died of leukemia at the home of his parents in Wheat Ridge, Colo., Oct. 28, 1957.

James came with the family to Denver in 1926. He married Ruby Pearl Proshok, in Toledo, Ohio, Sept. 4, 1943. They lived in Denver and in Toledo, Ohio. Although both he and his wife were handicapped from birth by deafness, they were ambitious and found employment. He was a skilled workman, able to do beautiful cabinetwork.

James united with the Denver Seventh Day Baptist Church, May 23, 1931. He was a member of the National Fraternal Society for the Deaf.

Funeral services in Denver, October 29, conducted by his former pastor, the Rev. Erlo E. Sutton, were interpreted for the many deaf relatives of his wife and deaf friends.

He is survived by his wife, parents, and two brothers: Dr. E. Keith, and William L., both of Denver, and a number of uncles and aunts, among them Rev. Eugene Davis, long a missionary in China. Burial was at Toledo, Ohio, where farewell services attended by his wife's people and other friends there were held. E.E.S.

Daugherty. — Ellen Ring, was born in South Dakota, July 4, 1872, and died in Denver, Colo., Aug. 16, 1957.

She was married to William Daugherty and they spent many years in Denver before his death in October, 1946. She is survived by a sister-in-law, a nephew, and two nieces in California.

She was a lifetime Seventh Day Baptist, becoming a member of the Denver Church when it was organized. As long as health would permit she was faithful in her attendance at its services and in its support.

Funeral services were held in the Moore Mortuary, Denver, August 20, conducted by her former pastor, the Rev. Erlo E. Sutton, of Boulder. Interment was in Fairmont Cemetery, Denver. E.E.S.

Sutton. — Wildia, daughter of J. S. K. and Emily Williams Davis, was born on Lick Run, W. Va., March 4, 1873, and died May 17, 1957.

She was a lifelong member of the Seventh Day Baptist Church of Middle Island, W. Va. She was married to Alvadore Sutton of Blandville, W. Va., in April, 1901. Mr. Sutton died August 11, 1956.

Survivors include one daughter, Maybelle (Mrs. Hurley S. Warren), of Alfred, N. Y.; one brother, D. O. Davis, of Blandville; three grandchildren, and two great-grandchildren.

Memorial services were conducted from the Salem, W. Va., Seventh Day Baptist Church by her pastor, Donald E. Richards, and Rev. C. Rex Burdick, pastor of the Salem Church. Burial was in the Middle Island Cemetery.

— D. E. R.



Old Sturbridge Village, Sturbridge, Mass.

A COLONIAL THANKSGIVING

God opens the windows of heaven to pour out a blessing. Ours is a delightful land; nations call us blessed. Let us give thanks — and give.

The Sabbath Recorder

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Peace and Thankfulness

The thankful heart will always find occasions for thanksgiving, and the self-centered, self-sufficient heart will seldom respond to the stimulation of Bible admonition, precept, and example or to the Presidential Proclamation of a special day of thanksgiving. Our readers are among the number who want to be encouraged by all these to a greater expression of gratitude to God.

All Bible readers have found in the Book of Psalms a great wealth of poetic words to help them give voice to the goodness of God. We instinctively turn to David and the other Old Testament hymn writers when looking for examples to follow in the wording of our thanks, especially at times when we are thinking in terms of blessings as a nation.

In the New Testament there cannot be as much emphasis on national thanksgiving because personal salvation and personal devotion to Christ in a sometimes hostile world and nation are the dominant themes of the new revelation. But thanksgiving becomes far more meaningful after the coming of Christ. Experiences are richer in the light of God's greater gifts and our personal deliverances from the guilt of sin and the power of sin.

One of the many passages which encourage the expression of gratitude is found in Colossians 3: 15: "And let the peace of God rule in your hearts . . . and be ye thankful." As this particular Thanksgiving Day approaches, those inspired words are startlingly fresh and helpful. Men's hearts have "failed them for fear" in other years, to be sure, but at the moment we stand in great need of recognizing the abundance of our spiritual resources. The dove of peace flies on uncertain wings but the Christian can heed the admonition, "Let the peace of God rule in your hearts." That, says the apostle, is the thing to which we are called "in one body."

On the basis of the reign of peace within our hearts coming through our calling in Christ we are ready for the further admonition, "Be ye thankful."

NOVEMBER 18, 1957

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Living Down a Reputation

Little Rock wants to live down a bad reputation. That it has such a reputation wherever news travels is apparent to all. Looking at a letter recently from a brother in New Zealand we saw the remark, "We have no Little Rock here."

At the time when most of the churches of Little Rock had scheduled special meetings to pray for a peaceful, law-abiding settlement of the notorious situation which caused the President to send troops there to preserve human rights, a number of Baptist churches reportedly added to the confusion by praying for the removal of the Negroes in the school.

The irresponsible acts of the few have been repudiated by the many in that city and state. When the people went to the polls on November 5 they failed to elect most of the pro-segregation candidates. The fires of flaming passion and unreasoning prejudice, unless constantly fed by dry fagots in the hands of agitating leaders, tend to die down. Little Rock is too intelligent and progressive to long remain the battleground of a cause that was lost in all the courts of justice.

The Baptists of Arkansas were doubtless misrepresented in the newspaper reports. We cannot believe that they are, in general, less sensitive than people of other denominations in the same city to the human rights of Negro citizens. As proof of this we would call attention to portions of an editorial by Erwin L. McDonald in *Arkansas Baptist* (published in Little Rock) and quoted in another southern Baptist weekly, *Western Recorder*:

No doubt we have been remiss, as Arkansas Christians, in prayer. We are tempted in troubled times to use our prayer time for worry and in trying to work out schemes through cloudy and sometimes hot and biased thinking. Even prayers uttered in this mood scarcely rise higher than the rafters. But we are assured:

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5: 16).

More than prayer will be required to resolve our difficulties in the present emergency, but we believe prayer must be the bedrock. Through the prayers of Christians, not only in Arkansas but throughout the nation and around the

world, the resources of God himself can be available. Men of goodwill who fearlessly seek the right in humble obedience to the leadership of the Holy Spirit can find the correct answers and the right approaches. . . .

Little Rock is a great city and Arkansas a wonderful state. It will take us a long time to live down the reputation the trend of recent events has given us in the wide, wide world. But, God being our helper, we will make a comeback. With Christians of Arkansas resorting to the fervent and effectual prayers of those yielded to God's will, we shall rebuild on our ashes. God will use even this to draw His people into a closer walk with Him.

EDITORIAL NOTES

Church Attendance Figures

The impact of the national and local advertising of Religion In American Life is felt in almost every community of our country. Seventh Day Baptist churches are co-operating both locally and through our national representatives.

The Sabbath Promotion Committee of the Tract Board has sent out letters to hundreds of newspapers commending them for the space they have made available to church attendance emphasis during November.

Certainly the combined efforts toward promoting greater church loyalty are bearing some fruit in our own churches. All of us would like to get some idea of how much increase in interest and attendance is noticeable. The *Sabbath Recorder* has on file some of the results of similar emphasis in previous years. The editor would much appreciate reports from pastors or designated members in order to call attention to significant advances or to faithful efforts to extend the service rendered by local churches.

God of Straw

It is an old trick in debate to create "a man of straw" and knock it down instead of meeting the real issue squarely. Here is a new twist.

Joseph Lewis, president of the American organization of Freethinkers, in a statement reported by Religious News Service, implies that the Russian-built moon Sputnik proves that there is no God. He

says that it "broadcasts no discovery of God in the heavens."

The Freethinkers perhaps ought to get a new name or a new president. This sounds like captive thinking not quite worthy of the president's office boy. Where do such people gather their straw to manufacture a god who is assumed to be non-existent just because a transmitter 500 miles away does not report any data on his whereabouts? The sublime descriptions of creation in the Bible give us no such childish idea of the God we worship. We would recommend that the Freethinkers of America ponder seriously such passages as, "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19: 1). The "beep-beep" of Sputnik's little voice has faded out. It did not dim for a moment the truth of the Scripture nor adversely affect the faith of intelligent Bible believers. Mr. Lewis may be erecting a "god of straw" or may be like the drowning man — grasping at a straw.

Peaceful Purposes

How peaceful are the peaceful purposes of the Soviet Union? When the Russian bear has pursued all his prey and fattened himself well, he can say that his aim was to hibernate in peace. Mr. Khrushchev speaking at a joint jubilee session of the Supreme Soviet declared, among other things, that his country was the first to use atomic energy for peaceful purposes and that it had developed the intercontinental ballistic missile for the same use.

Evidently words have changed their meaning, or these missiles will carry different pay loads than we anticipate. It sounds like a perversion of the Bible prophecy of a time when the lion and the lamb will lie down together — one inside the other.

Dr. Daniel A. Poling, representing Protestantism in a three faith consultation team called by the House Committee on Un-American Activities, made a remark along this same line in a release dated November 15. (The other members of the team were Dr. S. A. Fineberg and Bishop Fulton J. Sheen.)

Dr. Poling pointed out that so-called

MEMORY TEXT

Is not this the fast that I have chosen? to loosen the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? Isaiah 58: 6, 7a.

peaceful coexistence with the Kremlin is both incredible and impossible, that so far as the Kremlin is concerned peaceful coexistence means peaceful submission.

Filipinos Burn Bibles

The Rev. Russel Honeywell, former Army Chaplain now with the Far Eastern Gospel Crusade, writes that Roman Catholic opposition has flared up again in Surigao on the northern tip of Mindinao, P. I. It took the form of Bible burning. The orders were to collect all the Bibles and tracts the Protestants had given. They use a barter system — trading a Catholic Prayer Book for a Bible and then burning in the Catholic convent all the Bibles they had gathered.

In this country much propaganda is made over the encouragement given to Catholics to read the Bible — and many of them do read it quite faithfully. Not so in church-dominated islands and countries.

Tolerance in such places is a one-way street. Generally speaking, Protestants recognize that there is little difference between a Catholic- or a Protestant-version Bible. In the limited quantities available they gladly give the Douay Version to Catholics who will promise to read it. But the Roman Church does not publish many Bibles and they are expensive. The priests in Latin countries seem to fear the results of Bible reading and prefer to burn the Word of God rather than to allow it to be read.

"Any man who thinks he needs only his mind to discover — or disprove — God, has lost his mind." — G. Ray Jordan.

President's Column

That We May Know

A few years ago I was called upon to teach high school mathematics for a few weeks. Although I had enjoyed mathematics in college and had mastered it to the place where I was in the upper quarter of the class, I found that I had to refresh myself. I was not able, without considerable study, to pass on to others the knowledge which I had gained for myself a number of years before.

Except for frequent study, we may find ourselves in the same situation in regard to our basic Christian beliefs. We may have a knowledge of them which will enable us to know the presence of God in our lives; but unless we are able to share our beliefs with someone else, we need to study them anew.

In preparation for church membership there should be included in the Pastor's Class a study of the basic beliefs of Seventh Day Baptists.

In Camp Harmony there has been a course offered each year in one of the following: "The Sabbath in the Bible," "Seventh Day Baptist History," or "Seventh Day Baptist Beliefs." I would suggest that all of our camping programs consider a similar procedure to make sure that our young people know the beliefs of Seventh Day Baptists.

I would recommend that each church study our basic doctrinal beliefs this year. (I am happy to note that the Pacific Coast Association has already recommended that their churches do this.) It may be done in a series of sermons by the pastor that will refresh in our minds these beliefs. It may be done in a study group where there is a greater opportunity for discussion. These might well go together.

A refresher course in "The Meaning of Church Membership" would be good for all of us. In such a course among other things we should consider: "The Church" — what it is, what its purpose is, how I am related to this; also "Basic Baptist Beliefs in Regard to Freedom of Conscience" (This can be practiced only

through study, for conscience in this regard must be based on knowledge.); "The Place of Laymen in the Church"; "Separation of Church and State"; as well as the beliefs which we hold as individuals and as Seventh Day Baptists. Our study should be not so much to support a belief which we now hold, but to receive knowledge that we may understand the truth of God.

The Loneliest Person I Know

By John A. Conrod

(An assigned theme topic in a course at Northern Baptist Theological Seminary)

So many times even though we are Christians we think of ourselves and worry about ourselves, even to the degree of thinking that we, ourselves, are the loneliest people we could know. We forget that God said that if even our fathers and mothers forsake us, the Lord will take us up (Ps. 27: 10). If the world does turn against us, the Bible has told us that it is because we are not of this world (John 15: 19), and we know we can always turn to God because He promised He would never leave us nor forsake us (Heb. 13: 5). No, we could never say that we were the loneliest people we could know, even if we would think so.

Who is the loneliest person in the world? Who could be lonelier than a Christian? We know that Christian means Christ-like, and if it is Christ-like to be lonely, then Christ must have been the loneliest person we could know. But was He? During His ministry He had twelve disciples that were constantly with Him. He couldn't have been lonely then.

In Matthew 26: 36-40 we find that Christ began to be "sorrowful and very heavy." He told His disciples that His soul was "exceeding sorrowful, even unto death" and asked them to tarry and watch with Him. In this time of agony Christ prayed that if it were possible, to let this cup pass from Him, nevertheless, not as He wanted but as God wanted. When He came back to His disciples He found them all asleep. But even if they were asleep,

at least He still had them with Him. What could make Him lonely?

Matthew goes on to relate that when the soldiers came to arrest Him and take Him away that "all the disciples forsook him and fled." Christ, the King of the Jews, forsaken by His own (John 1: 11)! To His people He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." These, His own people, turned against Him and cried, "Crucify him! Crucify him!" But His love for them did not end there, because He said, "Father, forgive them: for they know not what they do," even as they were persecuting Him. We have a hint here as to why Christ could be so patient and long-suffering; He said, "Father, forgive them. . . ." Even when all the world turned against Him and rejected Him (Isa. 53: 3), He still had God the Father to turn to. He still couldn't be lonely.

In Romans 6: 23 it says, "The wages of sin is death" — eternal separation from God. No mere physical death, even of God Himself, could substitute for that eternal separation from God which is our punishment. When Christ said, "My God, my God, why hast thou forsaken me?" (Matt. 27: 46) He suffered, in that awful moment, an eternity separated from God. This was the reason He was in such agony when He prayed. This was the reason "his sweat was as it were great drops of blood falling down to the ground" (Luke 22: 44). This is the reason we can say that He was the loneliest person we could ever know. Even God the Father forsook Him.

We could stop there because our question has been answered, but this brings up a new question: why did He do it? He Himself has answered this question when He said, "Greater love hath no man than this, that a man lay down his life for his friends. . . . For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 15: 13; 3: 16).

WAYS TO BE THANKFUL



By C. Harmon Dickinson

He only is the Maker of all things near and far;
He paints the wayside flower, He lights the evening star.
The winds and waves obey Him, by Him the birds are fed;
Much more to us, His children, He gives our daily bread.

We celebrate Thanksgiving because God has given us bread. Our great Thanksgiving tradition in America began with the Pilgrims who came to a strange land with the hope of finding basic necessities of life and an opportunity to worship according to their convictions. They came with confidence that God would provide for them. When the first harvest was over they knew the Lord God had been faithful in supplying their needs. God was the provider, and humbly they sought expression for their gratitude.

When we compare our abundance with the meager supply of the Pilgrims, we wonder why they were so thankful. If we were to face the winter with no more than they had, would we think to praise God or would we be apt to complain? They were thankful not so much for their over-supply but because God had provided for them and they knew He would keep them through the winter. They realized that "by His goodness all are fed."

An observance of thanksgiving took place in ancient times when the Israelites recalled the guiding and providing hand of God. Ezra, the priest and scribe, made public confession of God's providence: "Thou didst give them bread from heaven for their hunger and bring forth water for them from the rock for their thirst. . . . Thou gavest thy good Spirit to instruct them. . . . Forty years didst thou sustain them in the wilderness, and they lacked nothing" (Neh. 9: 15, 20, 21 RSV).

George Müller was relating to a friend some of the difficulties he had in keeping

the Bristol Orphanage running. The friend commented, "You seem to live from hand to mouth."

"Yes," replied Müller, "it is my mouth, but God's hand."

God does supply our needs and because of His bounty we should be forever grateful.

How can we show our thanks for what God has done for us?

We can demonstrate our gratitude by our faith. Jesus taught us to trust in the Lord to provide our needs. "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

Are we trusting in God to provide for us? Or are we so concerned about material things that we have little time for the Spirit? Would Jesus say to us, "O ye of little faith"? Has God ever failed to provide for those who trust in Him? There would be less fear, anxiety, and unrest in the world if people put more trust in the Lord.

Is it necessary to work on the Sabbath? Hasn't God promised to provide for those who keep His commandments? If Sabbath-keeping is an expression of our faith in God's providence, then it becomes a way to show our thanksgiving.

We can express our gratitude to God by righteous living. If we are thankful for what God has done for us, we will repent of all wickedness and try to please Him by our living. "The goodness of God leadeth thee to repentance" (Rom. 2: 4). A good life is a daily expression of thanksgiving to God.

"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments" (Deut. 8: 10, 11).

Most important of all is the way we live for Jesus Christ our Lord and Savior and witness for Him as an expression of gratitude for what He has done for us. We would say with Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1: 3).

MISSIONS — Sec. Everett T. Harris

Vacation Bible School Program in Jamaica

(A report made to the Jamaica Seventh Day Baptist Conference on October 9, 1957.)

It is with thankfulness to the Lord and much rejoicing that we bring this report to the Board of Christian Education. The committee met several times in laying the plans for the first Daily Vacation Bible School program among our people here in Jamaica.

As a background for the teachers, Pastor Lawton conducted a ten-week course on teacher training at the Kingston Church. The teachers for the Bible School were secured from those who attended these classes and volunteered their help. Two schools were held. The first began at the Kingston Church on July 24 and ran through August 6. There were over sixty-five boys and girls enrolled in the three departments: primary, ages 6-8 years; junior, 9-11 years; young people, 12-17 years.

Those on the staff were: director, Pastor L. R. Lawton; assistant director, Nathan Thompson; music master, Mrs. L. R. Lawton; secretary, Miss J. Wells; Primary Department teachers: Byron Lewis, superintendent; Joyce Vassell, Dorothy Johnson, Jacqueline Wells, Joyce Lyons; Junior Department teachers: Joseph Samuels, superintendent; Gwen Bonner, Lucille Hunte, Joasett Duckett; Young People's Department teachers: Japheth Anderson, superintendent; Nathan Thompson, Susan Taylor, Ivy Rankine. Classes were held from 8:30 a.m. until noon each weekday with the closing program on Tuesday night, August 6.

An attendance contest was run throughout the school and certificates presented at the final program to those who had average attendance. Prizes were awarded to those winning the contest. Due to the fact that there was co-operation, prayer, and hard work on the part of all the individuals involved, the school was very much a success and many wished

that it could continue for a few more weeks.

Because of the need for individual classrooms, permission was given by the headmaster of Crandall High School for the use of three rooms. Without this help our school would not have been the success that it was. The Kingston Church building was used for the general opening chapel period and for music time around the piano for the separate departments. The boys and girls enjoyed their playtime on the school ground.

The second school was held at the Bath Church, August 13-25, where 46 were enrolled. We would have liked to have had more in attendance but sessions were held in the church sanctuary and this total was about all that could be accommodated adequately. Many were not familiar with what Bible School really was and this caused the low attendance, we believe.

The Bath Bible School was staffed as follows: director, Joseph Samuels; assistant director, Japheth Anderson; music master, Joseph Samuels; secretary, Joyce Lyons; Primary Department teachers: Byron Lewis, superintendent; Joyce Vassell, Joyce Lyons, Jerome Coombs; Junior Department teachers: Joasett Duckett, superintendent; Lucille Hunte, Sam Ross; Young People's Department teachers: Japheth Anderson, superintendent; Nathan Thompson, D. Ross.

The staff of the school wish to record their sincere appreciation to the brethren at Bath for their accommodation and entertainment during the two-week period of the school.

Though separate from the school it should be noted that special evening services were carried on during the same time. In Kingston these were held July 26 to August 4, and in Bath, August 11-25.

In order to finance the Bible School program a registration fee of 1/ (14¢) per pupil was collected. This helped pay about 50% of the cost of the pupils' workbooks. Special gifts for this endeavor were also received from Americans, these gifts coming from Mrs. Harry Wells, the Rev. O. A. Davis, Mr. and Mrs. Leland Bond, and from the Los Angeles, Calif., Daily Vacation Bible School children.

New Set of Slides Available for Loan to Churches

A set of sixty-one natural color slides with accompanying script is now available for loan to churches. Requests for loan should be made to the Secretary of the Missionary Society, 403 Washington Trust Building, Westerly, R. I.

These slides are pictures taken by the Rev. Kenneth E. Smith, present pastor of the Denver Seventh Day Baptist Church, while he was pursuing graduate studies in theology at Edinburgh, Scotland, between the dates of September 1, 1955, and June 1, 1956.

Scenes showing our Seventh Day Baptist brethren of England, Holland, Germany, and Denmark are informative as well as inspiring. Any church viewing them will surely find the ties of fellowship strengthened, uniting us to our brethren of the faith across the sea.

Requests for loan of the slides will be granted on the "first come, first served" basis.

WORLDWIDE BIBLE READING

Thanksgiving to Christmas Scripture passages suggested by the American Bible Society for daily reading.

There is a Book by your side,
the most widely translated,
most exciting book in the world.

Pick it up today for
enjoyment,
information,
inspiration,
salvation.

Read it expectantly:

- | | |
|---------|-----------------------|
| Nov. 28 | — Micah 6: 6-8 |
| | 29 — Psalms 90: 1-17 |
| | 30 — Psalms 103: 1-22 |
| Dec. 1 | — Romans 13: 7-14 |
| | 2 — James 1: 1-27 |
| | 3 — Genesis 1: 1-31 |
| | 4 — Psalms 8: 1-9 |
| | 5 — Psalms 139: 1-24 |
| | 6 — Matthew 20: 17-29 |
| | 7 — Ephesians 4: 1-32 |

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

A Gamble or a Calculated Risk?

As I write this, voters of New York State are going to the polls to vote on a bill whereby the approval of the people will make gambling legal for charitable institutions. It has caused us to stop and consider the "sneaky" way in which the evil of gambling makes its way into the life of a well-meaning person. [Bingo was legalized. Ed.]

The worst defense of gambling is the pious statement: "It may be wrong but it's for a good cause." This is the old claim that the end justifies the means. The teaching of our Lord is that we can't do evil that good may come. Jesus asks: "Do they gather grapes from thorns, or figs from thistles?" Then He states: "By their fruits you will know them. A bad tree cannot bear good fruits." A thing that is morally bad cannot ever be morally good in its ends. It is our opinion that no one, not even the church, has the right to exploit the generosity of the people on behalf of charity.

People will say, "All life is a gamble." This we used to repeat, illustrating it by saying that each time we cross the street we gamble. That is not so. In crossing a busy street, we take a calculated risk, which is a very different adventure from gambling. If I were to close my eyes and cross the street, it would be gambling, but when I stand on the curb, look to the right and left, and observe a safe time to cross, that is a calculated risk. It is a risk, too, on some of our busy U.S. city corners, but the favor is all on my side. Life is not a gamble, for while there are certain risks in living, our God's creation teaches that life is governed by responsible laws that are dependable and trustworthy. They allow for adventurous living, but they are there to undergird progress.

We have heard it said that "business is a gamble." The very opposite is true. The aim of any businessman is the elimination of chance. That is why he studies the market, buys ahead, keeps tab on his

inventory, considers his customers' preferences, and balances his ledger regularly. Business is a calculated risk, but it is not a gamble unless the businessman runs it that way.

From three standpoints we believe gambling of any sort to be wrong.

It is a sin against self because it perverts noble instinct. In the case of small, "homey" gambling it turns our need and desire to help worthy causes into selfish desire to get something for nothing, while we salve our consciences by thinking we have been charitable. Gambling demoralizes the individual because its aim is completely selfish. Unfettered gambling makes of a man a fool for he does things that no person in his right mind would think of doing. It involves the abandonment of thought, planning, and reasoning. It surrenders the higher controls of one's being, and places conscience and reason behind.

Gambling makes a man a parasite, for it makes him demand something for nothing. Comfort should depend on work, prosperity on thrift and perseverance, a steady income on steady industry. The gambler does not want to earn his living; he wants to win it. He makes a fictitious payment in the hope of securing the property of others without giving honest value in return.

In the second place, gambling is a sin against society. When I first left home, I roomed in a home where several people of different callings roomed. One of the roomers was confined to his bed for a short time, so he invited the rest of us to join in a game of chance. At the end of the first day's sessions, my buddy came bursting out of the room thoroughly angry for they had won all his money. The next afternoon he resumed the game with money secured from pawning his watch. It wasn't too long until he had lost that. He raised such a fuss that the lady of the house had to forbid gambling of any sort. In the windup I lost my respect for several of my erstwhile companions. The odd thing of it was that I had no pronounced convictions against gambling, but the selfishness that was brought out in

the game of chance, the fact that adults would take the last cent from a lad who needed every penny he could earn, left an indelible impression. I suppose that my convictions against gambling began there. It destroys faith and brotherhood.

In the third place, we believe gambling to be a sin against God.

Anything that hurts personality hurts God's highest creation. Any evil that damages society delays the coming of God's Kingdom. Any system that denies God's law of order is sinful.

God is Lord of law and principles; He is Ruler of a regulated and timed universe, not chaos. His creation has a high and holy purpose because it has a God. The average gambler becomes a fatalist, and thus denies the intelligent government of the universe by God. The gambling habit dulls our sense of dependence on and need of God, and leads us to forget that God needs us.

We do not "gather grapes from thorns, not figs from thistles."

We will reap no benefit from gambling that cannot come from honest endeavor.

Theology Student Does Practical Work

Richard Batchelder, first-year Seventh Day Baptist student at the Alfred University School of Theology, has received a part-time appointment as assistant minister of the First Presbyterian Church of Bath, N. Y.

The appointment involves two days a week of service in the 850-member church, sharing with the minister, Rev. Robert C. Holland, in the Sunday services and youth activities of the congregation as well as in pastoral calling. A former student at Alfred, David L. Beebe, held the position for two years prior to his graduation.

The Rev. Mr. Holland serves as a special instructor in church administration and finance at the School of Theology from time to time.

Mr. Batchelder and his wife and baby son reside at Saxon Heights in Alfred, and he will continue his studies at the School of Theology. — Dean A. N. Rogers.

WOMEN'S WORK — Arabeth M. DeLand

Comfort in a Time of Crisis

By Elizabeth Aurand
Battle Creek, Mich.

It seems that we are constantly going from one crisis to another: from war to war, atom bomb to Sputnik. What tomorrow's crisis or fear will be, no one knows but our God. In times like this, it is most encouraging to read an interesting newspaper article, "Bible Prophecies Are Coming True in Modern Palestine," by Blake Clark.

He begins by quoting Isaiah 43: 6, "Bring my sons from far, and my daughters from the ends of the earth," and explains that after 2,500 years, the children of Israel have returned to Palestine. For over three years they came from seventy-four different countries and all five continents.

Zion's call was heard by the Jewish community of Yemen in Southwest Arabia. Isaiah 40: 31 reassured the faithful who longed for eventual return to Israel, "They that wait upon the Lord . . . shall mount up with wings as eagles." In 1949, representatives of the Jewish Agency went to Arabia to free 40,000 Jews. But remembering false messiahs, the Yemenites feared to follow. Then a representative mentioned that the means of transportation would be an airlift. "The wings of the eagle," cried the Yemenites; it was a clear sign from God. With touching faith these backward folk, who normally would not have entrusted themselves to a wagon ride, eagerly entered a crowded DC-4 for the trip to Israel.

Then Mr. Clark comments on the prophecies as in Isaiah 55: 13, "Instead of the thorn shall come up the fir tree." This prophecy has been literally fulfilled. In 1917, foresters counted only some 15,000 trees in all of Palestine. Most of them were terebinth, oak, thorn. Today, because of Israel's tree-planting program, the mountains of Israel are mantled with 21,000,000 trees, which are mostly conifers."

The words "strangers" and "alien" in Isaiah 61: 5 ("The sons of the alien shall

be your plowmen and your vinedressers.") have puzzled Bible readers for generations, but "Today," states the author, "the country's number-one plowman is unquestionably Dr. Walter C. Lowdermilk, a world-famous soil conservationist, who grew up in North Carolina. He has taught the farmers of Israel how to plow on the contour. A French expert, Professor Dupain, supervised the planting of vineyards and started Palestine's wine industry."

Two other verses, Joel 3: 17-18, regarding the promise of water, and Deuteronomy 32: 13, "suck . . . oil out of the flinty rock," are being fulfilled. Taking the promise, "a fountain shall come forth . . . and shall water the valley of Shittim," Mr. Clark noted that the Negev valley is the home of the shittim, an orange-colored accacia, where today a great pipeline from Mount Zion is irrigating the entire valley. With the discovery of oil, "The Israelites, steeped in the tradition of the Old Testament, know that their nation's progress has been linked with making these ancient prophecies come true," he concluded.

Prayer: Almighty Father, make us aware of Thy quiet power today. In daily experiences, may we be assured that Thou art working out Thy plan. We pray for Thy counsel and guidance that we may always put our trust in Thee. In Christ's name, we pray. Amen.

THE MOUNTAIN REVISITED

By Rev. J. Carter Swaim
"Love Your Enemies"

(Sermon on the Mount as translated in RSV)

In the preface to a book which he wrote on the Sermon on the Mount, a European theologian confesses that "he has often arrived at results that were personally displeasing." Each of us will discover, in the Sermon, ideas which run counter to accepted customs and the spirit of the times. The temptation is to explain these away by saying that they were spoken to people in a society unlike our own.

But if we regard Jesus as authority in the realm of morals, then we must listen even when His utterances are not person-

ally congenial, and what He says is other than we could have wished. Of all the sayings of Jesus, perhaps the hardest for us to take is: "Love your enemies and pray for those who persecute you" (Matthew 5: 44).

The Revised Standard Version at this point is considerably shorter than the King James, which reads: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This describes how love must expand and take in, successively, those who oppose us, those who curse us, those who hate us, those who do violence to us.

We cannot doubt that Jesus wanted us to be that inclusive in our goodwill. The fact is, however, that these four degrees of enmity that must be overcome are not found in the ancient manuscripts, which have simply the two which appear in the Revised Standard: "Love your enemies and pray for them who persecute you." The word translated "persecute" describes those who pursue for the purpose of chasing away or those who take us into court to be prosecuted.

It was no doubt in an effort to harmonize this passage with Luke 6: 27f. that a medieval scribe here elaborated the two stages of enmity into four. The briefer form removes the possibility of our seeking loopholes in order to escape our Christian obligation toward those who do us wrong. Jesus' word here is forthright and inescapable: "Love your enemies and pray for them who persecute you."

[Your editor, after consulting the generally accepted textual criticism data on Matthew 5: 44 and Luke 6: 27 in Souter's Greek Testament, agrees heartily with the RSV in omitting the longer form, for there is strong evidence that it was not in the original manuscript. However, the parallel passage in Luke is not open to question. There are no manuscript variations listed at that point. Therefore it must be assumed that the teaching is the teaching of Christ and cannot reasonably be argued against as Dr. Swaim seems to do in his last paragraph. The most natural explanation seems to be that a copyist of Matthew knew the Gospel of Luke so well that he unconsciously wrote into Matthew 5: 44 the added words of Christ found in Luke 6: 27.]

Teen Talk

High School Boy Sets Example

A Contributed Article



Danny Niemann — Active in church work, member of the male quartet, assistant chorister, superintendent of the Sabbath School, Nortonville, Kan.

Are you paving the way at school for other Seventh Day Baptists?

I know of a young man who has struggled and given up much — yet he has paved the way for Seventh Day Baptists for years to come. He has gained respect not only for himself but for his church.

In elementary school he was superior in track events and won many county ribbons. At the close of his eighth year his school received a trophy on his merits. Yet, he willingly gave up state events because they were held on the Sabbath.

In high school he became one of their best athletes. During his Freshman year his coach was understanding and did not require any Friday night or Sabbath day activities. In his Sophomore year his coach insisted on his playing basketball on Friday night. The young man flatly refused. Before a group of boys his coach made fun of his crazy religion and tried to force him to attend the game through ridicule. The boy stood before all his friends and his coach and said, "If you can take the Bible and prove to me where it says Sunday is the right day to keep, I will change my day of worship." Several minutes later one of the boys came to him and whispered, "According to the Bible I believe you are right!" The young man was dismissed from the team.

He possessed another talent — a lovely voice! At the beginning of the Freshman year, he went to the music teacher and explained that he'd like to take part in glee club and band, but that he could not attend any activities on Friday night or Sabbath day. At first the music teacher

was not interested, but after becoming better acquainted with him he admired his strength of character. He made it possible for him to sing solos, play in the band, sing in quartets and in the glee club. He always excused him on Friday evenings and Sabbath days. At the end of the year the teacher felt that the boy had a superior voice. He arranged for him to try out on Friday afternoon in the state contest (all others tried out on Saturday). For three years he has entered the state vocal contest and brought back high honors for his school.

He is a Senior this year. He has gained the respect of his teachers and classmates. They know without question what he will and will not do. All his class parties have been held on Friday night. Through the years he has not attended any of them. This has been a sacrifice, but he has contented himself by taking active part in events held during the week.

Recently, there was a talent scout in our town auditioning young people for television. This young man won with a solo. Immediately he went to the director and told him that he was a Seventh Day Baptist and would not be able to appear on television on the Sabbath. The second place winner was given the privilege of appearing on TV in his place. However, the director promised that he'd give our young man a call when they had a Sunday program.

There are other Seventh Day Baptists in the high school now. Without question when they mention their religion they are not expected to attend activities on Friday night or Sabbath. This young man has sacrificed much in the worldly sense, but has won a great battle for Seventh Day Baptists who follow him.

I wish more of our young people would witness as devotedly as has this young man.

[Our correspondent informs us that the home from which this young man comes has been divided denominationally. The mother is a Seventh Day Baptist, the father a Lutheran, although during this last year his father has been attending church regularly with his family. Of added interest is the fact that the church has been without a pastor during the year.]

Benefits of the Lord's Day

By the Secretary of the Tract Board

The American Sabbath Tract Society constantly receives with appreciation samples of new tracts from other publishers. One such supplier is the American Tract Society of 513 West 166th Street, New York 32, N. Y. It is a non-denominational publishing agency which distributes (often free of charge) large quantities of tracts. We have found it to be one of the best of such agencies, supported by the gifts of those who appreciate its ministry.

One of the new tracts coming to us is written by a very well-known editor with two honorary doctor's degrees, John W. Bradbury. The tract is titled, "The Benefits of the Lord's Day." We quote with approval the first two paragraphs and later almost all of it:

"While most Christians believe in the sanctification of the Sabbath, there are some who seem to doubt that its keeping is a Christian obligation. They say it was only binding upon the Jews.

"The institution of the day of rest took place during man's innocency in Eden. Afterwards it was placed in the moral code of the Ten Commandments. In countless other instances it is associated with the most blessed promises. Its violation is connected with the most terrible threatenings. Throughout the Scripture, the repeal of the Sabbath is never even hinted. It is said expressly by our Lord, 'The sabbath was made for man' (Mark 2: 27). It was not made, therefore, for either Jew or Gentile, but for the genus of mankind throughout the world."

The above paragraphs do, we believe, truly interpret the Scriptures referred to. The first sentence of the next paragraph is also manifestly true, "Christ being Lord of all, is Lord also of the sabbath." So far the tract is in harmony with the best commentaries and could not have been written better by any known Seventh Day Baptist author. The next sentence is doubtful: "It is clear that He gave to Christians a Sabbath day of the new dispensation." The Scriptures to make this point clear are not given. Dr. Bradbury merely affirms that after His resurrection Christ assembled with His disciples

on the first day of the week and that the "apostles and primitive Christians did the same." After adding that their successors have done so through every age to the present time, he sums up the argument thus: "It is clear, then, that all disputes on the subject of the Sabbath have arisen out of prejudice rather than reason [emphasis ours]. "On the ground of the divine Word," he concludes, "all who love the Lord Jesus Christ ought to remember the Lord's Day and keep it holy."

We are sorry to find such a prominent Baptist leader apparently excluding from the company of those who love the Lord Jesus all the people who honestly believe that it is His will for them to worship Him on the seventh day of the week (as the writer argued in the first part of his tract). Members of Sabbathkeeping churches find it difficult to accept graciously the statement that all disputes on the Sabbath question have arisen out of prejudice rather than reason. We appeal to Scripture and to reason. The blanket exclusion from the fold must be unintentional, for other well-informed Baptist leaders have readily accepted Seventh Day Baptists as being of the number who love the Lord Jesus Christ. Those of us who have been associated with Dr. Bradbury believe that he does also — in spite of these widely circulated tracts.

The remaining page and a half of the little tract outlines the benefits of keeping the Lord's Day in a proper manner. The thoughts are good, or would be good, if he had used "Sabbath" instead of "Lord's Day" in each paragraph. Every appeal to Scripture is based on what we find there about the Sabbath, not the Lord's Day. (Bible students are aware that the New Testament does not use the term "Lord's day" except in Revelation 1: 10, and nowhere gives instruction about observing such a day.)

If one disregards the (unproven) assumption that the writer has shown divine authority for the double transfer from seventh-day Sabbath to first-day Sabbath and Lord's day, he can get much help and encouragement in his Sabbathkeeping from this tract. With the suggestion that our readers make the correction of reading "Sabbath" wherever "Lord's Day" occurs,

we quote the remainder of the little tract without further comment.

Primarily, that which distinguishes observing the Lord's Day is that we do not attend to our own concerns. We do not buy or sell, or work, or employ others, excepting in case of evident necessity and for deeds of mercy. The Lord's Day is not for our own pleasure. It is not to be a day of worldly recreation. The day is not for entertainment, but for worship.

The Lord's Day is also a time for spiritual conversation which is neglected during the week. God is jealous of our minds, that they shall not be perverted from the true spirit of worship.

We are enjoined in the Scriptures to make the Lord's Day a delight. Since it is not a toil but a pleasant duty, rewarding in every profitable sense, it is a blessing. We are to enjoy its exercises. It is the day for the stressing of our moral and spiritual freedom, of holy pleasure and enjoyment.

It is the Lord's Day because it is to be esteemed holy unto the Lord. Endeavoring to be holy is not a doleful exercise; it is more like an heir prefiguring the riches of his estate which some day he will inherit, the guarantee of which is an earnest he now possesses. In the sacred day our reading will be holy as will our conversation, meditation, songs, and praise.

Keeping the Lord's Day is an honorable vocation. It is the day that God has honored particularly, therefore those who honor the day, honor God. To honor the Lord's Day is to honor the church, to show forth clearly that we believe in things spiritual and eternal. Properly kept, it becomes one of the shortest days because so pleasant. It is not spent in trifling, nor in pursuits which produce disappointment and make time a burden. Since we give the day fully to God and divine things, we exalt Him to our soul's enrichment and to the increasing of our spiritual intelligence.

Profaners of the Lord's Day displease God. Therefore, they invite His condemnation. Let us make the most of the Lord's Days as we pass along. Each one as it comes and goes carries its report of our souls to the Judge of all. It can be a day which will be good for us, or it can be one which can render our account more awful. The Lord's Day, properly kept, means the blessing of every soul so engaged.

OTHER FOLDS AND FIELDS

A \$33,500 Study of Ministers' Salaries

When the General Board of the National Council of Churches met in New York on October 2, it approved the first comprehensive study of ministers' salaries ever to be undertaken on an interdenominational level. Operating under a \$33,500 grant from the Rockefeller Brothers' Fund Dr. Samuel W. Blizzard, noted

sociologist, will take a year's leave of absence from Princeton Theological Seminary to conduct the survey and analysis.

It has been reported that the ministers' average purchasing power is only slightly above that of farmers and restaurant workers. The National Council studied salaries in 14 denominations in the North Central States a year ago, finding the average in rural churches to be \$3,231, and in urban churches \$3,544.

What bearing the announced study will have upon salaries of Seventh Day Baptist ministers is uncertain. It would appear that unaugmented salaries in our churches are far below the average mentioned above. On the broad interdenominational scale the spending of \$33,500 for a thorough study can be acclaimed as a great forward step, but in a small denomination many would feel justified in asking why such an amount of money could not be spent more directly in helping to carry the Gospel to places in great need. Our own missionaries now held at home for lack of funds would gladly serve on foreign fields for a fraction of whatever the average salary of ministers is found to be by this expensive survey. Our World Mission Fund for the current year calls for gifts totaling less than three times this amount.

SABBATH SCHOOL LESSON

for November 30, 1957

Boldness in Christian Witness

Lesson Scripture: Philippians 1: 1-2, 12-21.

Protestantism Advances in Philippines

One of the most powerful forces for the advancement of the Gospel witness in the Philippines is the wide-reaching voice of the Far East Broadcasting Co. Indeed, it reaches into all the Orient with some of the strongest transmitters anywhere in the world. All this started from the vision of Christian military men stationed at Manila after the Japanese had been driven out near the end of World War II.

This Christian broadcasting company has devised many avenues of approach. With the gifts of people from many denominations they have sent out native leaders with pre-tuned radio receivers to

remote areas of the islands. Feeling the need of encouraging Bible study, the missionaries of this rapidly growing organization started a correspondence Bible School of the Air under the direction of Cyril Brooks.

It is this ministry which now indicates one of the most significant advances. The director reports in the October newssheet (Box 1, Whittier, Calif.) that one quarter of a million have now been enrolled. Current students number nearly ninety thousand. Thirty-five thousand certificates have been issued for completion of the course, and great numbers have received Christ as Lord and Savior.

Southern Baptists' sixth seminary-to-be will be called Midwestern Baptist Theological Seminary. Although the seminary will not have construction funds available until 1959, its trustees are seeking means for opening the seminary in the fall of 1958. They also are considering buying property in Kansas City on which to build the school.

The 1957-58 issue of the Catholic Press Directory (U.S.A.) lists 130 newspapers and 429 magazines with an aggregate circulation of 23,368,348 in 1956, an increase of 698,954 over the previous year. The newspaper list includes 105 diocesan weeklies, two nationally distributed weeklies, and 23 foreign-language papers.

— W. W. Reid.

NEWS FROM THE CHURCHES

NORTONVILLE, KAN. — On October 19, the Rev. John Hodge, of the Methodist Church of Easton, graciously took charge of the Lord's Supper in order that our church might take part in World Communion. He brought an inspirational message on "Rededication."

The Lord's Acre festival was held October 26. The altar was beautifully decorated with autumn leaves, grasses, milkweed pods, and cornucopias. As the organist played "For the Beauty of the Earth" members went forward to lay their gifts on the altar. \$205.10 was received and will be used to further church work. After a basket dinner in the church base-

ment, Association reports were given by Jim August, Carol Wheeler, Jesse Crouch, and Eva Wheeler. The reports brought an inspirational portion of the meetings to those unable to attend. The Association was held at Boulder, Colo.

We were thankful that Miss Nannie Greeley was able to attend services on Lord's Acre Day. She had recently undergone surgery at the Atchison Hospital. Your prayers joined with those of the church for the regaining of her health will be greatly appreciated.

On November 7, the Ladies' Missionary Society met at the home of Mrs. Orla Kenyon. Mrs. Laurence Niemann had charge of the lesson, "Do you appreciate your Seventh Day Baptist heritage?" Mrs. Niemann made her meeting very interesting by having each member tell of her own personal heritage and what it meant to her. The society voted to furnish \$25 for one month's travel expense for the Rev. Marion Van Horn who has to drive so far to carry on his work in the South.

On October 31, several members of the Missionary Society prepared food to be taken to the William Prentice family at Leavenworth, Kansas. Mrs. Prentice has been seriously ill but is now home from the hospital.

Mrs. Jesse Crouch, the church's Recorder correspondent, has gone to spend the winter with her son, Dr. Boyden Crouch, and family in Arizona.

We are still without a minister, but all church activities continue regularly. We pray that the Lord will put it into the heart of some minister to accept our call soon. — Correspondent.

DAYTONA BEACH, FLA. — On September 21 after a carry-in dinner in the social hall, Mrs. Ruby Babcock gave her report of Conference and Mrs. Orson Randolph read Clark Todd's report on the Vocational Committee. Both reports were most interesting and informative.

October 19, twenty-eight were present at the Sabbath morning service, twenty-four remaining for the carry-in dinner. We were pleased to welcome Pastor and Mrs. Herbert Polan and we are grateful they are able to serve the church in the coming months.

Clarence Rogers of Salem, W. Va., who

The Sabbath Recorder

has been here on business, spoke concerning Christian education and promotion during the Sabbath School hour on October 26.

We appreciate the presence of those who have returned for the winter season and we are looking forward to the arrival of several others who are planning to come.

The Daytona Beach Church, 145 First Avenue, is a friendly church and will be glad to welcome all who can attend our services. If in Florida, come and worship with us. — Correspondent.

Births

McCrea. — A daughter, Ellen Marie, to L. Maurice and Grace McCrea of Richburg, N. Y., on Oct. 29, 1957.

Obituaries

Horton. — Eva W., daughter of Rev. and Mrs. E. A. Witter, was born in Albion, Wis., Jan. 14, 1896, and died in the Brockville General Hospital, Brockville, Canada, Oct. 15, 1957.

She was married to Kenneth Horton of Adams Center, N. Y., on April 5, 1919. Surviving her are her husband, a daughter Ruth, and two sons, Kenneth, Jr., and John F.

Funeral services were held at the Scott Funeral Home, Brockville, Ont., and at the home of Mr. and Mrs. DeChois Greene of Adams Center on Oct. 17, 1957, with Pastor Earl Cruzan officiating at Adams Center. Burial was in Sulphur Springs Cemetery. E. C.

Barber. — Glen Douglas, son of Charley W. and Louisa Barber, was born at North Loup, Neb., May 5, 1887, and died Oct. 14, 1957, at Vallejo, Calif.

On Dec. 24, 1907, he married Cora Rogers, at Milton, Wis. Two sons, Ellis and Paul,

preceded him in death. Surviving are: his wife; 4 sons: Kenneth and Wayne, of Vallejo, Claude of Colorado Springs, Colo., Merton of Battle Creek, Mich.; 3 daughters: Mrs. Henry Dress of Ogalala, Neb., Mrs. Dale Jillson of Littleton, Colo., Mrs. Robert Priestly of Milford, Neb.; 28 grandchildren; a sister, Mrs. Fern Maxson, and a brother, Dell F. Barber, both of North Loup.

He was a member of the North Loup Seventh Day Baptist Church and had attended Milton College. For the past 12 years he has made his home in Vallejo, Calif., where he suffered a severe stroke several years ago from which he never fully recovered.

Funeral services were held at the Seventh Day Baptist Church at North Loup, Pastor Mynor Soper officiating. Interment was in the local cemetery. M. G. S.

Davis. — Hannah Frances Van Horn, daughter of Sarah Furrow and Lewis Van Horn, was born in Shelby County near Jackson Center, Ohio, Dec. 25, 1873, and died May 28, 1957, at the home of her son Aubrey, west of North Loup, Neb., where she had made her home since 1943.

She moved with her family by covered wagon to a farm northwest of Humbolt, Neb., when she was five years old. She was baptized Aug. 15, 1888, by Rev. Uri Babcock, and joined the Long Branch Seventh Day Baptist Church.

On Dec. 25, 1891, she was married to Ruben Jay Davis, who died in 1941. They became charter members of the Farnam Seventh Day Baptist Church. In 1919 they moved to a farm near North Loup, and joined the North Loup Seventh Day Baptist Church, of which they were faithful members the remainder of their lives.

Surviving besides her son Aubrey are four daughters: Mrs. Earl Babcock of Gentry, Ark.; Mrs. Riley Brannon of North Loup; Mrs. Ernest Thorngate of Battle Creek, Mich.; Mrs. Herman Swanson of Ericson, Neb.; 20 grandchildren, and 24 great-grandchildren.

Farewell services were conducted from her church in North Loup by Rev. Ralph Sawyer. Burial was in the local cemetery beside her husband. M. G. S.

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