

The Sabbath Recorder

working on this award for better than two years. This is the first God and Country Award given in the Milton church.

The Women's Circle has been busy with its work meeting and birthday tea each month. The annual turkey supper was served to nearly 500 people on November 7. The Kum Dubble group packed boxes of candy and cookies and sent them to our servicemen on November 5.

A large group from the Men's Fellowship toured Burdick Corporation on November 15. Thirty young people and their sponsors from the Stennett and High School Fellowships attended a Retreat at New Auburn on the weekend of September 22 - 24. The Bell Choir has given a number of concerts this fall and has several more scheduled.

At the budget meeting held on November 12, a budget of \$17,620 was adopted. This reflects a 5% increase in pastor's salary, an item of \$50 for pastoral education, an increase in the salaries of the custodian and the organist, and the beginning of a ten-year budget item to care for extensive repair to the organ which is scheduled for the summer of 1968. The painting of the trim on the church and the painting of the parsonage are also included in this budget. Giving toward Our World Mission is over and above this. The Stewardship Committee challenged the church with a goal of \$10,000 for the year 1967.

RECORDER Comment

I am a member of the First Hopkinton church at Ashaway, R. I. I am unable to attend church; the Recorder helps to keep me informed.

—Mystic, Conn.

Accessions

LITTLE ROCK, ARK.

By Letter:

Mr. Alfred Fisher
Mrs. Alfred (Melva) Fisher

By Testimony:

Mr. Jewell Oliver
Mrs. Jewell (Beuna) Oliver

By Baptism:

Jeffrey Monroe
Dianne Seager
Karen Seager
Katherine Babcock

MILTON, WIS.

By Letter:

George H. Stevens from the Mill Yard Church, England. Nov. 17, 1967.

Obituaries

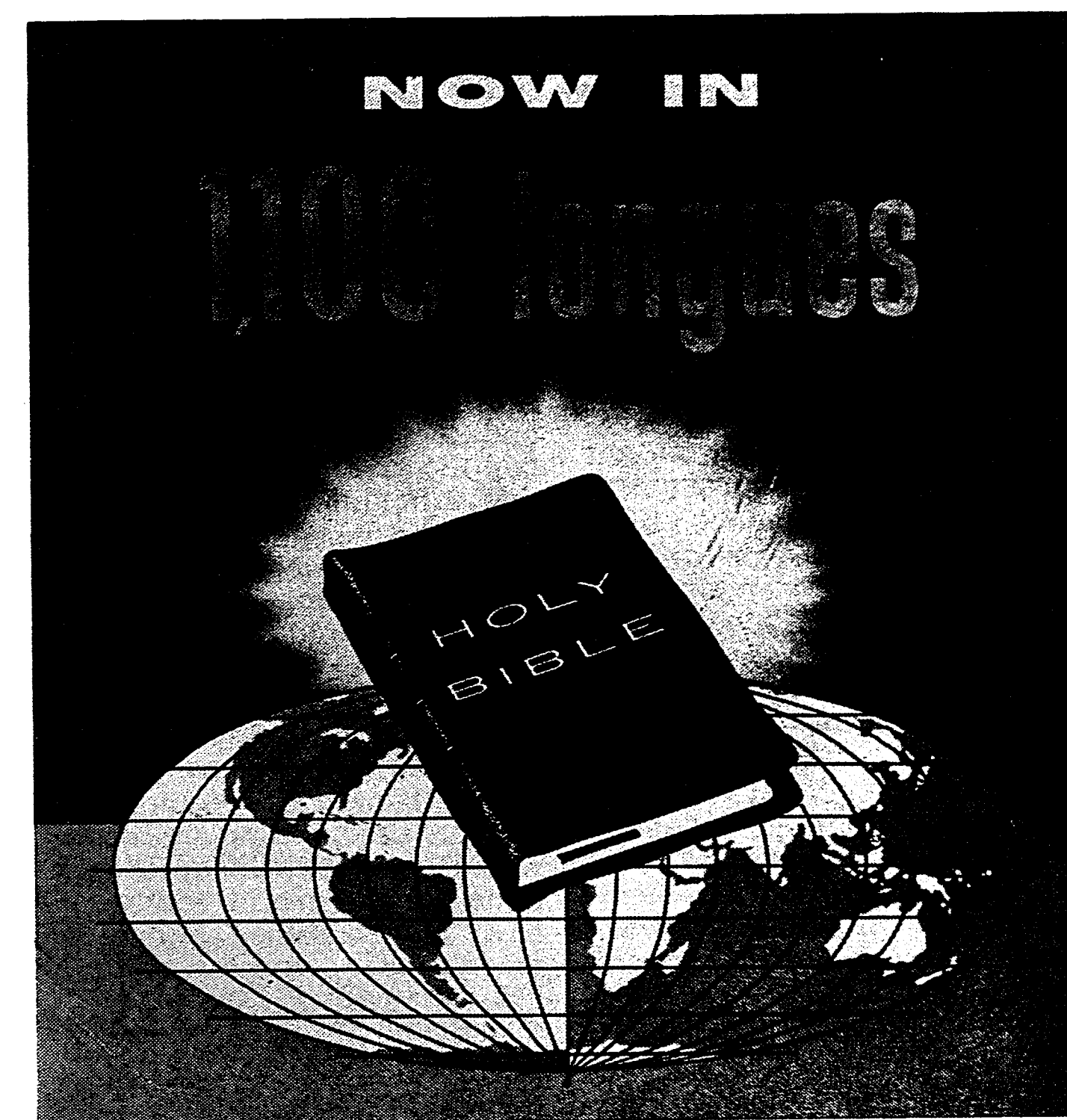
MAIN.—Edith Rebecca, daughter of Russel J. and Anna Maxson, was born April 21, 1877, in Farina, Ill., and died in the Putnam County Memorial Hospital, Palatka, Fla., Nov. 3, 1967.

She was baptized and joined the Gentry, Ark., Seventh Day Baptist Church, later moving her membership to the Alfred, N. Y., church. She was married to Daniel C. Main, who died in 1935. She spent much time after the death of her husband in serving others, her family, and acquaintances, in times of illness or other needs.

Mrs. Main is survived by two sons, George Main, of Pomona Park, Fla., Daniel C. Main, of Adelphi, Md.; one daughter, Dorothy Johnson of Pomona Park; one brother, George Maxson of Riverside, Calif.; four sisters, Susan Patterson, Denver, Colo., Ora Lowell and Myrtle Ricketts of Gentry, Ark., and Ethel Eyerly of North Loup, Nebr.; 14 grandchildren and 21 great grandchildren.

Farewell services were conducted at the graveside in Arlington National Cemetery, Nov. 7, 1967, by the pastor of the Washington Seventh Day Baptist Church, Delmer E. Van Horn.

—D. E. V. H.



The Bible's Day

Every day should be Bible day for the Christian; reading the Word of God daily plants portions of the revealed will of God in our minds and hearts. There is value also in proclaiming one day a year as the Bible's day and on that day making contributions to the American Bible Society, the greatest single organization on earth promoting the distribution and reading of the Word of God.

The Sabbath Recorder

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Member of the Associated Church Press

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Peace at Any Price

Should we subscribe to the theory of peace at any price? What does the price of peace have to do with Christian unity? These are questions that grow out of an address at Garrett Theological Seminary by Dr. Eugene Carson Blake, general secretary of the World Council of Churches. Dr. Blake's voice has been raised frequently for organic church union of some rather diverse denominations. The statements of the former stated clerk of the Presbyterian Church U.S.A. take on more weight now that he has become the top officer of WCC. This does not mean, however, that his views of church union must be accepted.

Dr. Blake is quoted in *Direction: Unity*, a Roman Catholic publication, as saying that the position of the World Council of Churches would be enhanced if the Catholic Church were a member of that organization. He went on to say, "There is hardly anything that the WCC does that could not be done better if the Roman Catholic Church were fully and intimately involved in it." "The question is," he went on, "whether the WCC and the Catholic Church are willing to pay the price for membership." He thinks they should be. The price for WCC would be recognizing the primacy of the pope. The price for the papacy would be relinquishing some of that primacy; the pope could not hold his dictatorial position over WCC as he does over his vast Catholic constituency.

Why, according to Dr. Blake, would it be worth the price to make this theological and practical compromise of both sides? His reasoning centers around world peace, which he argues is the key issue in the world today. We have to have the combined bureaucracies of all the churches working together to establish "economic justice and opportunity throughout the world," he said.

Granted that he has a point worth considering, it might well be asked if he has set his sights high enough. Is peace necessarily the most important issue from God's viewpoint or from the Christian's? The Bible does not seem to say so. The doctrinal standard of Dr. Blake's church maintains that man's chief aim is to glorify God and to enjoy Him forever.

There is a bigger dimension to life than peace and economic opportunity. Let's not forget it. Universal peace on earth by human compromise or machination is not to be compared with peace of mind or with heaven. It is not too hard to imagine a type of peace that would be outward, not inward, and would make the Christian conscience uneasy indeed.

Can a united Protestant - Catholic Church in the WCC force peace upon the world? The fact is that it could not, it does not have that much voting power. Furthermore, the price of recognizing the primacy of Rome (with the various claims of that church to be superior to the Bible) is a pretty high price to pay for the elusive goal of a world without war. Any unity that compromises clearly taught biblical doctrine and sets creature comfort above eternal joys is something to be avoided like the hidden reefs that the captain of the ship must by all means stay clear of.

Benevolence Priorities

Late November and early December bring almost countless requests for benevolent giving to those who are enough in the public eye to be on many mailing lists. The requests for giving to worthy causes also come in large numbers at this time of year not only through the mails but also to all through the mass media. We have to make some decisions as to which appeals or which kind of appeals we will respond. This is an individual matter which cannot be handled by anyone else for us, but sometimes we long for a little advice on how to decide when to say "No" and when to say "Yes."

The Christian attitude must ever be one of love and concern, an attempt to make our love as all embracing as possible. Otherwise we can hardly call ourselves followers of the One who gave His all for us and spent Himself to relieve human suffering during His earthly ministry. Having said this, we realize that we have not answered the problem of where to stop giving. One simple an-

swer would be to stop when you have given all you can to all the causes you have approved. The problem with that answer is that just after you have given the last available dollar you can spare from your family budget, you may get another appeal that commends itself to you much more than some of the causes to which you gave. Here is where you wish you had a personal tithing storehouse which you would never allow to run quite dry. After all, tithing is the happiest way; it gives you a reserve and keeps you from overspending on personal expenses.

Tithing alone does not guarantee that we will not make mistakes in benevolent giving. The fact that we have a sum of money set aside for special appeals sometimes tempts us to throw it all into one cause which touches our emotions or seems at the moment to have a high priority. We need to have some guiding principles that we can use, not only at the moment, but for the next year or more. We want to keep our hearts tender, but we also want to avoid being a "soft touch" for every clever solicitor of gifts. After a few mistakes we become a little wary and sometimes yield to the temptation to be hardhearted. My grandfather used a homely expression, "The wheel that squeaks gets the grease." Actually, when one wheel of the wagon started to squeak, you knew it was time to hunt up the jack and the bucket of axle grease and take care of all four wheels. But the major attention does go to the one that makes the most noise.

There are a few principles for long-range giving that quite a number of us have adopted for ourselves and advocated for others. Trying to be worthy stewards of our limited resources, we must give: (1) where the investment will presumably yield the greatest increase for the Christian cause. The cause of Christ is first and all other causes are lesser. If our contributed funds (by reason of favorable exchange rates and other factors) will do more good in one country than in another, this situation may be well taken into consideration in those "over and above" gifts.

(2) We must examine the breadth of the base of giving to a worthy cause. Some good causes have a very wide population base to which they have entrance. Possibly we would do well to support such general causes only lightly, and reserve the major portion of our giving to other causes, just as worthy, but not so widely supported. This principle needs to be applied particularly to our denominational outreach program. The base of appeal is small. Nobody outside of our own churches is going to feel a responsibility to guarantee the support of our foreign and home missionaries or of the other boards and agencies that carry on our work. We do well to establish some percentage basis between denominational, interdenominational, and humanitarian giving. This will keep things in proper balance.

(3) Within our denominational structure we should also thoughtfully evaluate priorities and give accordingly. Some of us like to try to guess what the response will be to special appeals in relation to our united budget and then to apportion our gifts so as to help achieve overall balance. If some members of the local church give only to local needs and not to denominational, then some others need to give heavier to the larger work. If some get excited about certain "designated giving" items, then others may need to go light on those items.

(4) A fourth principle might be to reserve a certain percentage of our available gift money for what might be called calculated risks. Somewhere on the edges of our missionary or local scene there may be needs that are not covered by any budget, fields that look promising but can't be fully checked out except by seeing what the leaders can do with a little support. Some of our largest works started in this small way. Happy are we if we have risked some of our money—not a high percentage — and find later that it was well invested. There will be some disappointments but that also goes for some of our fully approved projects at home and abroad.

Finally again, nobody can tell us just how or how much to give. If we pray

about it; if we get as much information as possible; if we really love the Lord and His work, we can count on some leadership from the Holy Spirit.

Bible Reading for 1968

The program of Bible reading for 1968, advocated for all Seventh Day Baptists by the Planning Committee as part of the program of Facing Frontiers with Faith, will be more of an individual study of the New Testament than just a reading of it.

People are urged to start on January 1 a careful reading and perhaps outlining of the New Testament. The emphasis will be on making each chapter meaningful to us by asking ourselves two or three questions. This is a system of Bible study suggested by the late Dr. Loyal F. Hurley. We will be reading less than a chapter a day, but pausing to search out the meaning and perhaps consulting a helpful book will call for fifteen to thirty minutes — about the same time required this year to read the whole Bible through.

Watch the next issues of the *Sabbath Recorder* for more details of the program. The reading assignment will be printed once a month. In addition there will be a specially printed folder which will be sent in quantity to all churches within a week or two. It is hoped that nearly all of our people will be united in this devotional study of the New Testament.

If there are some who have not finished reading the Bible through in 1967 and wish to continue or to start such a program, that, too, is encouraged. Many have received a blessing in this type of daily reading. Others may wish to make 1968 the year for making all of the Bible their own by reading it through. Those who would like to spend a little more time with the Word could carry on rapid reading of the Old Testament and a slower reading of the New Testament at the same time.

—L. M. M. for the Planning Committee.

Thoughts on Love from Mary and Joseph

By Leslie A. Welch

"Now the birth of Jesus Christ was on this wise" (Matt. 1:18).

We are once again at the point in our calendar year when all the world around us points toward an historic event of utmost importance, even from the economic standpoint. Our years have been counted from this date rather than continuing the years of the ancient Hebrew calendar. It is possible that in our commercialism and argument we shall again lose the lessons that could highly benefit us in the knowing of "the only true God, and Jesus Christ, whom Thou hast sent," which is eternal life (John 17:3).

"Mary, his mother was engaged to Joseph." Peloubet's Revised Bible Dictionary tells us that betrothal (espousal or engagement) according to Jewish custom was literally the beginning of the marriage ceremony. Communications between the two parties thus engaged were carried on by the friend of the bridegroom for a period of up to a full year for virgins and one month for widows; such interval being a test of purity and/or faithfulness. Faithlessness was punishable by death."

Thus, after her experience with the angel Gabriel, Mary, exercising faith in the word God sent, left to spend three months with her cousin, Elisabeth. The God of love and power confirmed that faith in reality through Elisabeth and "Thus saith the Lord" became "For he that is mighty hath done to me great things." This was proven beyond doubt during those three months of blessed companionship. Blessed be God! But what of Joseph? How could she tell him and make him understand?

He loved her, oh so much! But he loved God more and could not become the victim of fornication. Yes, perish the thought! He had been so confident. He could not make her a public example, for that would mean death. He would get a divorce, secretly, then at least her life would be spared.

"Joseph, son of David, fear not to take Mary your wife home, for what is begotten in her is of the Holy Spirit" — "call his name Jesus; for he shall save his people from their sins." — "And he called his name Jesus."

Oh young people, what a challenge to freedom from lust and to purity in love! Could Joseph have considered withdrawal from his part in this most sacred contract, except he also was as pure as Mary who said, "How can this be?" God was first in both their lives, and untold blessing was theirs as a result! If Christ is to be reborn in the lives of those who would find salvation, is not this a pattern for the new life in the Spirit?

We are presently being bombarded with some sincere challenges from logical reasoning with regard to the life and teaching of Jesus Christ. One typical statement coming from this thought says, "Unmarried love is holier than married unlove." If we are at the same stage in Christian understanding as was Nicodemus, when he came to Jesus by night saying, "Rabbi, we know that thou art a teacher come from God," we may even say "He is the most." Our assent to the above statement will come quickly and we shall let the "situation" determine our action—in love—of course.

It might be that we should ask for a definition for this type of love, and I seriously doubt that Agape (God's sacrificial love in Christ) will fit the picture. Unmarried love has adopted a standard within itself and thus is likely to go no higher than in its present condition. Married unlove leaves much—so much to be desired. However, I shall be foolish enough to choose this latter (if these are the only choices) on the basis that acceptance of a worthy standard, outside self, leaves it on a stronger foundation with greater possibilities to yield to the drawing power of the cross and ultimately reach the higher plain of Agape.

"... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is

born of the Spirit is spirit" (John 3:5-6).

Without indulging in Mariolatry, let us realize that the church likewise must produce spiritual children and recognize that such are not begotten by man or his works but by the Holy Spirit. The sacrifice of Jesus has cleansed her and made her pure. The Spirit is the gift of God to those who obey (Acts 5:32). If God is left out of the picture, then He has no responsibility to declare His Son, to save us from our sins or to give His Spirit of power for victory over resulting death, and we are without hope.

The mind of the sincerely obedient person will recognize its own limitations, when confronted with the things of the Spirit. The heart, filled with love, and cleansed by God's sacrifice in Christ on the cross, exercises faith in the Word, obediently separates himself from the idolatry of the world's self sufficiency and is made a new creature, by the Spirit.

My friend, if you have not this blessed assurance, won't you ask God to show you, just now, that Jesus is the Christ, His Beloved Son and our Savior?

Bible Reading Testimony

The *Recorder* suggested we write to our pastor regarding the Bible reading program. I used the daily reading outline from the American Tract Society by Rev. Leslie B. Flynn. It was interesting to check off the chapters as I went along. No part was dull for me, even with all the hard to pronounce names in Joshua, Numbers and Chronicles. I tried to become more familiar with them and improve my pronunciation. I took notes for special things I want to remember. I enjoyed it, and as you can guess my interest made me read on ahead many times. I finished reading the Bible through the last week in October.

Dora Burdick Mulligan, Hamilton, N. Y.

Recorder Comment

North Loup, Nebr.— Please renew our subscription to the *Sabbath Recorder*. Enclosed is \$4.00 for the next year. We really enjoy this magazine very much! Thank you!

Hold the Line

In New Church Construction

Participants from the National Council of Churches in the first International Congress on Religion, Architecture and the Visual Arts, held in New York, Aug. 29-Sept. 1, were enthusiastic in their evaluation of the Congress which brought together 600 delegates from 20 nations and almost every religious faith.

The Congress was the culmination of seven years of planning begun by units of the National Council, the Union of American Hebrew Congregations and the Roman Catholic Liturgical Conference of North America.

The mood of most groups seemed to be: Hold everything; let's stop building and start thinking. Let's figure out just what we mean by such terms as "church," "neighborhood," and, for that matter, "man." The groups seemed to be saying that we should understand more clearly the nature of the revolutions we are passing through before erecting more churches.

Many groups agreed that worship can take place in structures other than a building set aside solely for religious purposes. Starting congregations in homes, in shopping centers and other public places was counseled by one group. Throughout the discussions the concept of the church as a "ministry to people of all ages, classes and conditions" was stressed above that of the church as "institution."

A strong advocate of this view was Robert L. Durham, F.A.I.A., of Seattle, president of the American Institute of Architects who called for a "moratorium on the building of little cathedrals and 'country-club' churches."

"For over a hundred years, the architect has returned from Europe with his sketch pad under his arm and proceeded to build little cathedrals unrelated to the real life of the people," said Mr. Durham, who pointed a finger at the three "jewel-like" chapels at Kennedy International Airport which he said, are totally unrelated to the people at the baggage check-in counter.

Expurgated Gospel of John

To make the Gospel of John more acceptable to present-day Jews seems to have been the aim of Dr. Dagobert D. Runes in the 1967 large print, cloth bound, paper jacketed *The Gospel According to John* published by the Philosophical Library, Inc., N. Y., (\$2.75). Dr. Runes has written some thirty books in the fields of philosophy and social history and thus must be honored for his scholarship in these fields. There seems to be something lacking in his scholarship in the realm of textual criticism, judging by what he has done with the Gospel of John.

He has cut out of the King James version every occurrence of the word Jew or high priest in which the Jews are assumed to be in any way ill spoken of. This is done, not on the basis of any accepted rules for determining what the author actually wrote or what Jesus said.

In some cases whole sections are omitted, as John 7:32-36; 8:37-59; and 18:19-24. Wherever there is a reference to the Jews seeking to kill Jesus the editor arbitrarily substitutes Romans or "the people." The account of the arrest and trial is strangely altered by omissions and substitution of words. All reference to a trial before Annas and Caiaphas, the high priests, is deleted. The servant of the high priest, Malchus, whose ear Peter cut off is called an "officer" from the chief procurator.

Jesus delayed going up to Jerusalem because "the Jews of late sought to kill thee." This is made to read, "Because the Romans sought to kill thee." Instead of having Pilate say of Jesus, "I find in him no fault at all," Dr. Runes has Pilate say, "I find in him grave fault." But in the next verse he makes no change, "Will ye therefore that I release unto you the King of the Jews?" Where Pilate finally turns Jesus over to be crucified the editor adds "with great laughter" to the familiar expression, "Behold your king."

Following the resurrection this same constantly added emphasis on the Ro-

mans comes out again. He changes the words of John, "Where they were assembled for fear of the Jews," to "fear of the Romans."

It appears that none of the changes made are based on scholarly research but on a mistaken view that the Gospel of John is anti-Semitic. Factual reporting of events and the words of Jesus is sacrificed to cast the Jewish leaders in a good light and the Romans in a bad light. Moreover it is done in a rather clumsy manner. There are better ways to win the Jews than to falsify the Gospel record. This anti-anti-Semitism is carried too far, even though the intent is good. There are descendants of the Romans who also need the gospel of love.

In the preface Dr. Runes writes, "It is my ardent wish to bring out in the near future the whole body of the New Testament, cleansed of anti-Jewish interpolations, so that this great book of love will cease to be—for the Jews, at least—a book of hate."

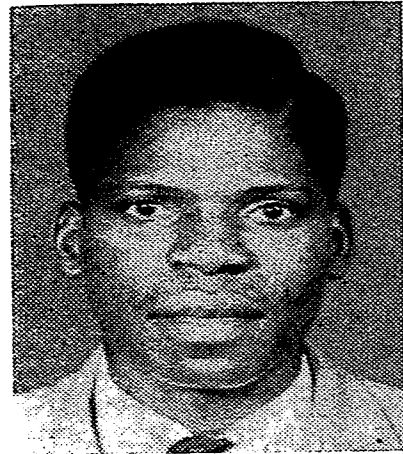
If this is a sample, the Book of Acts and the Epistles of Paul which speak of persecution of the early Christians by the Jews would be considerably shortened. In the middle of the twentieth century it is too late to rewrite the history of the first century when there is no more reason for it than to please the Jews. We display our love for this long oppressed people by our attitudes, not by falsifying history. The same Jesus who recognized that the leaders of the Jews were seeking to kill Him said that He came to save the lost sheep of the house of Israel. The same Paul who recited the number of beatings and other persecutions received at the hands of the Jews cried out, "My heart's desire and prayer to God for Israel is that they might be saved." Let us do likewise—and give them the Gospel of John in its correct form.

—L. M. M.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1:17.

Every Converted Church Member Shall Speak for the Lord

(The following inspiring message was prepared and shared upon request by Rev. Otrain B. Manan, pastor of the Blantyre Seventh Day Baptist Church, Malawi, Africa. Pastor Manan will be remembered in the United States as the COWOCO delegate at Salem Conference in 1964, from Nyasaland. E.T.H.)



Does each church member realize that he or she is commanded by the Lord and Savior, Jesus Christ, to witness? There is a plain and clear command in the Bible by our Lord Jesus to all His disciples of all ages. The following is the com-

mand: "Go forth to every part of the world, and proclaim the Good News to the whole creation. Those who believe it and receive baptism will find salvation" (Mark 16:15, 16, NEB). Why and how is it that each church member is not so eager and active to witness of the wonderful Savior, Jesus, to others? What is wrong?

Every converted church member shall speak for the Lord. If an experience of a true conversion is lacking in the individual, the recognition and commitment to the command of the Master "Go ye and preach the gospel to every creature" will also be lacking in the life of such an individual. Church members of this kind will always have many unnecessary excuses to give for their not witnessing for the Lord.

Some members do recognize the need for witnessing, but they reason about it in a different way. They do feel that someone can do it for them. Someone says, "I do not actually need to go, stand and speak something about Jesus to the lost people, because I give my money to the church to employ the preacher or pastor to preach or witness in my stead." Another says, "Because I give my money to support the mission

work, I do not need to open my mouth for Jesus, for the missionary who is employed by my money will witness for me." Still another says, "Because I give my money for Christian literature I do not need to utter words of witness for Jesus, for the printed word will speak for me." Through this kind of reasoning many church members exempt themselves from speaking for the Lord.

Oh brethren, let us not forget what the Lord requires of us. The giving of money to help in the work of evangelizing the world is really good and important, but that is not enough. The Lord wants you and me to speak and witness for Him with our very mouths. He wants us to utter the words of our own deep, heartfelt conviction over sin and how wonderfully God has planned for the salvation of sinners in and through Jesus, His only begotten Son. He wants us to tell others how wonderfully we have been saved by faith in His precious blood shed on the cross for the salvation of lost men. He wants you and me to reveal to others what changes of life we experienced, when we were born again. He wants you and me to tell others what peace of mind and joy of heart we have from above. He wants you and me to tell others with our very mouths of the heart saving gospel of Jesus: "That Christ died for our sins, in accordance with the scriptures; that he was buried; that he was raised to life on the third day, according to the scriptures" (1 Cor. 15:3, 4 NEB), and that whosoever believes on Him should not perish but be redeemed by the precious blood of the Lamb of God, His only begotten Son, Jesus.

Witnessing for the saving power of God in Jesus is very enjoyable indeed. Start today and discover how enjoyable it is to witness for Christ. Oh, how I love to tell others of the redeeming story of Jesus, my Lord and Savior, the only one mediator between God and men! The Lord wants you and me to start over anew to love and serve Him more with all our heart, with all our soul, with all our strength, with all our knowledge, and with all our wealth.

Throw out the lifeline now and today, and rescue the perishing! Open your mouth for Jesus and speak for Him. Truly every converted church member shall never fail to speak for the Lord. If you claim to be a Christian and born again church member, you have the responsibility of the perishing. Start now, speak for Jesus and rescue the sin-dying men and women, boys and girls! Paul said, "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

Baptist Leaders Explore Means for Cooperative Witness

Thirty-eight representatives from nine different North American Baptist bodies met for three days (November 18-20) in Washington "to explore the role of Baptists in our rapidly changing world."

Dr. V. Carney Hargroves, chairman of the North American Baptist Fellowship, a committee of the Baptist World Alliance, said that the discussions were informal and unofficial. A statement of findings will be studied further by a group of leaders of the NABF.

Invitations to participate in the consultation were issued last May to the presidents or executive secretaries of all North American Baptist conventions, conferences and associations affiliated with the Baptist World Alliance. The leaders were asked to designate up to five representatives from each of their groups.

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance and secretary of the NABF, termed the three days of meetings as "an upper room experience in which we all came together, prayerfully facing the needs of the current world and seeking ways to work cooperatively to meet those needs."

Dr. Hargroves said that "those of us in the meeting discovered that we have much in common.

"Questionnaires which were distributed by mail ahead of time and returned without names signed showed a surprisingly large degree of agreement. Differences are usually in the areas of the cul-

tural, geographical or historical. Theological differences seemed to be in large measure a matter of semantics."

He said that the representatives spent their first two sessions speaking frankly about differences in their approaches to evangelism and their outreach to the world. Considerable discussion developed in the area of social action—whether or not the term evangelism ends with just the conversion experience of individuals or continues in an application of Christian principles to the whole of life.

Participants expressed a desire for increased communication between their groups. Publications of the various bodies will be exchanged between denominational leaders, news of the various groups will be channeled to the news services of other groups, and leaders will be invited to attend each other's meetings in order to become better acquainted and share plans for the future.

The meetings ended with a luncheon in the Senate dining room at the Capitol, with Senator Jennings Randolph as host. Senator Randolph, a Seventh Day Baptist, is vice-chairman of the NABF.

The Seventh Day Baptist General Conference was represented by Jennings Randolph, Miss Rua Van Horn, and Alton L. Wheeler.

"Death-of-God" Professor Resigns

Dr. William H. Hamilton, one of the three chief spokesmen for the "death-of-God theology" that had its day last year has announced his decision to resign as Professor of Theology at Colgate Rochester Divinity School. He goes to the faculty of a college in Florida, a work he says looks very exciting. The college has a faculty-student ratio of 1 to 4, and has no examinations. In announcing his resignation he remarked, "I am not leaving Colgate Rochester in any protest sense." The college to which he goes is not church sponsored but was church founded. He plans to introduce Bible and religious studies there, he says.

A Woman of Distinction Receives Robe of Achievement



The national Women's Society of the Seventh Day Baptist General Conference has established a practice of bestowing annually on some woman of outstanding service an elegant Chinese robe in recognition of her service. This year Miss Evalois St. John was chosen. Not being present at the annual meeting of the Society at Grand Rapids, arrangements were made to robe the recipient in her own home church at Plainfield, N. J., at an afternoon meeting November 4. The citation, prepared by Mrs. Albert Rogers and Mrs. Eli Loofboro, follows.

Born at Leonardsville, N. Y., before the turn of the century, Miss St. John moved to Plainfield, N. J., with her parents, DeValois and Alice Crandall St. John, at the age of five. There she has been an active participant in the life of the Seventh Day Baptist people for more than sixty years. She joined the Plainfield church in her teens and prepared at Montclair Normal School, Montclair, N. J., for a career in teaching.

In early years Miss St. John developed a love of nature from her father's careful guidance, as well as skill in creative writing and storytelling. After further study in New York City she accepted a position on the staff of the Presbyterian Church, Hudson, N. Y., and later taught and supervised other teachers at the Crescent Avenue Presbyterian Church in Plainfield. She gladly shared her professional training in the Sabbath School of her own church and served for years as its clerk and as secretary in the interim between pastors. She wrote a number of children's plays and directed Christmas programs and other special events in the church life. For a time she was employed at the *Recorder* office. During the last sickness of Alice Clawson Gardiner, and for a long period following her death she assisted Dr. Gardiner in his editorial work.

The Seventh Day Baptist Historical Society was organized in 1916. Its first president, Dr. Corliss F. Randolph, recognized Miss St. John's talents and in 1932 invited her to become his associate in organizing the society's new collection and library. She has spent literally decades since in reading files of the *Sabbath Recorder* and in historical research related to her denomination. Her immense knowledge of the spirit as well as the events of denominational history has earned her a reputation both enviable and demanding, but she has always been ready to prepare a paper for ministers' conferences or to summarize actions of General Conference on some special topic through a period of years. In recent years she has participated actively in the studies of theological students and pastors at the Center for Ministerial Education, while serving as a member of the Tract Board and the Committee on Ministerial Retirement, as well as secretary of the Board of Trustees of the Seventh Day Baptist General Conference.

As librarian and curator of the Historical Society, Evalois St. John presides as a gracious hostess, a faithful steward, a resourceful scholar and a loyal Seventh Day Baptist with selfless devotion. Visi-

tors to Plainfield and colleagues as well regard her as spritely since she lives on a third floor and works on a third floor and makes many trips to and from one to the other each day. For many years she has made a home for her older sister, Miss Nellie St. John. She also maintains an active interest in the affairs of the community and nation and her mental as well as physical agility is envied by those much younger than she. Her chief delight, however, is to share with a child, a teen-ager, or with someone in search of truth, her historical insights and commitment.

Miss St. John in accepting the robe said in part:

It is with humility I accept this honor. If I have made a worthwhile contribution to our denomination and its interests, this honor really belongs to a man and woman whom very few present today ever knew—my parents, DeValois and Alice Crandall St. John.

Under their guidance our understanding of God—or our concept of God—developed as we grew. Gradually we were led to see that each one is an instrument in God's hands to do His work. I heard this verse frequently from their lips—"In all thy ways acknowledge him and he shall direct thy path."

By precept and example we also learned that being a Christian was more than a way of believing. It was a way of living.

My parents in their very quiet way were instruments in God's hand. In honoring me you have honored them.

The Sunny South

Pastor R. M. Soper of Fouke, Ark., wants it announced that people who would like to escape the severe winters of the North, who would like to get into mild weather and have the privileges of a Seventh Day Baptist church should consider the bright, sunny skies of his area of Arkansas as a winter home. What is more, he offers to help such people find a suitable place to live. If interested, write to Mr. Soper. He notes that the church building has been completely re-decorated and that new members have been added.

youth

Persecution for Christ's Sake

By Joan Clement, Loma Linda, Calif.
former missionary in Malawi

If a person is fortunate enough to live in a place where the majority, or perhaps in exceptional circumstances, all the people share one's love for Christ and endeavor in their daily walk to be like Him, then happy indeed is that fortunate one. In the sheltered atmosphere of Christian influence there is truly contentment and joy of fellowship one with another through Christ.

But for most of us it isn't like that in the everyday world in which we find ourselves at this time, or will shortly find ourselves when we take our places in our various fields of endeavor. One of the most disturbing factors to the born-again child of God is to hear His Word quoted in a derogatory manner, His name profaned, and Christians run down as wishy-washy weaklings. When Satan is confronted by Christ, peace and love must ultimately win out—and will insofar as Christ has control of our lives. Satan has very little time left, for the hour is late and he doesn't miss a chance to instill uncertainty, doubt and humiliation in place of the faith and love and peace we have in Christ.

The above was very forcefully driven home to me the other day when I heard someone let loose a torrent of abuse at the "goodness" in the world. "You good people make me sick—well, I'll tell you this—the meek *won't* inherit the earth. All they will get . . ." the rest isn't fit to repeat. You are right in supposing this was more than upsetting to me at the time, but the more I thought about it, and considered it, I was reminded of what Christ suffered for our sakes. Can we do less for Him? "Look carefully then how you walk, not as unwise men, but as wise, making the most of the time, because the days are evil" (Eph. 5:15, 16).

Reading Suggestions

Here is a list of resources from the Family Life Committee of the Seventh Day Baptist Board of Christian Education that will help you encourage wholesome family living in your congregation:

BOOKS

Fun for the Family — Harry D. Edgren. \$1.45, Abingdon Press, Nashville, TN 37203

Sex Before Twenty: New Answers for Youth. Helen Southard. \$3.50, E. P. Dutton Co., 201 Park Ave. S., New York, NY 10003

365 Table Graces for the Christian Home. Charles L. Wallis. \$2.50, Judson, Valley Forge, Pa. 19481

God in My Day. Glenn Asquith. \$2.95, order from Judson (see above).

Christmas Ideals. Order from almost any bookstore, \$1.50.

PAMPHLETS

Marriage Troubles Can Be Overcome. 15¢, Department of Publication Services, NCC, 475 Riverside Drive, New York, NY 10027

Your Future Family. (A booklet for young couples who are married . . . or about to be married.) Reference and Resource Prog., G. D. Searle & Co., P. O. Box 5110, Chicago, IL 60680

MAGAZINES

Hearthstone — monthly. \$4.25 a year, Christian Board of Publication, St. Louis, MO 63166

International Journal of Religious Education. \$5.00 a year for 11 copies, monthly except one. Box 303, New York, NY 10027

Additional copies of this list may be secured from the Seventh Day Baptist Board of Christian Education, Box 115 Alfred Station, NY 14803, upon request.

Youth Work

The sites for the 1968 Pre-Con Retreats have been selected.

Youth Pre-Con will be held at Camp Comeca, Cozad, Nebr. The camp, Methodist owned, is about 50 miles west of Kearney, Nebr., the site of the sessions for the 1968 General Conference. Cabins

will house the retreaters and the capacity is 135 persons.

For Young Adult Pre-Con, Camp Riverview, owned by the North Loup Seventh Day Baptist Church, will be used. Near North Loup, Riverview sits in a completely rural setting, and has a capacity of 40 campers.

Watch this page for further announcement as to fees, staff, and program.

International Lesson Annuals

The *International Lesson Annual* for 1968 may now be obtained from the office of the Seventh Day Baptist Board of Christian Education. This supplement for the study and teaching of the international Bible school lessons sells for \$2.85. You may send your order to the Board, Box 115, Alfred Station, NY 14803.

Camp Dates

We would like to list the Seventh Day Baptist Camp dates for 1968, in the *Sabbath Recorder*. We solicit them from the responsible persons. Camp Harley Sutton has the following dates planned: Junior Camp, July 7-14; Senior Camp, July 14-21 with the Rev. C. Harmon Dickinson, director; Primary Camp, July 22-24; and two Family Camps, the first July 26-28, and the second August 30-Sept. 2. These dates are furnished by Robert Stohr, chairman of the Western Association Camp Planning Committee.

King, the Worst or the Best

The Conservative Baptist Convention of Minnesota, according to an American Baptist press release, recently denounced Dr. Martin Luther King as a "false prophet, blind leading the blind."

The same news release told of a Roman Catholic theologian, Father Peter Riga, addressing a Biblical-Liturgical Institute and saying, "If I had to choose the greatest Christian in the world today, it would be Martin Luther King. He has fortitude with humility; he has suffered but will not strike back out of hate."

So you take your pick and perhaps ask yourself how you would measure up to this last sentence.

God at Work in Hopkinton

By Connie Coon

"Where there is no vision, the people perish."
Proverbs 29:18.

Praise God the people of Hopkinton had a vision. Though small in numbers they felt that there was a harvest field round about them. Several were involved in a church census preparatory to the coming of the SCSC workers in the summer of 1967. This did much to open the doors to Kerry Fuller, Fawzia Drake, Bill Bond and Harold King in organizing and carrying on a Vacation Bible School. Fifty-three young people were reached with the message of Christ. Follow-up was done by Harold King who contacted families and invited them to attend Sabbath School and church.

One cannot deny the work of the Holy Spirit when they look in on a Sabbath School with an attendance of twenty youngsters where there at one time were two.

It was my privilege to be led of the Lord in laboring in this field. Two Bible clubs were organized which met after school. The younger group met on Mondays at the church, and Thursdays the older group met in the home of an interested family.

If you were to drop in on one of these clubs you might hear such songs as "S-T-O-P and Let Me Tell You What the Lord Has Done for Me," or "G-O and Tell the Story of the Christ of Calvary." Flannelgraph stories of Christ's love and Christian living are used plus filmstrips — "The Good Shepherd," "Sower and the Seed," "Teenagers and the Bible," "Teenagers and Responsibility," "Teenagers and Prayer," "Teenagers and Witnessing."

The main purpose of the club was to win young people to Christ and then help them grow in grace and knowledge of Him. Four of five accepted Christ at the first meeting. Real work of the Holy Spirit was seen on Columbus Day when eighteen attended, with three who had no church affiliation accepting Christ. The eagerness with which they learned to use their Bibles in looking up refer-

ences to be used in the meeting testified to the work of God in the midst. One of the fellows was so inspired that he made out references to be used in the following meetings, his selections certainly being Spirit led.

The real seal for me in this work came the night before I left when a few of the group invited me to a Halloween party. The group requested that I read a chapter from the book—*Now, I Believe* by Robert Cook. Opportunity presented itself to testify to what the Lord has done for me, and freedom in prayer was felt. There is no other accounting for this than the leading of the Holy Spirit. Praise be to His name.

Pastor Edgar Wheeler is carrying on the work in this area until the arrival of Clifford Bond in January. The leading of the Lord can be seen in: the census, work of the SCSC, Bible Clubs, and the calling of a pastor and his acceptance. I just praise God that He allowed me to be a part of it.

Shaw Memorial Library

The new Milton College Library built at a cost of \$500,000 was dedicated Sunday afternoon, October 22, with appropriate ceremonies. Dr. Fred H. Harrington, president of the University of Wisconsin was the principal speaker. The new building is called the Shaw Memorial Library. It honors Dr. Edwin B. Shaw, deceased, and Professor Leland C. Shaw, a 1919 graduate, who has served the college in the English Department for 43 years.

In an interview Leland Shaw disclaimed any right to honor such as he thought it was appropriate for his father to have. He said that he and his brothers had long felt that there should be somewhere on campus an appropriate memorial for their father's "long years of patient, dedicated and—at times I'm sure—inspired teaching" that had a profound influence for good in the lives of hundreds of people.

Dr. Edwin Shaw graduated from Milton in 1888 and later studied at two universities, receiving his master's degree in 1891 and his doctorate in 1917. He

was acting president of Milton College from 1900 to 1902. He served as pastor of the Seventh Day Baptist Church of Plainfield, N. J., from 1908 to 1916. He was secretary of two boards, Missionary and Tract, from 1917-1922. His years of teaching, primarily in the area of philosophy, numbered 41 before he retired. He died at the age of 87 in 1950.

Many student generations who have taken the required and elective courses in English at the college would override the modesty of Prof. Leland Shaw and would concur in the decision to have him included in the honor of the Shaw Memorial Library.

SABBATH SCHOOL LESSON

for December 23, 1967

EVANGELISM and
CHRISTIAN EDUCATION

Give a Yearlong Gift

If you could read all the appreciative letters or hear from the lips of readers how much benefit they get from the *Sabbath Recorder* you would think of some relative or friend who ought to be getting these benefits but is not on the mailing list.

There are two ways you can help get the *Sabbath Recorder* into more homes. One is to talk it up; emphasize the positive; persuade your friends that they should subscribe and can easily afford to do so. Tell them that if they are interested in Seventh Day Baptists and the cause they represent they cannot afford to be without the paper that gives the news and promotes the program. The other thing you can do is to give several subscriptions to friends or relatives. The price has not gone up although the costs are on the increase. For \$4 you can make a whole family happy each week of the year. Student and servicemen subscriptions may be sent for \$1.00. What an opportunity!

Special Weekends at Marlboro Church

The month of November has been a busy and inspiring one. November 4 was Stewardship Sabbath with a special responsive pledge of stewardship given at the end of the morning worship service. Dale Rood, a new ministerial student, who is supported once a month by our adult class, helped in this service and in escorting ten young people to a YFC rally that night.

Rex Zwiebel, secretary of the Board of Christian Education brought the message November 11 and led a special evaluation session on our Christian Education needs that Sabbath afternoon.

A follow-up of the "Deeper Life Emphasis" held at the church early last spring by Dean Victor Skaggs, began at the Sabbath Eve service November 17. Dean Skaggs spoke on "Great Expectations." He also conducted the service Sabbath morning with the message on "Sacramental Living." The "Christian Image" was discussed Sabbath afternoon, and Sunday night we were challenged to be "Yokefellows" with one another. We joined with the Shiloh church Thanksgiving Eve to hear Pastor White of the Trinity A.M.E. Church of Gouldtown and his church choir.

NEWS FROM THE CHURCHES

PLAINFIELD, N. J.— We were happy indeed to welcome Rev. and Mrs. Herbert E. Saunders and their two children, Brian and Peggy Sue, the last of October, after four months without a pastor. The Parsonage Committee of the Women's Society, headed by Mrs. Charles North, had completely renovated the parsonage, with the help of the trustees and other members of the church. We look forward to a fruitful year in the Lord's work.

The installation of our new pastor November 4 was planned by the Rev. Victor Skaggs and led by the Rev. Leon Maltby and the Rev. Alton Wheeler. The members of the Irvington Church and a number of other visitors were present. After being welcomed as a new member and installed, Pastor Saunders preached on "The Plainfield Seventh Day Baptist

Church of Christ," emphasizing the three distinct parts of our name, and challenging us to proclaim Christ and the Sabbath in the whole area of the Plainfields and the surrounding communities.

On Sunday afternoon, November 5, a reception for Pastor and Mrs. Saunders and family was held in the Sabbath School room. Two local ministers who could remember back to the pastorate of A. J. C. Bond were present to welcome our new pastor. Dean Skaggs made an interesting comparison of the surnames of our members in times past and at the present time. Very few of the names associated with Seventh Day Baptists are now on the roll; they have been replaced by a variety of new ones.

On November 11 we held our annual all-day planning session. Pastor Saunders preached on Acts 2:42, emphasizing that as Christians our main job is to devote ourselves to the apostles' teaching—to tell others the good news of the gospel. After a bounteous fellowship dinner, a tribute to Miss Evalois St. John for her work as librarian of the Historical Society was read, and the "Robe of Achievement" was presented to her by Mrs. L. H. North.

Pastor Saunders introduced the church planning session with a brief worship service, and Secretary Wheeler emphasized the threefold aim of the second year of "Facing Frontiers with Faith"—missions, men, and money. He said money is a by-product of devotion to Christ's cause. The five standing committees met to outline their goals for the year, and their plans were coordinated on a large calendar.

During our pastorless months the pulpit was occupied most frequently by Dean Skaggs and Secretary Maltby. Dean Skaggs had charge of Worldwide Communion on September 30. Others who preached were: Pastor Saunders (July 8), the Rev. David Pearson (July 15 and 22), Elder Reuben Simons, Deacon Frederik Bakker, the Rev. Roland Bahnsen, Secretary Wheeler, and the Rev. Gilbert Decker of the New Jersey Council on Alcohol Problems.

—Correspondent.

NORTONVILLE, KANS.— In a new addition to our Sabbath morning worship service "Moments of Praise and Prayer for Our World Mission," Pastor Osborn has been sharing his correspondence with us and bringing to our attention special articles on OWM from the *Recorder* and *Mission Notes*. This praise (thanks for giving and completed projects) and prayer (guidance for special needs, plans or programs) along with colorful displays on the bulletin board have proved to be very interesting and fruitful.

Witness in the Thick of Life will be the study booklet at the Sabbath Eve Bible Study. Those who cannot attend the study sessions have been asked to obtain a copy of the booklet and use it for family worship.

On November 18 the church observed Lord's Acre Sabbath. Theme for the day was "Stewardship — A Way of Living" demanded by sovereignty of God and lordship of Christ. Bible references during the sermon were centered around the principle of stewardship, Old Testament examples and New Testament teaching. Special emphasis was given to showing our needs for stewardship in prayer, pocketbook and perspiration in our local, national, and global areas. As the congregation joined to sing, "Our Best" gifts were brought in dedication to the beautifully decorated altar table. The church trustees have announced that the Lord's Acre offering of sharing will go toward the expenses of reshingling the church roof. Distributed with the church bulletin was an especially appropriate tract "My name is Sam" stressing the idea and spiritual value of tithing.

Again this year the Ladies Missionary Society sponsored a "money tree" as their project for raising money.

A note of interest to old timers—for the first time since 1857 there are no Seventh Day Baptist families living on what has always been called "Seventh Day Lane" located on old Highway 59 three miles north of Nortonville. Seven such families came from Illinois in covered wagons and settled on "the lane."

—Correspondent

The Sabbath Recorder

Marriages

Hulin - Ellis.—Paul V., son of Mr. and Mrs. Kenneth Hulin of Salem, W. Va., and Mary Ellis of San Francisco, Calif., were united in marriage Sept. 23, 1967, by Pastor C. Rex Burdick at the Riverside Seventh Day Baptist parsonage. They are making their home at 805 Whitaker, Apt. E, Buena Park, Calif. 90620.

Le Mieux - Armstrong.—William Charles Le Mieux, son of Henry and Audrey Le Mieux and Miss Nancy Margaret Armstrong, daughter of William and Margret Armstrong, both of Middlesex, N. J., were united in marriage Nov. 4, 1967, at the Plainfield church with Rev. Leon M. Maltby officiating, assisted by pastor Herbert Saunders.

McSparin - Thorngate.—Rev. Carlos McSparin, pastor of the Seventh Day Baptist Church of Stonefort, Ill., and Mary Thorngate of Eau Claire, Wis., were united in marriage Nov. 12, 1967, in the Dodge Center Seventh Day Baptist Church, the pastor of the bride, Wayne Babcock, officiating.

Morrison - Guyer.—Gerald Morrison, son of Mr. and Mrs. Luke Morrison of Roaring Spring, Pa., and Miss Janice Guyer, daughter of Mr. and Mrs. Axtle Guyer of New Enterprise, Pa., were united in marriage on Sabbath, July 1, 1967, at St. Mark's Church, Altoona, Pa., by the Rev. Father Mulvehill.

Obituaries

BOEHLER.—Florence N., daughter of Marvin and Ella Huey was born March 15, 1917, at Webster, Kans., and died at the Edinburg Municipal Hospital August 5, 1967.

She was married to J. Robert Boehler Aug. 7, 1937. They had one son who is in the service at Fort Belvoir, Va.

Mrs. Boehler who had come with her parents to Edinburg, Tex., in 1921, became a member of the Seventh Day Baptist Church in Edinburg, of which she was the last active member. She was also a member of the W.C.T.U. for many years.

She is survived by her husband; her son, J. Harold Boehler; three brothers, Elvin of Belen, N. M., Virgil of Edinburg, Lee of Glade-

water, Tex.; and a sister, Mary (Mrs. John) Printz of Gladewater.

The funeral services were conducted by the Rev. David Watts of the Seventh-day Adventist Church at the Skinner Funeral Home.

—Cecile E. Bird.

KENYON.—Mrs. Hazel Baker, daughter of Alvin and Leona Baker, was born Aug. 2, 1895 in Andover, N. Y., and died at Jones Hospital, Wellsville, N. Y., Oct. 31, 1967.

She was married to LaVern Kenyon, June 28, 1916, who survives her.

Mrs. Kenyon was baptized and joined the Andover Seventh Day Baptist Church as a young girl. She transferred her membership to the Alfred church in 1951, where she continued active participation in the church's interests. She was a charter member of Alfred Grange, a long-time member of Rebecca Lodge, secretary of the Alfred State College Alumni Association. Surviving besides her husband are: two daughters, Barbara (Mrs. Richard Palmiter) of Rochester, N. Y., and Ollean (Mrs. Charles Smith) of Alfred; a son, Brice, of Ocala, Fla.; also 14 grandchildren and 5 great grandchildren.

A memorial service was conducted Nov. 3, in the Alfred church by her pastors, Hurley Warren and David Clarke. Burial was in the Alfred Rural Cemetery.

—D. S. C.

LEE.—Rev. T. Denton, was born in Tipton, Ind., June 24, 1905, and died in Hemet, Calif., Oct. 26, 1967.

He was ordained to the Gospel ministry Oct. 31, 1942, by the Riverside, Calif., Seventh Day Baptist Church where he was a member. He worked with the Riverside church and the Pacific Coast Association for many years, serving as an interim pastor at Riverside in 1953. Much of his ministry was to lone Sabbathkeepers in southern California.

Surviving are his wife, Bertha; a son Robert, of La Sierra, Calif.; and a daughter Annabelle (Mrs. Dariel Dodson) now living in England.

Funeral services were conducted from the Hartford Funeral Home in Hemet, on Oct. 31, with burial in the San Jacinto Valley Cemetery near Hemet.

—C. R. B.

(A column-size picture of Mr. Lee may be had from the Sabbath Recorder.)



ANGELS' MUSIC

*Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains.
Celestial choirs, from courts above,
Shed sacred glories there,
And angels, with their sparkling lyres,
Make music on the air.*

*The answering hills of Palestine
Send back the glad reply,
And greet from all their holy heights
The Dayspring from on high;
O'er the blue depths of Galilee
There comes a holier calm;
And Sharon waves in solemn praise
Her silent groves of palm.*

*"Glory to God!" the lofty strain
The realms of ether fills;
How sweeps the song of solemn joy
O'er Judah's sacred hills!
"Glory to God!" the sounding skies
Loud with their anthems ring;
"Peace on the earth; good-will to men,
From heaven's eternal King."*

Edwin H. Sears.