

The Sabbath Recorder

selves they took the name of Christ to others. Theirs was a live, active, virile faith which could not be contained within a life. Once that faith took hold of a life it possessed the whole life until that life became a vehicle by which it was carried to the lives of others. This is the way that Jesus intended that the Gospel would be spread. Personal witness was the most effective means of evangelism then, as it may be now.

We believe that Christianity has something to offer to every man today. It makes the life of every man infinitely richer here and now, and if we may believe the words of the one whom we call Lord, Christianity also has to do with life eternal. Surely if Christianity is worth what we think it is, it is worth an effort on our part to take it to others. If it is worth having, it is worth sharing.

It is not right that any man should be deprived of the benefits of Christianity. All of God's creatures have an equal right to hear, and we who know have an equal responsibility to speak. To say, "Am I my brother's keeper?" is to give God "the brush-off," and shrug off responsibility which rightfully belongs to us. We pray God that the virile, active, working faith of the early church may not become a senile, armchair religion for the 20th century. Our salvation cannot be a comfortable salvation until every last man has heard the message of the Christ. We are our brothers' keepers to share with them the glorious truth of the Gospel.

"Someone has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is talking with Gabriel, talking intently, earnestly, Gabriel is saying, 'Master, you died for the whole world down there, didn't you?'"

"Yes."

"You must have suffered much," with an earnest look into that great face.

"Yes," again comes the answer in that wondrous voice, very quiet, but strangely full of deepest meaning.

"And do they know all about it?"

"Oh, no, only a few in Palestine know about it so far."

"Well, Master, what's your plan? What have you done about telling the world that you have died for them? What's your plan?"

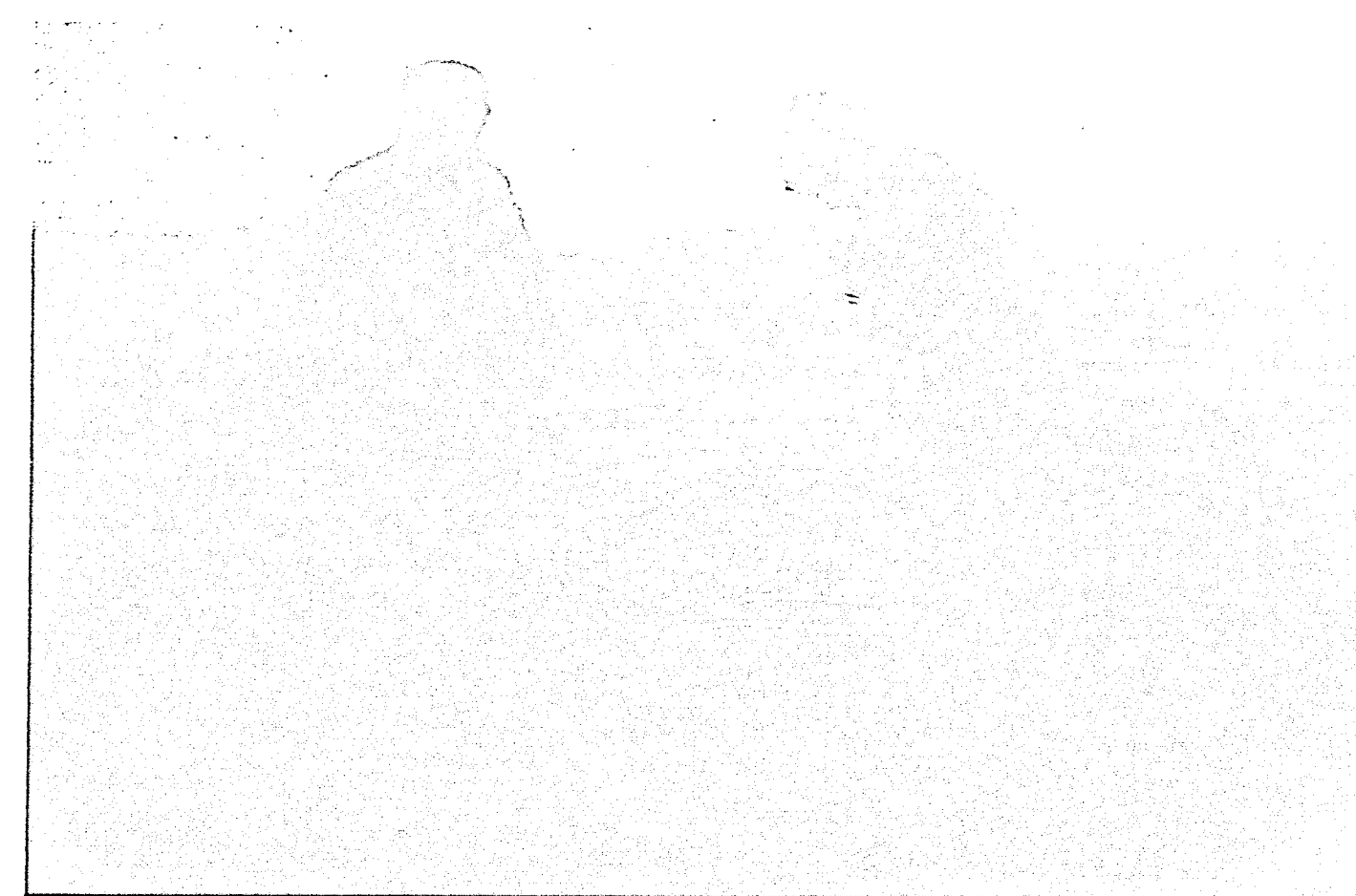
"Well," the Master is supposed to answer, 'I asked Peter, and James, and John, and little Scotch Andrew, and some more of them down there just to make it the business of their lives to tell others, until the last man in the farthest circle has heard the story, and has felt the thrilling and thralling power of it.'

"And Gabriel knows us pretty well; He has had more than one contact with the earth. He knows the kind of stuff in us, and he is supposed to answer with a sort of hesitant reluctance, as though he could see difficulties in the working of the plan, 'Yes — but suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off (in the middle of the 20th century) get so busy about things — some of them proper enough, some may be not quite so proper — that they don't tell others, what then?'"

"And his eyes are big with the intense-ness of his thought for he is thinking of the suffering, and he is thinking — too — of the difference to the man who hasn't been told — 'What then?'"

"And back comes the quiet, wondrous voice of Jesus, 'Gabriel, I haven't made any other plans — I'm counting on them.'"

God is counting on His people in the world today to bring the light of His glorious Gospel to the troubled and darkened masses who are living apart from Him, many of whom may be our own next-door neighbors. Our indifference to these will cast a blighting pall over the whole work of God and His Church in the world. Our full acceptance of responsibility for the spiritual welfare of those about us will guarantee the glorious onward movement of God's Kingdom on earth. O people of God, we must not allow God to count on us in vain, but let us join in one mighty united voice as our lives spell out the words, "I am my brother's keeper."



THE SENTINEL

The morning is the gate of day,
But ere you enter there
See that you set to guard it well,
The sentinel of prayer.

So shall God's grace your steps attend,
But nothing else pass through
Save what you give the countersign;
The Father's will for you.

When you have reached the end of day
Where night and sleep await,
Set there the sentinel again
To bar the evening's gate.

So shall no fear disturb your rest,
No danger and no care.
For only peace and pardon pass
The watchful guard of prayer.

— Author unknown

The Sabbath Recorder

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Our Vast Circle of Ignorance

Under an almost screaming headline, "You Haven't Seen Anything Yet," appears an editorial in *Life* (Feb. 8, 1960). It is an article pointing out the recent advances in science and impressing the readers with numerous prospects for the next decade. A near-vertical curve of scientific expansion is now under way and is predicted by Henry Adams to continue through the 1960s. In the last three paragraphs the editor speaks of "our vast circle of ignorance" of which we are beginning to become aware and of the sobering responsibilities that come with our expanding scientific know-how. To this we wish to call attention in a moment.

Some scientists are assuming that inhabitants of other worlds on planets circling stars at the earth's distance from the sun may have been trying to get in touch with us through the ages. Now that we are on the verge of being able to send messages that far into space we may hope, they say, to establish communications with them in the next few years — a dream entertained by responsible men.

We are told that there is prospect of limitless power from heavy hydrogen in the ocean, that a reversal of the process of electrolysis by the use of fuel cells may generate electricity from hydrogen and oxygen and render combustion engines obsolete. Other wonders may include development of food synthetically without the medium of plant life, or tapping the limitless food reservoir of the ocean.

In pure science men are again predicting that discoveries will be made in regard to the nuclei of protons and neutrons which may result in the creation of some forms of life.

If all these and many more scientific advances materialize, will man then become a veritable god? The editorial calls a halt after raising the question. This is a time not for arrogance but humility. We quote: "Yet awesome as each new advance becomes, it only expands the vast circle of ignorance which surrounds man's area of knowledge."

Man is in danger, a danger similar to that when he takes hold of a live wire which thrashes him about but which he cannot let go. From the concluding paragraph we pick these sentences:

"The humility proper to our expanding ignorance should force us to remember those values which are and will remain forever changeless. The prospect of an expanding universe, of life not on another but perhaps on millions of other planets, does not disturb our belief of old that there is Order and Purpose in all these wonders."

We could wish that the editor had spelled out his concluding thoughts just a little more clearly. He does not quite say that our vast circle of ignorance makes us aware of a personal God, one with a knowledge and plan, the appreciation of which grows with every scientific advance. He implies that we are dependent on an "Order and Purpose" far more than our forefathers (who lived simple lives of faith) realized. He does not go on to show, as the theologian must ever do, that the Creator and Sustainer of the universe is personally concerned with our behavior and has entered the stream of history on this earth in the person of His Son to deal with the sin of man. He probably believes that, as the rest of us who read the Bible do.

Responsibility is a word that will not stay down. Science without responsibility presages doom. Now we know the significance of, "The fool hath said in his heart 'there is no God.'" To acknowledge the existence of God will become an ever clearer necessity in the 1960s. The scientists, in general, will agree to that. But to love and obey God is out of the realm of science and in the realm of religion. It is here that vital Christianity must speak more clearly to the scientific mind in the decade ahead. We can perhaps do no better than to use the words of our Lord when He was confronted with the temptation to make synthetic food by super-human power, "It is written, 'Man shall not live by bread alone.'" On another occasion He claimed to have meat to eat of which others knew little. His meat was to do the will of God.

No scientific advancements can alter our responsibility to do the will of God as revealed in Christ Jesus. Such a determination on our part will help to preserve an ordered creation instead of ushering in the chaos of unbridled power.

FEBRUARY 22, 1960

Unusual Books

For the enthusiastic Bible student and for those who occasionally lead meetings or conduct devotions there are several books with a similarity of title that are helpful. All the Women of the Bible, a Harper book by Edith Deen, has been in circulation for some time and is perhaps familiar to many of our readers. It is large, complete, and very readable.

All the Plants of the Bible by Winifred Walker, a large - size, 250-page book, also published by Harper, came out last year. In the nature of the case, it cannot have quite the same opportunity for religious thought as a book which deals with people but it is comprehensive in its research and does bring out many fine lessons. It is profusely illustrated.

All the Men of the Bible, a Zondervan book by the famous devotional expositor, Herbert Lockyer, proved so popular in September of 1958 that a second edition was printed the next month. In 382 large pages the author exhibits a portrait gallery of more than 3,000 Biblical characters. It may well be said that this is the most unique source book on the subject of Bible characters ever published. Of course, not all are treated fully but, in the words of Dr. Daniel A. Poling, we have here "a panorama of ancient glory and wonder, with glimpses of life that may be translated into the achievements of our own time." Obscure and prominent men, sometimes hard to find in the Bible, march through the book in alphabetical order.

All the Prayers of the Bible is the latest of these comprehensive books, which was published by Zondervan late in 1959. It, too, is by Herbert Lockyer and is not the first book on prayer which he has written. Big books in these days come high, and this one is priced at \$3.95. To characterize it in few words we take part of the publisher's comment on the flyleaf:

"This unique book embodies one of the most comprehensive works ever written on the theme of prayer. It not only summarizes all the prayers of the Bible, giving a brief exposition of every prayer mentioned from Genesis through Revelation, but also analyzes what each book of the

Bible has to say concerning prayer and its role in human life and history.

"Exclusive of the Psalms, which is a prayer-book in its own right, the Bible records more than 650 prayers, of which more than 450 have recorded answers. Dr. Lockyer opens up for preachers and teachers this wealth of exposition material through his helpful treatment in *All the Prayers of the Bible*."

When one reads the Bible he comes upon far more prayers than could be located by a complete concordance. This monumental work renders a great service by searching out every prayer in every book of the Bible. The significant thing is not the listing but the characterizing of the prayers by title and comment which makes them fit our times. Here the author puts much of himself and his life-long experience into his writing. The book is a commentary on the whole Bible in terms of prayer. Its usefulness should be great.

Manna from Washington

James W. Douthat in his recent weekly release to the press criticizes the spend-thrift attitude of some lawmakers in these words:

"This group of Senators and Representatives, whose potential power is alarming to the economy-minded, apparently believes that its interests are furthered by sending manna from Washington to the people back home — and hoping that the people back home will think they are getting it free."

That expression "manna from Washington" is, of course, derived from the Exodus story of the bread from heaven which God rained around the camp of the children of Israel in their desert journey. God continued to give them that manna until they were ready to cross the Jordan and possess the land of promise. Then in His providence He withheld the direct gift and expected His people to gain their livelihood from the soil in the normal way.

In times of emergency both church and government agencies may well make gifts from the general treasury to the people of a given locality who are suffering want. It is quite another thing for a large seg-

MEMORY TEXT

He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 1 John 2: 9, 10.

ment of a nation to expect to be continuously provided for from the largess of a government which depends upon taxation for its revenue.

Joseph in Egypt counseled Pharaoh to store up the produce of the fat years for the lean years that were to come. It was wise counsel although very burdensome. It saved the people from starvation, but for the people of God who came to Egypt to buy food it resulted in the enslavement from which a later leader, Moses, must deliver them. Our western plains are now dotted with huge grain storage facilities preserving food that probably will never be used. Some people wonder whether we can see in the program either the wisdom of Joseph or the manna of Moses. It would seem that a temporary expedient to help the over-producing farmers has gotten badly out of hand while at the same time much of the world goes hungry to bed.

It is not the farmers alone who ought in some way to become aware that manna comes only from heaven, not from Washington. Many others seek special privileges and financial gain without realizing that they or their children must pay both the original cost and the maintenance cost through the years.

The problem is far greater than any individual give-away program. It is a problem of character in which Christians must be ever alert lest they drop to the low standards of the world about them. Our Lord directed attention away from the physical to the spiritual and brought the lessons of history to bear on the greater subject of how to be saved from sin and eternal separation from God. We do well to heed His words, "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever" (John 6: 58).

MY SEARCH FOR JESUS' BIRTHDAY

By Dr. Loyal F. Hurley

From my early days as a Christian I wondered about the birthday of our Lord. It didn't take very much investigation for me to learn that December 25, A.D. 1, was neither the day nor the year of Jesus' birth. Any trustworthy encyclopedia gives the major facts that discount the regular day of celebration.

The first reference to December 25 as the birthday of Christ, so far as I could learn, was in A.D. 354. That date in December was observed in Rome as the winter solstice, as the "Dies Natalis Invicti," the "birthday of the unconquered," and as the last day of the Saturnalia, a week devoted to carnival and debauchery such as too frequently occurs at the New Orleans Mardi Gras, only very much worse probably. I have always been inclined to accord the bishop who started the December 25th celebration the credit of desiring to mitigate somewhat the drunken license of the period by injecting a religious emphasis into it. It must have been helpful. Most of our Christmas poetry and pageantry and music have come since A.D. 354 so that for centuries the Christian world has grown used to the idea of a winter birthday.

That the day is wrong can be learned by anyone who will read Luke's Gospel and a bit out of the Talmud. Luke records in his beautiful diction, "There were shepherds abiding in the field, keeping watch over their flocks by night." That could not be in December, for the Talmud informs us that the flocks are let out to graze in March and brought back to shelter in early November. December 25 is not the date.

Figuring the Year

And the year is wrong, also, as even a cursory study will make plain. In A.D. 533 a monk named Dionysius Exiguus was instructed to locate the time of Jesus' birth. He omitted entirely four years when the Emperor Augustus ruled under his own name Octavian, and didn't allow for the year zero between 1 B.C. and A.D. 1. Then

he omitted other factors, also. We know that Herod the king died in March, 4 B.C., very near to an eclipse which was carefully noted in the Roman area. That would certainly mean that Jesus was born at least as early as the fall of 5 B.C. But no notice is ever taken, apparently, of Matthew's story of the Slaughter of the Infants "from two years old and under." If one is to give any credence to this story the date seems automatically put back to 7 B.C. When Mrs. Hurley and I were in Chicago in 1945 we noticed a report that in the Adler Planetarium the sky would be turned back to show the Star of Bethlehem. Of course, we went to see it and the director informed us that the configuration we saw was that for 7 B.C.

Figuring the Day

But I was not satisfied just to know the year, I wanted to know what time in the year the birth occurred. It was easy to know that if Jesus was born in the summer or fall of 7 B.C. His conception would be nine months earlier, and the conception of John the Baptist some half a year earlier still, that is, some time in 8 B.C. Where and how was I to begin calculating? Well, a number of years ago I ran across an old tradition that in A.D. 70 when the Temple was breached on August 5 the "course of Jehoiarib" was serving in the Temple. In reading Josephus I could find no evidence that any priests were serving in the midst of that carnage and murder. A Jewish rabbi will tell you that the rabbis have argued about that for years, but that there is no known historical basis for the tradition. Yet I thought I would work it out and see what I discovered.

First Chronicles 24 informs us that the priests were divided into 24 courses that were to serve a week apiece. Later chapters in the same book tell us that the shift was made on the Sabbath, one course leaving, and the next course taking over. Just how much work was involved, or how much traveling was engaged in are not made clear, but Jesus remarked, "The priests in the temple profane the Sabbath and are guiltless." Jehoiarib was number one in the list, and Abijah was number

eight. That means that seven weeks after the course of Jehoiarib had served, the course of Abijah would serve. Then seventeen weeks later the course of Jehoiarib would serve again.

Luke 1: 5ff. tells us that Zechariah the priest was "of the course of Abijah" and that he had a message from the angel of the Lord while he was serving at the Temple. It seemed to me that a bit of simple mathematics could discover about when he was serving in 8 B.C. From August 5, A.D. 70 back to the same date in 8 B.C. would be 78 years. If one multiplies 78 by 365 the result is 28,470 days. Then one must add 19 days for the leap years, making 28,489 days. Dividing by 7 gives 4,069 weeks plus a few days. Dividing that number by 24 gives the number of times the different courses would serve in their turn. The answer is 169 with 13 weeks left over. That means that the course of Jehoiarib would be serving 13 weeks later than August 5, 8 B.C. Then 17 weeks earlier the course of Abijah would be in service. That week would include July 8, 8 B.C. Luke 1:23, 24 tell us that when Zechariah had finished his period of service he went home and his wife conceived. That was probably during the month of July. Luke 1: 26 tells us that "in the sixth month" Gabriel was sent to Mary in Nazareth. That would mean any time between five and six months. If Mary conceived her child around the first of January, 7 B.C., that would bring the birth about the first of October that year. Since the Day of Atonement comes in early October I have believed for many years that Jesus was born on the Day of Atonement in 7 B.C. Of course all of this is estimation and approximation.

In 1956 I found confirmation of this general estimate in a book by Werner Keller entitled *The Bible as History*. The Jews had a tradition that when the planets Jupiter and Saturn came into conjunction in the constellation of Pisces the Messiah would be born. Jupiter was the king's star, and Saturn was the star of Palestine. (The Jews kept Saturday, Saturn's day.) Mr. Keller records that in 1925 a German scholar, P. Schnabel, was deciphering some cuneiform records from the School of

Astrology at Sippar in Babylonia. He found the account of three conjunctions of these two stars in 7 B.C. The first was on May 29, the second on October 3, and the third on December 4. From June to October the heat would be unbearable, too hot to travel. But from October 3 on they could make this trip of about six weeks by camel train. With some time for preparation and some time for Herod to make inquiry concerning the place where Christ was to be born about two months would be required. As they journeyed to Bethlehem "the star which they saw in the east went before them." It would have been on a line from Jerusalem to Bethlehem. So I believe the appearance on May 29 was God's announcement, the conjunction on October 3 marked the birth, and that on December 4 was visible to the Wise Men. Visionary, you say? Well, our wonderful God knows how and when. to reveal Himself. October 3, 7 B.C., was the Day of Atonement, and what better day for a Savior to be born? "How unsearchable are his judgments and his ways past finding out," says the Word. But I think He marked out His ways in the birth of His Beloved Son.

Copies Available

Extra copies of "My Spiritual Inventory" are available! There is no charge. The booklets were quite costly and contributions from any group or individual toward printing costs would be welcomed. Send orders for additional copies or contributions to Mrs. R. T. Fetherston, 476 North Washington Avenue, Battle Creek, Mich.

BIBLE BRIEFS

The American Bible Society provides the Scriptures for Africa in nearly two score languages. Last year the Bible Society's share accounted for a total distribution there of nearly 100,000 copies — the greatest number in its history. Most of this was in the Congo Basin, where the Bible Society serves the Scripture needs of over 2,000 missionaries, the majority from the United States.

MISSIONS — Sec. Everett T. Harris

A Covenant of Personal Growth

We are told that on the last resting place of John Richard Greene of Oxford, England, are these words, "He died learning." It is a noble aspiration for any of us to want such an epitaph.

We recall the Biblical injunction to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Pet. 3: 18). Have we been growing or even trying to grow in these two essentials, knowledge and grace?

How long since we have read a new book? Are we reading in new fields of inquiry? Jesus urged, "Thou shalt love the Lord thy God with all thy mind. . . ."

And what about growing in grace? We say gladly, "His grace is sufficient for all my needs." But does this mean that we do not need to grow in grace? Heaven forbid!

Are we honestly striving to curb that quick temper? Or are we going to expect Jesus to forgive over and over again those weak and willful outbursts of selfish, impatient temper?

Do you recall the little girl's prayer, "O God, make the bad people good and please make the good people kind." Are we even trying to grow in the grace of kindness and thoughtfulness of others?

In humility we ought to ask God to help us grow in grace and knowledge. We have a covenant to keep.

Flood Damage in Jamaica

A devastating flood caused considerable damage in the area of the Bath Seventh Day Baptist Church, Jamaica, on January 24, 1960. Among the lost was Deacon Reginald Ross of the Bath Seventh Day Baptist Church who was "washed out of his house and drowned."

The Seventh Day Baptist brethren at Kingston and nearby churches rendered immediate aid. The Church World Service representative in Jamaica flew relief from New York and also helped "arrange local distribution committees in each area to oversee distribution."

Pastor Leon Lawton has written, "I feel that an appeal for this particular need

should not be made. There are times, however, when some particular case of need among Seventh Day Baptist families is known and we have kept a few items of clothing on hand to meet such. It is a good plan. All we had on hand was taken to Bath, so there is nothing to call on now."

Perhaps at some later date a group will volunteer to conduct a clothing drive to meet this need, pointed out Pastor Lawton.

More News from New School

Jamaica Vocational School
Seeks New Staff

"Maiden Hall Vocational Secondary School opened for its second term on January 18. As previously announced, Roger Cazziol is no longer with the school. The Board of Christian Education has appointed as acting supervisor, Rev. Grover S. Brissey, who has been making regular supervisory trips and overseeing the school. Jerome Coombs, a Senior student last year at Crandall High School who sat his Senior Cambridge examination, is employed as a temporary teacher to aid Miss Gloria Shakespeare in the classroom.

"Seventeen students are enrolled this term — the first term of the 1960 school year — with three girls boarding at the school. It is anticipated that enrollment will grow to 20 or more this term. There is a good spirit shown by students and staff and real work is being accomplished.

"The question of permanent staff has been referred to the Education Committee of the board and it is hoped that in the near future permanent staff members can be announced. We are asking our many friends and brethren to pray for us in this need while we are following the admonition of 1 Thessalonians 5: 18 and claiming the promise of Romans 8: 28."

OKLAHOMA CITY, OKLA. — Since the repeal of prohibition in Oklahoma, at least a half dozen Southern Baptist churches in the state have adopted resolutions providing for the expulsion of members who become involved in "the liquor traffic." — BWA.

New House of Worship at Makapwa

It was noted in the Sabbath Recorder Missions Page, issue of February 1, that the new Makapwa Mission Church was being built by "specially donated funds outside the Our World Mission budget." This is a misstatement. Correction please.

Actually the Our World Mission budget approved by Conference and the Missionary Board operating budget for 1960 carries an appropriation of 200 pounds (\$566) to be used on the expense of completing the building of the new house of worship at Makapwa. This was the amount requested by our workers on the field.

Dr. Victor Burdick has written of an unexpected setback in the building plans. The kiln of bricks burned last year, which was expected to be enough to complete the church and some other building projects, "contained a high percentage of breakage, as the soil in the places we chose turned out to be not ideal for brick making." It has been necessary to buy bricks and "it will be some months before bricks can be made again."

This rather discouraging setback has not only caused more expense than was anticipated but has upset plans to have another home completed by the time the Rev. and Mrs. David Pearson return. However, these are all minor difficulties that can all be overcome with a little time and persistent effort. Our missionaries are well and happy in the service of the Lord and for this we give thanks and press forward.

Cooperative Planning with Other Denominations

To make America and the world truly Christian is not a job that can be done by any one denomination or mission board working alone. Cooperative planning with all other evangelical Christian churches is a necessity. It is not possible to use limited resources wisely if we do not know the total needs and what other denominations are doing about these needs.

The overchurching of one community while another remains unserved by any

church is wrong. We must work together with other denominations without compromising our religious convictions, yet fully sharing the responsibility for cooperative Christian planning. This is true of over-all planning in foreign mission service, as well as community planning in America. This is one reason why it is important to maintain active membership in the Divisions of Home and Foreign Missions of NCCC.

ANNOUNCEMENT

Seventh Day Baptist young people interested in attending college may now apply for special Memorial Fund scholarships at Milton College. At a recent meeting of the Memorial Fund Finance Committee it was voted: "that the income from restricted funds, for the present, may be used for scholarships for worthy Seventh Day Baptist students taking courses of study in Milton College." (The restricted funds referred to are from bequests originally assigned to Milton College.)

Full scholarships amounting to \$450 per year may be awarded to Seventh Day Baptist young people who qualify. Interested high school seniors who are Seventh Day Baptists from anywhere in the United States should write for complete information to Milton College Office of Admissions, Milton, Wisconsin.

The Milton College Board of Trustees has named a committee to work with the Memorial Fund in administering the scholarship funds. The committee members are Dr. M. D. Davis, Dr. Laurence Burdick, Rev. Elmo F. Randolph, and President Percy L. Dunn.

SABBATH SCHOOL LESSON for February 27, 1960

Courage for Christian Witnessing
Lesson Scripture: Acts 21: 27-39.

for March 5, 1960
God's Help Is Sure

Lesson Scripture: Acts 23: 6-11, 16-24.

Abide With Christ Every Moment

By Elizabeth Robishaw*

I would like to bring to mind John 15: 1-8:

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me. . . .

The vineyard was the symbol of the people of Israel in whose midst the True Vine was to stand. The branch is the symbol of the individual believer, who stands in the Vine.

Is it possible for the believer always to abide in Jesus? Is a life of unbroken fellowship with the Son of God indeed attainable in this earthly life? NO — if the abiding is our work, to be done in our strength. But the things that are impossible with men are possible with God.

In Isaiah 27: 2 and 3 we read: "In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

If the Lord Himself will keep the soul night and day then surely the uninterrupted communion with Jesus becomes a possibility to those who can trust God to mean and to do what He says.

Abiding with Jesus in a never-ceasing life fellowship is nothing less than the simple but certain promise of your abiding in your Lord. "He that abideth in me bringeth forth much fruit." He speaks of that willing, intelligent, and whole-hearted surrender by which we accept His offer and consent to the abiding of Him as the only life we choose or see.

There are two objections that the people feel make this abiding impossible, which I would like to answer.

*Miss Robishaw, who was graduated from high school last spring, is a member of the Pawcatuck Seventh Day Baptist Church at Westerly, R. I. She had charge of the Sabbath eve service at the beginning of Christian Endeavor Day, giving this talk on that occasion.

1. Nature of man. Man cannot do two things at once. His work takes hours of time using the whole mind. One feels that unless he is singing songs or praying, he is not abiding in Christ. Abiding is not a work that needs the mind to be engaged in or the affections directly and actively occupied with each moment. It is an entrusting of oneself to the keeping of the Eternal Love, in the faith that it will abide near us and with its holy presence watch over us and ward off the wrong even when we have to be most intently occupied with other things. A simple prayer in the morning, "Lord, be with me every moment of this day and guide me to be aware of Thy presence always." This puts our hearts and souls at rest and God's Spirit lingers with us through every moment.

Look at a father of a family. His work takes him away from them a period of time, perhaps days, but because he is not with them physically, it does not mean he doesn't love them or think of them any less. His love is deep and real and so it carries to them in spirit when he is not with them.

A mother is busy shopping, going on a trip, or to a meeting — still her concern is for her family.

Shall it be impossible for the Everlasting Love so to take and keep possession of our spirits, to stay with us every moment? We are in Christ, kept in Him by His Almighty power. It is possible to abide in Christ. Our abiding is more than a fellowship of love — it is a fellowship of life. Christ who is our life dwells within us and by His presence maintains our consciousness that we are in Him.

2. Sin. Many feel that sin stops us from abiding with Jesus every moment. They feel that our human faults make us do wrong each day and make us lose this fellowship and abiding. Be of good cheer. Think no longer that the duties and cares of the sorrows and sins must separate us from Christ.

All we have to do is believe in Jesus and have faith. He promises to stay with us and with this promise gives us the power to withstand where we could not do so by ourselves.

Abide in Christ — in work, pleasure, and in everyday events — every moment. As God keeps the branch day and night a life of continuous and unbroken fellowship with Him is our privilege. It can be done — through Christ.

In closing, the following poem sums up what I believe we can do if we walk and try to abide in Christ every moment:

As We Walk

What does it mean to walk with Him,
As we journey along life's road?
How would it seem to talk to Him,
And be helping Him carry the load?

Walking with Jesus is easy to do,
Though sometimes we don't understand
Because we're looking for some plan
that's new —

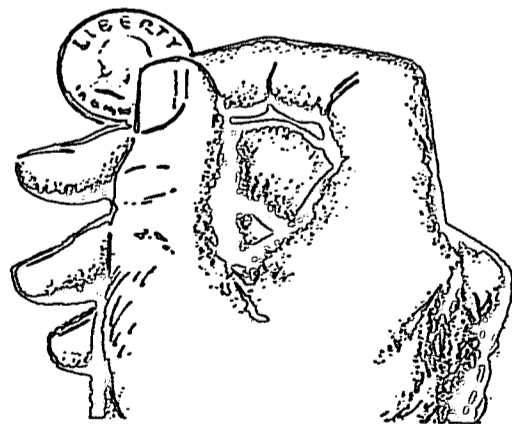
'Tis simply the befriending of man.

It is meeting problems of everyday life,
As did He in that distant day;
Letting calmness and order overcome strife,
By doing all things in His way.

We come, wondering what He will give,
What riches with us He will share,
Forgetting He taught us for others to live,
To help Him their burdens to bear.

Helping our neighbor to journey along
We'll be helping Him carry the load.
And in our hearts there'll be a new song
As we walk with Him, down the road.

Are You Satisfied
With Your Investment Plan?



Wherefore do ye spend money
for that which is not bread? and
your labour for that which satisfieth not?
ISAIAH 55:2

The next issue will tell the story of our January investments in Our World Mission.

Lest We Forget

Two attitudes toward suffering humanity are prevalent among Christian people. Some who would be considered unable to do much to relieve the suffering and misery of unfortunate people at home or abroad,



if their hearts were touched, seem to find their hearts touched and torn by these things and give out of proportion to their income. Others who are more able to meet these crying needs in a substantial way seldom feel the strong urge to give.

The responses that people make to humanitarian appeals are between them and their Lord but if information on the situations that exist is not occasionally presented in periodicals such as this the editors have to share responsibility for the drying up of the milk of human kindness. Let us remember that there are widowed Korean refugee mothers with scantily clothed little children who need our help — the help of Christians everywhere. The above picture provided by Church World Service, 215 Fourth Ave., New York 3, may help us to remember. Jesus said, "These ought ye to have done, not to leave the other undone."

Sabbath School Lesson Study

As a feature of our Seventh Day Baptist Program for Advance, your Board of Christian Education suggests that those living in a household that uses the uniform lessons, as usually printed in the **Helping Hand**, study the Sabbath School lesson together for the next Sabbath sometime during the week. Choose an evening when you can spend an hour without interruption. We ought to be ashamed if that is not possible, allowing for exceptions now and then. It might be a continuation of your family devotions, or the hour preceding your bedtime. Read the Scripture using different translations and versions of the Holy Bible, then read and discuss the lesson as presented in different quarterlies and books.

Now there is nothing particularly new about the above suggestion, but for a great advance in sharing, how about inviting in another family to study the lesson with you each week. You might meet in their home on alternate weeks. If we are really extension or evangelistically minded, and every Seventh Day Baptist ought to be, we will try to interest a family of friends who is not of our denomination. Plan an offensive for the Lord, but do not be offensive. Let it be known that this is a truth-seeking mission on your part as well. Prayerfully discuss the lesson for the week, beseeching God for growth and understanding. Have enough faith in your convictions that under the guidance of the Holy Spirit your friends will be justified or corrected to His honor and glory and the spiritual and numerical growth of the Seventh Day Baptist Church.

If you know of no family that you can interest, try to get a family from your church to meet with you, or be ready to accept an invitation from another family.

If that is not possible go back to the first suggestion. Under any condition, by all means come to realize that lesson preparation is vital for real learning in a Sabbath School. Let **SHARE AS YOU PREPARE** be your slogan for Sabbath School study.

We believe that the **Helping Hand** for the second quarter, April-June, is especially fitted to begin the above program. That

issue will contain studies of our basic doctrines. We want it to be used in every possible way. Only you can make that a reality. Extra copies will be printed at your order if received at the Recorder Press by March 1.

Young Adult Pre-Con

At the monthly meeting of the Youth Work Committee of the Board of Christian Education held February 1, Secretary Rex Zwiebel was appointed director of the Young Adult Pre-Con Retreat for 1960. The retreat will be held on the campus of John Brown University, Siloam Springs, Ark., August 10-14, for young adults from 20 years of age to 45. The fee will be \$19 per person.

One outstanding problem that faces some young adults who would like to participate in our retreat is, "What shall we do with our children?" The Youth Committee has struggled with the problem and, so far, has no solution.

There is a way, however. Those who find it impossible to attend the retreat can offer to take care of the couple's children while they are away. For folk who have never taken on such a project, it may seem like an impossible task. Let us look at it this way. There are many ways to serve God. One is to see that others have the chance to have mountain-top experiences even when sacrifice is called for on our part. Young adults can look forward to experiences that we believe will be high points in their lives if someone will offer them the opportunity. Get your courage up, buy a set of matching strait jackets if necessary, and see that your young adults get to Pre-Con for 1960.

Meanwhile your Youth Committee will work on the problem, for we want every young adult at John Brown U, August 10. Further information will be sent to the churches as the program develops.

CORRECTION

The Florida address of the Rev. Herbert L. Polan was incorrectly reported in the February 1 issue. The pastor resides at 116 Michigan Ave., Daytona Beach.

WORLD DAY OF PRAYER

March 4, 1960

Theme:

"Labourers Together with God"

1 Corinthians 3: 9

The 1960 service for the World Day of Prayer was prepared by the Women's Inter-Church Council of Canada.

Canadian women first held a "Day of Prayer" in 1920, and joined in the Women's World Day of Prayer in 1927. The day was observed by some 3,000 groups in centers stretching more than 4,000 miles east and west, from the Atlantic to the Pacific, and north to the Arctic Circle. The meetings were predominantly of English-speaking women from the major Protestant denominations.

The most northerly gatherings are those of the first Canadians, the Eskimos and Indians, although Indians are to be found scattered across the continent. The service is translated for them by Christian leaders into their many tribal languages.

Of Canada's population of over sixteen million, four and a half million are French-speaking Canadians who live chiefly in the Province of Quebec.

Canada has also many new Canadians. In recent years there has been an unprecedented immigration so that almost every European language may be heard on the streets of the large cities.

The "Call to Prayer" this year is from many different racial groups, showing that we are all one in Christ, and how little language and race separate us in the expression of our Christian faith.

The first stanza of a hymn found in many Canadian hymnbooks closes with the words, "Lord of the lands, make Canada Thine own." The final stanza reaches out beyond national boundaries with the prayer, "Lord of the worlds, make all the lands Thine own."

"Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29: 13).

"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 39)

The Call to Prayer

The call to prayer comes with its high demands of faith and service; from every corner of the earth people will respond in their equality of need of Christ and of each other:

The beating heart of the day is love, the inward mark of our Christian fellowship:

The vigor and challenge of the day lies in the vitality of the offered prayers:

The victory of the day will come if the sins of pride, prejudice, evil habits are destroyed and we become instruments for God's purposes for the world:

The inspiration of the day will fade unless we begin those kingdom tasks God waits for us to do.

"Draw nigh to God and he will draw nigh to you."

PRAYER

Our Father, God, we rejoice that in every age there have been those who lift up hands of prayer and find in Thee a refuge. Put into our hearts that restlessness that calls to Thee in the voice of love, of intercession, of thanksgiving.

Let not our hands be withered by the selfish apathy of indifference in this time of international tension, of misunderstanding, of fear. Rather, may they be stretched forth in loving service at Thy command.

Amid surrounding temptations, grant us, hour by hour, the strength to be Thy disciples. Open our hearts and minds to the needs of those in whose midst Thou hast placed us, that we may live among them as the salt of the earth.

Forgive our many failures to live worthily as Thy children. Grant each of us grace enabling us in thought, word, and deed, so to live that Thy kingdom may come and Thy will be done on earth as it is in heaven, through Jesus Christ our Lord.

Amen.

From new Canadians of different racial backgrounds, yet one in Christ.

youth news

Central Association SDBYF

The young people of the Central New York Association seem to have the courage and confidence so typical of youth. They even trust the weather, or trust their ability to cope with whatever comes. At any rate they did not hesitate to schedule a mid-winter youth meeting at the northernmost church of the Association, Adams Center, on January 23.

The above-mentioned confidence seems to have been justified in this case. The youth rally was held as scheduled with a spicy and attractive program, according to the word reaching this publication. The Sabbath afternoon program was conducted by the Adams Center young people with Rodney Greene as master of ceremonies. It featured filmstrips on parent-youth relationships and dating, four discussion groups, a summary by a local school-teacher, Mrs. Ervin Marquett, and an Association youth business meeting presided over by Brandon Crandall, president.

After the supper (the menu of which was printed with slightly confusing descriptive terms) there was an evening of recreation with skits scheduled by the youth of each church in the Association: Verona, Leonardsville, De Ruyter, Brookfield, and Adams Center.

Battle Creek Enlarges Camp

Camp Holston at Battle Creek is to be enlarged, according to action taken at the quarterly business meeting of the church on January 3. Voting by ballot, the members present determined that they should put up a one-story building 30 by 57 feet "as a start on our camp building program."

Beautifully situated on a lake with considerable acreage this close-to-the-city camp which has served Seventh Day Baptist youth so well in past years will do so much better when this additional building can be completed.

Whenever new camp buildings are planned at Battle Creek or anywhere else there has to be some heart-searching and fund raising. Questions naturally arise as to whether the building program is finan-

cially possible and whether the church will have the vision to carry through on the responsibilities of a program that will make the camp accomplish its purpose for the training of youth and adults. This fact is apparent, that adults are willing to spend much on such projects.

Against Proposed Change in Statement of Belief

By Kenneth A. Stickney

61 Taylor St., Rochester 11, N. Y.

It has come to my attention that a proposal is to be presented at the next General Conference to change Article VII as follows:

"We believe that Jesus rose from the dead and lives immortally with the Father and that he will come in heavenly glory; and that because he lives, immortal life, with spiritual and glorified bodies, will be the gift of God to the redeemed."

[The article as reworded by Commission and Conference in 1958 reads:

"We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, is the gift of God to the redeemed."]

There is one serious error in that statement and that is the word immortal. Everyone has an immortal soul which is simply life after death. Believers and unbelievers are going to live after they die and will have to face and give an account to God. Unbelievers are to be eternally lost and believers eternally saved. To apply immortality to the Lord Jesus Christ denies His deity, that He is as eternal as the Father, that He and the Father are one. He is without a beginning, for "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1).

In both cases the word "eternal" should be used in place of immortal. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life;

and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5: 10-13).

I believe that Seventh Day Baptists would make a serious mistake in adopting such a statement. Anything that is contrary to Scripture cannot be right, and must be man's wisdom and not God's, nor could it be His will. There is plenty of difference between eternal life and immortal as was pointed out.

Let's practice what we preach, claim the Bible as our authority in all manner of doctrine and practice.

Editor's note: It will be recalled that after this proposed change in Article VII was read and explained at the Salem Conference last summer it was voted to refer it "to the Commission for consideration." It was taken up by Commission at its midyear meeting. That body, after consideration, issued a statement for publication in the Sabbath Recorder of January 11, 1960, which noted the interest and concern of our people in their statement and concluded with these words:

"We concur with the attitude expressed ten years ago that since there is no evidence of any wide-spread desire for any generally understood alterations . . . we would urge that each Seventh Day Baptist dedicate himself to the implementation of the central truths set forth in the present statement until such time as a more general need for revision becomes evident."

Recorder Comment

A Sabbath Recorder continues to go to the faraway Seychelles Islands in the Indian Ocean through the generosity of a Montreal subscriber.

Another Canadian reader (Southern Ontario) was hoping to send the full renewal price but rather than wait two weeks for more wages to come in he decides to send his last American dollar. "Hope you bother to renew again for whatever time this will bring the good Recorder," he writes. In the same letter he asks prayer for the recovery of his wife whom he had just taken to the hospital for major surgery. "God bless you and the Seventh Day Baptist cause," he concludes.

Prayer for All Missionaries

O God, who by Thy Son Jesus Christ hast commanded us to go into all the world and preach the Gospel to every creature, make us faithful and obedient to do Thy holy will. Give us compassion for all who are unaware of Thee in all the world. Send forth, we beseech Thee, laborers into Thy harvest. Protect and guide them wherever they go. Give them patience, love, and a right judgment in all things; and give them fruit for their labors; through Jesus Christ our Lord. Amen. —W.C.C.

All the Tracts You Need

The American Sabbath Tract Society is happy to announce that the following tracts (two of them quite expensive to print) are again in ample supply: "Who Are These Seventh Day Baptists?" "The Sabbath and Sabbathkeeping Baptists," "Free from the Law," "The Lord's Day," and, "Has the Original Sabbath Day Been Lost?"

Nearly all of the other 45 or more titles are also available in quantity. Many of them should be in greater demand as the Lay Development Plan gains momentum. A new edition of our Statement of Belief is now on order to meet the anticipated increase in orders likely to come when our Sabbath Schools begin a study of our beliefs the first of April.

Attention should again be called to the large amount of explanatory material in the 30-cent, 76-page booklet, **Seventh Day Baptist Beliefs, a Manual for Study**, which might well be used along with the forthcoming **Helping Hand** published for the Board of Christian Education

— Secretary.

NEWS FROM THE CHURCHES

WATERFORD, CONN. — The Waterford Church held its annual meeting on January 2, when reports of the pastor and officers of the church showed steady and hopeful accomplishment in the work. Although there have been no additions to the membership, yet in the training of the young and the preaching of the Gospel, there has been seed-sowing that shall surely bear fruit in God's good time.

A highlight of the year was the one hundred and seventy-fifth anniversary of the founding of this church, which was the occasion of a celebration in August. Vacation Bible School was held in June and July. "Friendly Visitors" meet monthly as the evangelistic arm of the church. The monthly hymn sing is a means of reaching into the community to draw music lovers together. We cooperated in making repairs at Lewis Camp, and one of our young people attended the senior camp.

Plans for the year ahead include using the Lay Development Program of the denomination as it may be adapted to circumstances here. Sabbath morning sermons and discussions on Friday nights at our prayer meetings have been intended to present the Program and stimulate its acceptance among our people.

We want the Gospel of Christ to be the power that will remake our lives into His likeness, and to be an outreach into the community to bring about the acceptance of Christ as Savior and Lord.

Meetings of the Ladies' Aid have been held regularly twice a month at the homes of members. Devotions are used as suggested by the Women's Board. Goals are stressed, also the reading program. There are approximately twelve members.

Financially the society has done well with food sales nearly every month. Fancywork was sold in July and December. Quilts were made and sold. Donations were for: Maiden Hall Vocational School in Jamaica, for Barbara Bivins, for parsonage painting, for the pastor, and the usual donations for parsonage and church.

May the year 1960 show more consecrated effort on the part of all members to carry on with God's help the work of this society. — Correspondent.

SECOND HOPKINTON, R. I. — The annual meeting of the church was held at the home of Mrs. Lewis Randolph on January 10. Reports showed that the church has done very well financially in spite of its very small number of active members. Two people have moved their membership to another Seventh Day Baptist church nearer their present residence. We also feel very keenly the loss of a family of children active in our Sabbath

School and youth group who has moved away from our community. But we take courage in the faith that others will come into the fellowship to fill their places. We also miss Shirley and Phyllis Kenyon who often were able to attend church while they were attending college. Now they have left us, Shirley having gone to California to practice her nursing profession and Phyllis having married and gone to Michigan to live.

Early in the fall the Rev. and Mrs. David Pearson and little Debbie visited us. We were both informed and inspired by a sermon by Mr. Pearson and by the showing of slides and descriptions of their work on the mission field.

— Correspondent.

ROCKVILLE, R. I. — Recent activities of the Rockville Church have been a planning conference, a workshop led by the Rev. Earl Cruzan, the South County Baptist Hymn Sing held in our church, and an evening service at which the Rev. and Mrs. David Pearson showed pictures and told of their experiences as missionaries in Nyasaland. A special evening Christmas program in the church and a party afterwards in the parish house were planned and carried out by members of the Sabbath School. Sixty people enjoyed these gatherings.

Reports at the annual meeting showed a good year but not good enough. It was decided to hold more workshops in the spring in an effort to increase our effectiveness as workers in God's vineyard. A good increase in attendance since the first of the year is an encouragement.

Our women's society, the Loyal Workers, has few active members but it is accomplishing worth-while things. One of the most gratifying activities of the past year was giving a party in cooperation with the Homemakers Club to a ward of eighty patients in our State Infirmary, and we plan to give another party there this year. — Correspondent.

FOUKE, ARK. — The Fouke Seventh Day Baptist Church has had a phone installed in the parsonage for the pastor's use. In case a call is necessary the number will be listed with both the Rev. Marion C. Van Horn and Seventh Day Baptist Parsonage, Orleans 2-3721, Fouke, Ark.

Births

Davis. — A daughter, Janice Marie, to S. Kenneth and Jean (Bailey) Davis of Alfred, New York, on January 6, 1960.

Obituaries

Bond. — Carrie Truman, daughter of Mr. and Mrs. Alvin Truman, and widow of the late Samuel B. Bond, was born in the Town of Alfred September 17, 1871, and died at a nursing home in Fort Lauderdale, Fla., December 1, 1959, following a long illness.

She was graduated from Alfred University in the class of 1893.

Mrs. Bond joined the First Seventh Day Baptist Church of Alfred by letter on July 6, 1918.

She is survived by a son, Dwight T. Bond, of Fort Lauderdale, Fla.; a nephew, DeForest W. Truman, of Alfred, N. Y.; and a sister-in-law, Mrs. Mary W. Truman, of Greenlawn, L. I., N. Y.

Interment was at Lakeland, Fla., where she had been a resident.

— H.S.W.

Brown. — Lea E., daughter of Mr. and Mrs. Clarence Searle, was born Feb. 19, 1891, near Brookfield, N. Y., and died at a Waterville, N. Y., nursing home Dec. 3, 1959.

Her husband, Arthur Brown, died August 30, 1952. She was a member of the Seventh Day Baptist Church at Leonardsville, N. Y.

Surviving are: a daughter, Mrs. Elinor Davis, of Unadilla Forks; a son, Paul Brown, of Leonardsville; four grandchildren; and two great-grandchildren.

Farewell services were conducted at Edmeston with her pastor, the Rev. Addison A. Appel, officiating.

— A.A.A.

Crandall. — Samuel, son of Isaac and Mary Jane (Kenyon) Crandall, was born October 19, 1868, at Rockville, R. I., and died February 6, 1960, at the State Infirmary.

He was a life-long resident of Rockville and a member of the Seventh Day Baptist Church. He is survived by four nephews: Ellsworth, Erwood, Lavoy, and Ahvern Crandall, and two nieces, Mrs. Leora Hoxsie and Verice Crandall. The funeral service was conducted at the Avery Funeral Home, Hope Valley, by his pastor, the Rev. Neal B. Mills. Burial was in the Rockville Cemetery.

— N.D.M.

Davis. — Willis E., son of Laverne W. and Ruth Sholtz Davis, was born at Oneida, N. Y., January 23, 1938, and died in an automobile accident in Oneida, December 4, 1959. He had been a member of the Verona Seventh Day Baptist Church since August 5, 1950.

Surviving are his parents; four brothers: Olin, of Oneida; Rev. Duane, Lost Creek, W.

Va.; Roger and Kenneth, both of Verona; also several aunts, uncles, and cousins.

The memorial service was conducted at the Verona Seventh Day Baptist Church by his pastor, the Rev. C. Rex Burdick, and burial was at the New Union Cemetery, Verona Mills.

— C.R.B.

Lathrop. — Thelma Wilcox, daughter of Jay J. and Ethel Witter Wilcox, was born in Alfred, N. Y., June 15, 1912, and died in Wellsville, N. Y., November 25, 1959.

She was married to Edward C. Lathrop on December 25, 1931.

She was baptized on March 14, 1925, and united with the First Seventh Day Baptist Church of Alfred. Mrs. Lathrop joined the Christian Temple, Wellsville, April 13, 1952.

Besides her husband and parents, she is survived by three children: Mrs. V. S. Grover, Stannards, N. Y., Mrs. Dean Ellis, Lockport, N. Y., and Edward C. Lathrop, Jr., at home; four grandchildren; two brothers and two sisters: Keith, Bay Shore, Long Island, N. Y., Richard M., and Mrs. Cecil Hurd, Wellsville, and Mrs. Robert Shoenborn, Kenmore, N. Y.

Memorial services were held at the Mulholland Funeral Home, Wellsville, on Sabbath afternoon, November 28, with her pastor, the Rev. O. B. Hill, officiating. Burial was in Woodlawn Cemetery, Wellsville.

— H.S.W.

McClain. — Tressie Grace Randolph, daughter of Alvan F. and Lucy Sherwood Randolph, was born in Doddridge County, W. Va., December 21, 1881, and died at her home in New Milton, W. Va., December 17, 1959.

On April 10, 1901, she was married to James D. McClain, who preceded her in death March 12, 1936. Surviving is one daughter, Mrs. Blonda Groah, of Blandville, W. Va. Her entire life was spent in the Blandville-New Milton community. She was a member of the Middle Island Seventh Day Baptist Church.

Funeral services were conducted in the Middle Island Church by her pastor, the Rev. Donald E. Richards. Burial was in the Sugar Camp Cemetery.

— D. E. R.

Polan. — Manville Orlando, son of John A. and Emily Davis Polan, was born June 5, 1869, in Doddridge County, W. Va., and died January 25, 1960, after an extended illness.

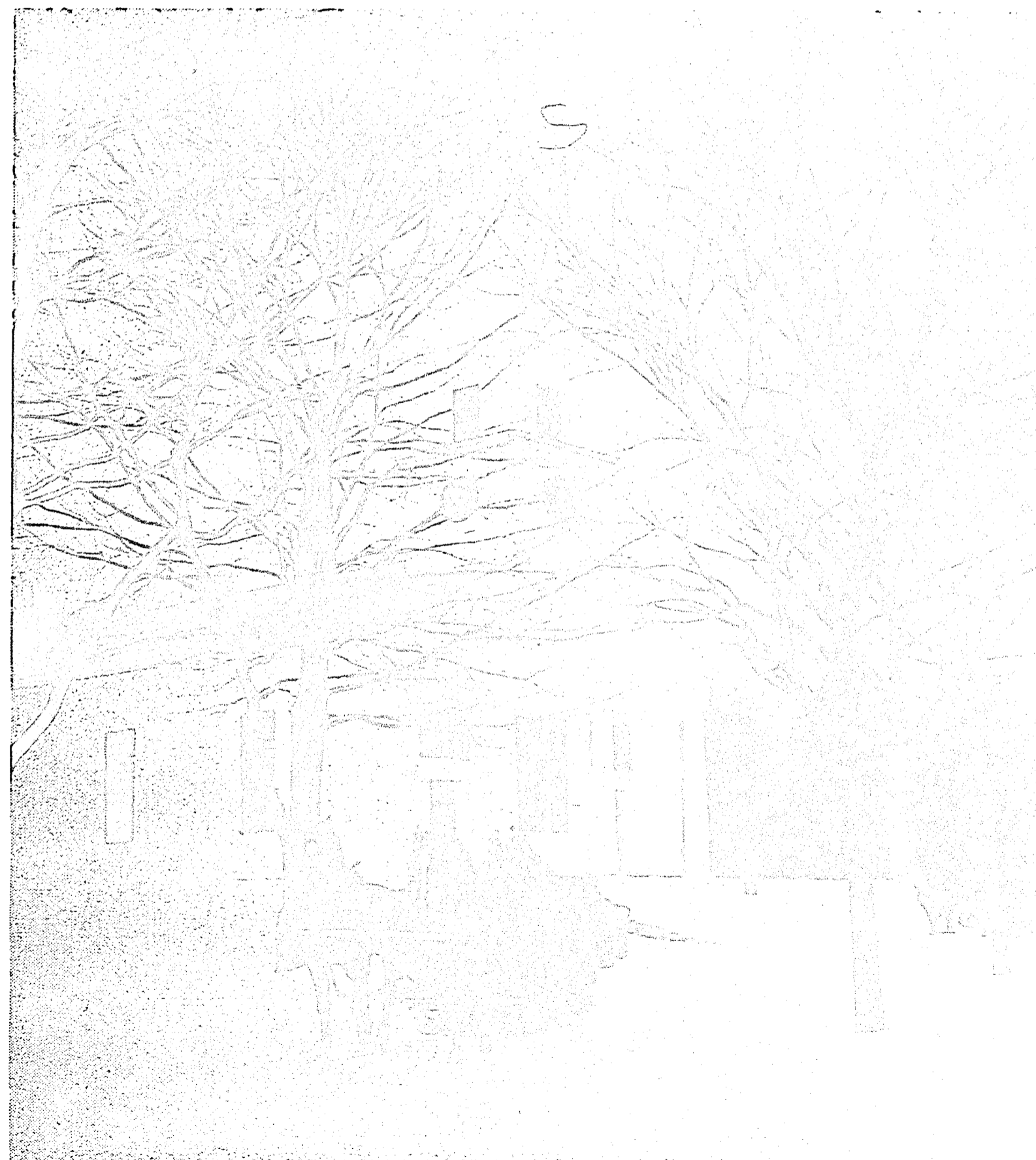
On May 5, 1894, he was united in marriage to Experence Davis, who died December 20, 1909. On July 19, 1922, he married Dove Cole, who also preceded him in death on September 24, 1950. Mr. Polan was a faithful member of the Middle Island Seventh Day Baptist Church for 74 years.

Surviving are three daughters: Mrs. Harry (Lena) Willis of New Milton, Mrs. A. A. (Gertie) Snider of Blandville, and Mrs. Larent (Gladys) Snider of Clarksburg; one son Oral J. Polan of Salem, all in West Virginia; 26 grandchildren and 46 great-grandchildren.

Funeral services were held in the Middle Island Church by his pastor, the Rev. Donald E. Richards. Burial was in the Sugar Camp Cemetery.

— D.E.R.

The Sabbath Recorder



The Church Was There