SCIENCE BAFFLED BY ITS OWN MACHINES

Christians have rejoiced and critics have scoffed at the words of First Peter 1:10, 11 which tells us that the prophets searched for but did not know the full meaning of the grace which they prophesied. It says that they, having been born again, live by the Spirit of Christ, searched diligently for the meaning of the sufferings and glory of Christ of which they were speaking by divine revelation.

That one of the great passages to prove that the Bible is a supernatural book to the science of today.

Science has problems with its own scientific instruments, which on the natural level can be compared with the problem of how Moses, David, and the prophets could speak clearly of things that could be understood only after the coming of Christ.

On December 16 it was reported by Associated Press that for three months John Kuykendall in Pittsylvania County, Virginia, has been complaining that his clock radio would not respond to the telephone conversations — from the opening ring to the final "goodbye." It is a bit disconcerting to think of all that you might say on the phone and have no one hear.

The transformation, won­derful as it may seem, the company technicians had no explanation or cure.

Strange.

"It is a bit disconcerting to think of all that you might say on the phone and have no one hear," the Associated Press reported. The company technicians had no explanation or cure.

Several morals might be drawn from that little story. If man cannot understand the communication instruments he has made with his own hands, has he any right to question the face of God? Perhaps also we have been far too hasty in formulating the laws of nature and far too prone to put limitations on the God who is back of both radio and telephone.

Another baffling quirk of science was reported on Dec. 12 from Blue Point, N.Y. The television screen in the home of Jerry Travers for two days had a face pictured on it whether the TV was on or off. At first the TV experts said, "It can't happen." However, the face was photographed for the paper and identified as the pretty face of Francey Lane. Later the experts suggested that an explosion of electrons in the picture tube might have burned the image on to the fluorescent lining at the TV. They were a little vague as to what made it fade away after two days.

Some people say that Moses borrowed the Ten Commandments from some older code of laws. If that were so, there is no very satisfactory explanation of the glory of the countenance of Moses when he returned. Accordin­ to the New Testament there was such a glory lingering on the face of Moses that the people could not bear it; he had to veil his face while speaking to them.

Let us not wonder at the marvels and problems of scientific inventions and then view with skepticism what God can do to the face of a man. To a lesser degree than with Moses the faces of many, many people, young men and maidens fair, have been lifted, glorified, transformed by an experience with the Spirit. The change is observed by scientific minds but cannot be explained by such terms as "explosion of electrons." The transformation, won­derful as it may seem, the company technicians had no explanation or cure.

The transformation, that of Jerry Travers and Francey Lane, is no other) knows but one Redeemer who may read this editorial.

THE REDEEMERS

A book with the above title is briefly reviewed by Leo W. Schwarz in the Nov. Dec. issue of "Land Reborn," a small magazine published by the American Christian Palestine Committee. The title is striking because it is in the plural. New Testament Christianity (and there really is no other) knows but one Redeemer for both Jews and Gentiles.

This book is concerned with the struggle for survival of the European Jews during the years 1943-1957. The review does not mention any "redeemers," much less the Redeemer. We may conclude that the title is an example of the all-too-common pro­ fa­ na­tion of sacred terms.

Except for the editorial which mentions the angels' advent message of "Peace on earth" and adds that the Saviour might better be described elsewhere than in Bethlehem even this year, the whole issue has little to show it to be a Christian rather than a Jewish magazine.
THE SABBATH RECORDER

Prayer Thought

The observance of the Universal Week of Prayer stems from the World Evangelical Alliance. The association has been responsible for arranging this Week of Prayer since 1846.

The call to prayer for this year contained the thought of the following paragraph.

"It is a sad fact that all too often our effectiveness in prayer is hampered by our small conception of God and His ability to grant our requests. Yet 'with God all things are possible,' and 'Jesus Christ is the same yesterday, and today and for ever.' Therefore in His name we may come boldly to the throne of grace, fully assured that God is able to do exceeding abundantly above all that we ask or think, and that He is the reward of them that diligently seek Him."

THANK-YOU NOTE

The editor wishes to express appreciation for the greetings received from a very wide circle of friends. Some of these greetings come from families we have learned to love through personal connection, and others are related to the denominational work we are doing.

It was apparent that a number of people could not remember the editor or his family without also remembering the expiration date on the Sabbath Recorder. There is no way of knowing how many were hindered from sending greetings by not having readily at hand $3.00 for a new subscription or a renewal.

We do not relish that close connection between friendship and financial obligation, but we are willing to accept it as something that goes with the work.

We wish to note that some people did send gift subscriptions. We shall do our best to see that those who receive the year-long gift are not disappointed in what they receive. There is still constant need for your co-operation.

The Sabbath Recorder is the pen of the people as far as the pen of the editor is concerned. Our readers look for the news and views of the people as well as of the regular departmental contributors. Let us see how we have done in the new year.

Again the editor says, "Thank you."

MEMORY TEXT

"Therefore if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." 2 Cor. 5: 17.

TRACT SOCIETY MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, Dec. 20, with Franklin A. Langworthy presiding. There were 11 members present including three from South Jersey, and two visitors, A. Burdet Crofoot and Rev. Lee Holloway. Later in the meeting Mr. Holloway was elected a member of the board filling out to 30, the authorized number.

The corresponding secretary gave a somewhat detailed report of his first full year in that capacity. There was an increase in the number of tracts distributed. The records show 6,792 tracts sent out in the summer quarter and 13,725 sent out during the fall.

He called to the attention of the board the fact that the supply of a number of our tracts had been exhausted. Later in the meeting the Committee on Publications reported a recommendation to reprint three more of our tracts. This brings the total of new reprints to 10. This will increase our stocks by about 37,000.

The secretary also mentioned some activity in the distribution of audio-visual materials, particularly film slides. The exchange of tape recordings both of Conference programs and of radio programs indicates an enlarging field of service in that department. The board encourages associations and churches to make tape recordings of their radio programs and to deposit them with those already on hand in the denominational building.

The correspondence of the secretary included 93 letters sent out to 10 Foreign field offices and to 22 churches and pastors and to other people in California, Wisconsin, New Hampshire, Illinois, Tennessee, South Dakota, Oklahoma, and overseas. Missions are closely related to the work of the Tract Society. There was discussion but no definite action taken in regard to the current deficit of the Helping Hand. This deficit was noted in the report to General Conference with the suggestion that the Board of Christian Education should assume the deficit. Commission and Conference failed to do anything about it at that time.

Several board members expressed the view that for the Tract Department to assume a deficit directly belonging to another board in effect curtails the publishing work which is the primary responsibility of this board.

From the report of the acting treasurer, Charles H. North, only a few figures of more general interest are quoted here.

Reception from the Denominational Budget for the General Fund were $1,414.54, from the Sabbath Recorder $750.28, from the Helping Hand $509.75, from general printing and publication of literature $36.88. The expenses of the Sabbath Recorder for three months $2,978.82, for the Helping Hand $786.00, for publishing of tracts $176.00, for radio broadcast at Hammond, La., $112.00. These figures cannot readily be used for comparison but copies of the full report are available upon request. Ed.

MY PRAYER FOR TODAY

Mrs. L. A. Wing

A new day dawns! Blot out, I pray, the sins of yesterday, and help keep the new page clean, unmarred.

Teach me acceptance of Thy promised grace, and guard my feet that they wander not in paths forbidden.

Give me a love for all mankind, a special love for those who are my own.

Keep them from every evil, Lord, I pray; and fill their day with gladness and with joy.

Be mindful of the world's great needs.

Endue Thy ministers with love like the Master's, and send them forth to comfort, and to show me Thy face today, my Father, and may its radiance find reflection in my own; for the clouds of life hang heavy over all the world.

Help me to brighten by my faith and trust A little corner of the way for some sad heart.

Accept my gratitude, Father of All, for my many blessings, and send me forth in loving ministry With "beauty for ashes," the "oil of joy for mourning."

And a "garment of praise for the spirit of heaviness."

The light that shines farthest shines brightest at home. — Selected.
IT MAKES NO DIFFERENCE WHICH DAY WE KEEP?

George A. Main

Since the "no difference" claim of Sunday advocates is probably the most common of all attempted defenses of Sabbath violation, and since it is the one putforward argument for Sundayism that few Sabbath observers seem able to refute convincingly, it may be worth briefly considering.

If it really makes no difference, then any other day is as good as Sunday, for instance. It would be just as suitable for a holy Sabbath as Sunday would be, and perhaps more so. It is begging the question to say that, since most of the world keeps Sunday, we should all accept it. The advantages of uniformity may be self-evident; but the fact in the case is that most of the world keeps no day at all!

It is probably generally agreed that whatever day is to be observed as a weekly rest day it should be uniform, for the convenience of business, regardless of religious aspects.

However, there are few religious facts more definitely established than those which reveal the counterevidence of purpose and design in creation — facts revealed through the study of teleology (conscion design).

To deny that the all-wise Creator contemplates uniformity in the matter of the weekly rest day is to deny that He gave the days of the week the significance we customarily accord them. It is inconceivable that the All-wise should have left the appointment of His Sabbath indefinite, and even less believable that a changeless Creator should have contemplated the later abrogation of His weekly Sabbath, or that He would approve of even the slightest change therein.

Here are the FACTS:

The seventh-day Sabbath was originally made for and given to all mankind.

Centuries before the birth of Abraham, the forefathers of the Hebrew people, at least as early as 3,800 B.C., the word used for the last day of the week in Assyril (and possibly the only word then used for the seventh day of the week) for we are told that the whole world was then of one language and one speech, that word was "saba-tu," which meant "sabbath," or "rest day."

Moreover, this universal seventh-day Sabbath was originally accepted, not solely by the Jews as some would have us believe, but by over one hundred other peoples.

As languages multiplied, over two thirds of the world's leading languages, both ancient and modern, originally designated and still designate the seventh day of the week by words meaning, and often sounding like "seven," or "seventh." Not one of these principal languages designates any other day than the seventh by words meaning Sabbath or rest day.

Can there be the remotest doubt in the minds of God-fearing men and women that the SEVENTH DAY SABBATH was originally an inherent part of the Heavenly Father's beneficent creation? That the specific day and the specific hours of His sacred Sabbath were fixed by Him for man's physical, mental, and spiritual benefit?

That such ideal provisions are everlasting and unchangeable by any acts of finite man? And finally —

That the fourth commandment of the perfect law of God, which enjoins the observance of the seventh day of the week as His Sabbath, and which requires that the other six days be known as work days, was embodied in that eternal pronouncement, that, "If ye love me, ye will keep my commandments?"

LET'S THINK IT OVER

The clergy investigation has proved to be a boomerang, as might have been expected. J. B. Matthews, since ousted from the government, charged in an article in American Mercury a recent of 7,000 Communists and fellow-travelers among the Protestant clergy of the United States. He was able to name a few, but only a few. The American Council of Churches apparently had a strong hand in pushing the widespread charges against the American clergy through a close tie-up with Congress. The whole matter was thrust at the time of the Oxnard hearing.

Now the chickens have come home to roost; the boomerang has returned to wound the cause of Protestant missions in Brazil. According to an article in the Nov. 23 Christian Century the Roman Catholic hierarchy of Brazil has made great capital of the unproved charges of J. B. Matthews and an unabashed press attack against Protestantism as a communist front. We wonder whether the leaders of the ACC who like to do missionary work in Brazil are now happy about the help they gave to "shooting an arrow into the air." Ed.

January 4, 1954

WORLD GOOD WILL BOOK

An unprecedented program of world-wide scope to reawaken interest in Bible reading and to supply people who want them will be launched in 1954, it was announced by the American Bible Society.

The project will be conducted simultaneously during the entire year, 1954, by 24 national Bible societies, all members of the United Bible Societies.

Among the program's goals will be to increase the distribution of the 24 societies from 20,000,000 volumes of Scriptures annually, the present total, to 25,000,000 in 1954, and to 50,000,000 by 1960.

One of the focal points of the observance will be the World Good Will Book, a compilation of signatures by people all over the world who will contribute to a fund to make Scriptures available to others.

"The World Good Will Book will be one of the greatest mass statements of faith in human history," said Rev. Dr. Robert T. Taylor, general secretary of the American society, who will represent more than 60 nations will sign their names on the pages of this book of testimony to their love for the Bible, their faith in its teachings, and their desire to share it with others.

Each participating nation will collect its signatures on pages of the same size, 22 by 24 inches, and send them to the United States for binding. Signatures will be grouped by country, major subdivision, and by city.

The program of the United Bible Societies is an outgrowth of a much smaller project conducted by the American society to provide Scriptures for the Japanese people in 1950. Since that year, the American society has made gifts to Japan which have permitted distribution of more than 15,000,000 Japanese Bibles, Testaments, and Gospels.

This great program of advance was laid before the religious editors of the nation's press earlier in New York on December 4. The editor of The Sabbath Recorder was privileged to be among those invited to the occasion.

SABBATH SCHOOL LESSON

for January 16, 1954

Jesus and Nicodemus

The Lesson Scripture: John 3: 1-16.

OUR SERVICEMEN

John F. Williams, SN-440-77-59
Class 12-54 Class "A" Radio School
US Naval Schools Command
Norfolk, Va.
In Students' "Who's Who"
Another minister's son has received distinction in the "Who's Who Among Students in American Universities and Colleges." LeRoy D. Burdick, son of Rev. Paul S. Burdick of the Salemville, Pa., Seventh Day Baptist Church, is one of the three seniors of Milton College to be selected for the honor of being thus listed. He is planning to become a music teacher. The other two, both veterans, are probably not known to many of our readers.

From Salem College comes word via the Salem Herald of six seniors selected by the faculty for listing in Who's Who. Of these six, two are Seventh Day Baptists and both are closely connected with the ministry. Myron Soper, son of one of our pastors, Rev. Ralph M. Soper, married a minister's daughter, Marian Coon, of Salem, W. Va. He too has dedicated his life to the ministry and is now engaged in religious work both on and off campus.

Doyle Zwiebel is the younger brother of Rex Zwiebel, pastor of the Lost Creek Seventh Day Baptist Church and part-time teacher of religious education at the college. Doyle has achieved scholastic honors, is active in Christian work, and is preparing for the Gospel ministry.

It is evident that firm convictions imparted in godly homes, when coupled with the noble aims that come with personal religious experience, raise young people who might not otherwise achieve it to public recognition and honor.

NEWS FROM THE CHURCHES
ASHAWAY, R. I. — The Ladies' Aid Society's annual turkey supper and Christmas sale was largely attended on Armistice Day and it boosted the treasury by a considerable amount. Approximately 200 suppers were sold. There was also a candy table, apron rack, and a Christmas gift table with various articles for sale.

Home-coming Sabbath was observed on Nov. 28. The morning message was brought by Rev. C. Rex Burdick of the Marlboro Church, who was with us for a "Spiritual Life Clinic" preaching mission. A covered dish luncheon was served in the parish house following this service.

Pastor Rex Burdick brought some soul-searching messages beginning on Sunday evening, Nov. 29, and concluding on Dec. 5. Though the attendance was small, nevertheless we feel it helped those attending to find a deeper experience with the Lord. There was special music each night and a worship service centered around a slide picture projected on a screen. The final service in the series was "Consecration Sabbath" on Dec. 5. As part of this service, pledge cards for the 1954 church budget were given.

The "Gold Miners," the intermediate group, are meeting regularly again at the parsonage. Officers were elected at their meeting on Dec. 9. — Correspondent.

COUDERSPORT, PA. — On Sabbath, November 28, Deacons Don Stearns and Steven Snyder took charge of the morning worship in the absence of the pastor.

The annual Christmas program was held Sunday evening, Dec. 20, in the church. Mr. and Mrs. David Stearns are spending the holidays with his parents, Mr. and Mrs. Don Stearns. — Correspondent.

Marriages
Russell - Williams. — On Sabbath day, Dec. 12, 1953, in the parsonage of the Lost Creek Seventh Day Baptist Church, Lost Creek, W. Va., Lenora Williams, daughter of Mrs. Susie Williams of Lost Creek, was married to James R. Russell, son of Mrs. Iowa Russell, Williamstown, W. Va. Mr. Russell is serving in the U. S. Air Force. The bride's pastor, Rev. Rex E. Zwiebel, officiated.

Obituaries
White. — Ella May, daughter of Harry and Lavina Franklin, was born in Dodge Center, Minn., May 29, 1869, and passed away at the home of her son, D. Stanley Fox, Milton, Wis., Nov. 8, 1953.

She was married on June 1, 1892, to Frank Fox, who died Jan. 31, 1920. On Aug. 15, 1924, she married Charles White and moved from Milton, Wis., to North Loup, Neb.

Mrs. White is survived by her two sons, Howard V. of Gary, Ind., and D. Stanley Fox of Milton, four grandchildren, six great-grandchildren, and one sister, Mrs. George Crow of Grand Marsh, Wis.

Funeral services were conducted Nov. 10 from the Milton Seventh Day Baptist Church, in charge of Rev. John F. Randolph in the absence of the pastor, Rev. Elmo F. Randolph. Interment was in the Milton Cemetery.

J. F. R.