Recent social events have been a meeting of the Church Aid Society which was entertained by Mr. and Mrs. Winfield F. Randolph with an account of their recent trip in the West Indies, including visiting his brother, Rev. Wardner F. Randolph, in Jamaica. They showed excellent colored slides and movies illustrating their trip. A second social included some old slides of China and Palestine shown by Dr. J. W. Crofoot, a quiz, and much enthusiastic group singing.

Winter residents from the North have included some who are new to this region. Deacon and Mrs. D. N. Inglis of Milton, Wis., spent several weeks at New Smyrna Beach, a dozen miles south of Daytona Beach, and were at church regularly. Deacon and Mrs. Lyman Coon have been here several months. Mr. and Mrs. Frank Burdick of New Market, N. J., after being here several weeks decided that they liked this area so much that they have bought a nice place in Holly Hill, our first suburb to the north.

The health of the group has not been all that might be desired. Dean A. J. C. Bond was in the hospital a short time but is better now. Orlo Perry of Oneida, N. Y., suffered a stroke, but he is enough better so that he expects to go North by automobile soon. Both Mrs. Coon and Mrs. Bakker had the misfortune of breaking a wrist; they are recovering.

When Flying Is Blind
Have you voiced your protest about liquor on airplanes? Write the Civil Aeronautics Board, Washington, D. C. One of the resolutions of the 1955 National Convention of the WCTU reads:

"We urge churches and civic organizations to join with the Woman's Christian Temperance Union in protesting the serving of alcoholic beverages on planes as hazardous to safety of plane patrons. We commend the International Federation of Airline Pilots and the American Airline Association of Hostesses, for their request that serving of alcoholic beverages be discontinued in the air service."

Obituaries

Bentley, — William U., son of Caleb and Emma Bentley, was born on April 8, 1879, and passed away at his home in Berlin, N. Y., on Jan. 16, 1956.

Mr. Bentley joined the Berlin Church in 1894 and was an active member until his death. He is survived by his wife, Nellie Barber Bentley; one son, Whifford, of Berlin; two daughters, Mrs. Blanche Willcox, of Richmondeville, and Miss Lyda Bentley, of Troy, N. Y.; one grandson, Stanton B. Wilcox, of Richmondeville; a brother, Adie C., and a sister, Mrs. Janie B. Hull, both of Berlin.

Funeral services were held at the Berlin Seventh Day Baptist Church by his pastor, Rev. Paul L. Maxson, and interment was in the Church Cemetery in Berlin.

Groah, — Forest C., son of John and Milidia Davis Groah, was born Dec. 25, 1900, and died in a Clarksburg, W. Va., hospital on Mar. 16, 1956.

Mr. Groah was a farmer and electrician of Blundeville, W. Va. In 1932 he was united in marriage to Blonda McClain. He was a veteran of World War I having served with the U. S. Navy for four years and in the Merchant Marine for two years. He was a member of the Middle Island Seventh Day Baptist Church at Sugar Camp. He was a great musician and served the church faithfully as church chorister for many years, along with other offices of the church.

Surviving besides his wife are: a brother, Willard Groah, of Massillon, Ohio; four sisters: Mrs. Ralph Emerick, of Vienna, W. Va.; Mrs. Mabel McClain, of Massillon, Ohio; Mrs. Sam Garrett, Huleah, Fla.; and Mrs. Madlyn Moneypenny, Cairo, N. Y., and two half-brothers and one half-sister.

Services were conducted in the Middle Island Seventh Day Baptist Church on Mar. 20, 1956, with Rev. James L. Skaggs and Pastor Donald E. Richards officiating. Interment was in the Sugar Camp Cemetery.

P. L. M.

D. E. R.
THE SABBATH
AND THE CAESARS

There is a period between the last of the prophetic writings of the Old Testament and the birth of Christ which is longer than the whole history of our nation. Generally speaking, it is a section of time about which Bible students have known very little. More and more religious writing of that period is being discovered and evaluated every year. There has also been a rather general neglect of the long-available information from secular history in favor of books written on the religious practices of New Testament time. Books — great books — indeed have been written but they have been written for the more advanced students of history and have not been closely scrutinized by average readers.

One subject that has been particularly neglected because of lack of interest is the Sabbath. If one is to discover and evaluate the incidental Sabbath references in the literature just prior to the coming of Christ, he must go through a large mass of material and read it critically from the Sabbath point of view. Your editor, a few years ago, made a partial study of this religious and secular history and found a number of references on this chosen topic. Here we wish to mention only one rather interesting reference.

Emil Schurer in his five-volume History of the Jewish People in the Time of Jesus mentions the tenacity with which the Jewish people clung to a strict observance of the Sabbath throughout the Roman period, and he denies the possibility of the birth of Christ. In Division II, Vol. II, beginning with page 90, he discusses this subject, and again on page 265 of the same volume, he mentions that in 43 B.C. under Caesar Augustus the Jews were protected in their Sabbath observance. They were excused from appearing in court on the Sabbath and when a public distribution of money or corn took place on the Sabbath, the Jews' share of the money was to be delivered to them the day following.

In our opinion, this legal provision is of great possible significance in connection with a current popular misinterpretation of 1 Corinthians 16:1-11. These two verses have been hailed by Sundaykeepers as the nearest thing in the New Testament to a command to observe Sunday. The second verse reads: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings of two or three, but let all gather together and be of one mind, so that when the Lord is come, he may find them abiding together in the Lord." How frequently and how often has this verse been quoted in support of the observance of Sunday as a day of worship and devotion!

Now observe that the laws of Caesar Augustus were applicable particularly to the Jews in Rome and in the Dispersion. The laws would be presumed to remain more or less in effect in cities like Corinth even after changes in Jewish policy at Rome. We know from the Book of Acts that when Jewish persecution arose in Rome, about a century after Augustus, the Jews came to such cities as Corinth where there was a greater measure of tolerance and protection. Even at Rome those Jews who were born Roman citizens hailing from the far reaches of the Empire, like Saul of Tarsus, enjoyed protection and could call themselves "Jews of Caesar."

Paul was writing to a church in Corinth which had a strong Jewish nucleus although the membership doubtless included a high percentage of Gentiles, many of whom feared that they had accepted the Sabbath before they learned of Christ. We know that the church was a Sabbathkeeping church from the fact that Paul taught that Sabbath keeping is one of the marks of the true church, and that is why he had written to the Corinthians: "You have no less authority than we in matters of doctrine or of church discipline. In the following case, therefore, it is not necessary for us to be present to give you our opinions. You do not want us to give you orders in such matters as belong to your own Church discipline. But you are the leaders of this church, and must be able to take care of your own affairs."

When we learn that Roman law decreed that the minor Sunday laws for the minority who conscientiously observe the seventh day of the week. Supposedly our country and our local church leaders have improved the ancient laws in the matter of fairness to all concerned. It would be sad indeed if any municipalities, counties, or states should pass legislation which would be less fair than the Roman law of 43 B.C.

MID-CONTINENT CONTACTS

It was your editor's privilege to observe on his recent vacation trip the good work being done by the ministers of three of the four churches of the Mid-Continent Association and to hear at first hand of the outreach program of the association. We were unable to attend any services in the Nortonville, Kan., Church or meet with the active Kansas City Fellowship but did spend two profitable Sabbaths with the Colorado churches at Denver and Boulder.

Two evenings at Nortonville impressed us that the Nortonville Church is moving forward in community and state-wide service under the leadership of its pastor, Rev. Duane L. Davis. We heard, for instance, that his unusually widespread parish duties absorb nearly one third of his salary in automobile running expenses. Attendance at church and Sabbath school is not showing much increase although there have been a number of conversions and additions to the membership. Some of the most loyal and hardworking families are now making their labors count in other cities such as Kansas City and Boulder. It is reported that audience participation in prayer and missionary meetings is very strong. One of the enterprises in which local church people are having a leading role is the new hospital in the nearby little village of Winchester. This hospital, attracting national publicity because it was built entirely by volunteer labor, now has four members of the Nortonville Church on its staff.

The Denver and Boulder churches both show evidence of growth and evangelistic outreach. The buildings present a neat but not particularly imposing appearance from the outside. At present they are adequate for the congregations of...
although extra space would be desirable, especially at Boulder.

Some visitors at Boulder in recent years have found that over 
there were nearly thirty young 
parents with a total of 15 children 
looking down the aisles and over the heads of other 
people, for example, has been 
privately advertising in city papers the 
benefits of attending this Seventh Day 
Church. We met a husband and wife who were worshipping together for 
the first time in years. The pastor was 
rejoicing that good church relations were 
helping to solve some problems of family 
relations. We heard another member tell 
of the prayers of many years being 
an answer in the attendance of another 
family.

The Mid-Continent Association has 
started a program of advertising 
from other western states. Literature and 
one of the inquirers as he journeyed back 
to the knowledge of all our churches. 

Some churches are very quiet, the adults 
worshipping in the undisturbed stillness 
of the sanctuary. Such a condition is quite 
generally considered ideal; it is the atmos-
phere which ministers and worship com-
mittees sometimes strive for. We did not 
find that “ideal” situation in this growing 
church. There was a certain amount of 
creating of well-filled pews; there was 
rustling and movement, the scuffing 
of little feet, and the chatter of babies 
young to understand. In our opinion, 
these signs of vitality are more important 
than any printed signs urging people to 
be quiet. We did observe that the digni-
fied service, full of special vocal music 
came to a climax of almost perfect quiet 
when the emblems of the Lord’s Supper 
were distributed by the deacons.

At Denver, too, there are many indica-
tions of effective work by both pastor 
and people. Sitting on the platform to 
bring a message on denominational and 
Tract Board interests we observed another 
seemingly furnished building and a congre-
gation that included many young people 
and some who are high 
ated in a rapidly growing metropolis 
seems alert to the possibilities of extending 
the truth of the Gospel and the Sabbath.

One new member, for example, has 

This recent statistic presents a staggering 
thought: “96% of all Christian giving is 
spent on the 9½% of the people of the world.” Jesus said: “Other 
people I have, which are not of this fold; 
them also I must bring.” — Robert H. 
Bowman.

APRIL 16, 1956

THE SABBATH RECORDER

PIRILIMAGES TO PlainFIELD

Last year about this time a large youth 
group from New Jersey, not 
attracted in a rapidly growing metropolis 
seems alert to the possibilities of extending 
the truth of the Gospel and the Sabbath.

One new member, for example, has 

This recent statistic presents a staggering 
thought: “96% of all Christian giving is 
spent on the 9½% of the people of the world.” Jesus said: “Other 
people I have, which are not of this fold; 
them also I must bring.” — Robert H. 
Bowman.

APRIL 16, 1956

THE SABBATH RECORDER

MEMORY TEXT

O Lord, to us belongeth confusion of 
face, and we are shamed before our 
fathers, because we have sinned against 
thee. To the Lord our God belong 
mercy and forgiveness, though we have 

Our Board of Christian Education found 
umnum~rous references to the Seventh 
Day Baptist Building and the historical 
hibits housed there. There was a desire 
to see these things and then go through 
the publishing house of the American 
Sabbath Tract Society where most of 
our denominational material is printed.

Their pastor, Rev. Paul Osborn, his wife, 
and neighbors, Mr. and Mrs. Paul Buckley, 
brought the lively class of boys and girls to 
Plainfield the day after the Brookfield 
group toured the buildings. The things 
they had been studying became real to 
them as they saw them with their own 
eyes. Arrangements had been made 
through Miss Evalois St. John of the 
Historical Society. The Board Room with 
its big chairs and heavy oak table 
formally lost some of its imposing 
stateliness as the youngsters ate their lunch 
there. In a conducted tour of the print 
shop the boys acquired a number of pieces 
of discarded lines of type by which to 
remember how the Sabbath Recorder is 
printed.

Those making the trip besides the 
sponsors were: Joan Campbell, Janet 
Petersen, Joan Buckley, Joseph Godish, 
Michael Godish, Stacie, Karenne, Carrol 
Johnson, and David Cruzan.

Other young people live within a drive 
of our denominational headquarters 
and may well plan such an excursion to 
add to their knowledge and to create a 
sense of solidarity of the work of our 
people.

Many groups are too far away to make 
such trips possible. For them a conducted 
tour by way of colored slides or filmstrip 
is in preparation. A preview of what may 
soon be available was given recently in 
the Boulder, Colo., Church at a Sabbath 
School meeting. Some 40 to 50 pictures 
with script should bring the work of the 
publishing house and the activities cen-
tering in the Seventh Day Baptist Building 
to the knowledge of all our churches.

“I am much pleased with the continued 
outstanding material of our denominational 
paper.” — Henry N. Jordan.
New Education Secretary To Assume Duties Next August

Rev. Rex E. Zwiebel has resigned the pastorate of the Lost Creek Church to become executive secretary of the Seventh Day Baptist Board of Christian Education, it is announced by Wayne N. Crandall, president of the board. He will assume his new duties on August first.

A call to the post was extended to Mr. Zwiebel by the Board of Christian Education at its January meeting following conferences with the Commission and other denominational leaders. It is expected that he will attend the April meeting of the board to discuss his plans and confer with those who are carrying on the work at present. As an outstanding pastor and instructor in Christian Education at Salem College, the new appointee is regarded as well qualified for the position.

A native of Jackson Center, Ohio, Rex Zwiebel attended Salem College and the Alfred University School of Theology, and served the two pastorates at Hebron, Pa., before assuming his recent pastorate seven years ago. He has been active in young people's programs at local, associational, and denominational levels and is to direct the Retreat and youth activities in connection with the Alfred General Conference this summer. He represented Salem College and the Board of Christian Education at the Division of Christian Education of the National Council of the Churches of Christ at Cincinnati recently.

Mr. Zwiebel succeeds Rev. Neal D. Mills whose term as executive secretary closes June 30. The Board of Christian Education is considering interim arrangements for carrying on its publication and summer conference work during the month of July. A special committee consisting of Rev. Hurley S. Warren, Mrs. Madge Sutton, Miss Miriam Shaw, Rev. Albert N. Rogers, and David L. Beebe has worked out terms of the call with Mr. Zwiebel.

Meetings in Headquarters Building

It was a busy weekend April 6 to 8 at the Seventh Day Baptist Building in Plainfield, N. J. There have been quite a few such busy schedules in the last few months.

On Friday afternoon the Historical Society held its adjourned annual corporate meeting in the Board Room for two and one-half hours with the president having come to Plainfield from Alfred, N. Y., for the occasion. A report will appear in an early issue of the Recorder.

On the evening after the Sabbath, in a first-floor room, the Advisory Committee of the Tract Society met for its regular monthly meeting. The discussion this time was concerned more with Tract Society expansion than with advice to the editor of the Recorder.

Again, on Sunday morning, there was a regular meeting of the trustees of the Memorial Fund in the trustee's office. Many of our readers are aware that this fund handles more endowments than any other agency in our denomination. Several boards, agencies, and churches benefit from the wise investment policies of this volunteer group of trustees.

SABBATH SCHOOL LESSON

for April 28, 1956

The Church Reaches Out

Lesson Scripture: Acts 8: 4-8, 14-17, 26-28, 34-35.

Statement of Experience and Belief

Ruby C. Babcock

(Upson being ordained deaconess, S. M. Babcock, Fla.)

It was my good fortune to have had a Christian Sabbathkeeping home, and my very early interests were centered around the Seventh Day Baptist Church in Walworth, Wis., beginning with Sabbath School and the Junior Christian Endeavor Society.

When I was eleven years old, Rev. E. B. Saunders held a series of evangelistic meetings in the Walworth Church. I had been looking forward to Church membership, though I expected I did not understand very well the full significance of it. But one night in the service, it seemed as if everything Mr. Saunders said was aimed directly at me, and when the invitation was given, I was glad to go forward to accept, and acknowledge, Christ as my Saviour, and to place myself, as the old Gospel song says, on the Lord’s side.

I was baptized by my pastor, Rev. S. L. Maxson, and joined the Walworth Church, where my membership remained until 1909.

Beginning with that first Junior Society, or, as we call it, the Juvenile Society, Mrs. E. M. Holston were the leaders, Christian Endeavor has played a vital part in my life. The spiritual uplift of its meetings, its training by committee work, and its study courses were all helpful in Christian development.

This was especially true when our family moved to Battle Creek, Mich., in 1907. Articles in the Recorder, telling of opportunities for work and training with Sabbath privileges in the Battle Creek Sanitarium, had caused many families and individuals to move there from a number of other churches. At that time, the Battle Creek Church held no services of its own, but joined with the Sanitarium in a morning worship service and Bible school. Continuing many active Christian Endeavor societies in our home churches, we younger people felt lost without that fellowship, so we organized a Christian Endeavor Society in our church and held the impulse which led to the reorganization of the Battle Creek Church in 1909. My church membership was in Battle Creek from that time until Emile and I moved to Daytona Beach in 1947, when we joined here by letter.

My theology, if it can be called that, is very simple. I recognize God as the Creator and Sustainer of the universe, but it is easier for me to think of Him as my Father, or as the Spirit of Fatherhood. Christ is my Saviour and understanding Friend, and His life and teachings furnish an example for living and an ideal to strive for. The Holy Spirit is an ever-present Comforter and Counselor.

Since I was brought up to keep the Sabbath, there has never been a Sabbath question with me, but a fact. We keep it because God commanded it, and because Jesus identified Himself with His Father, God, and said, "If you love me, you will keep my commandments." I think of the Sabbath as a "talent" entrusted to Sabbath-keepers, and we should use and share it, not hide or bury it.

I have felt very inadequate for the position of deaconess, for the characteristics which I think a deaconess should possess seem to be the very ones which I lack. I have been placed on different committees in Christian Endeavor, that we might learn to do by doing. Whether that should apply now as it did in my teens, I am not sure. Someone has said that God always gives us strength enough and sense enough for anything that He wants us to do; so with the power of the Holy Spirit we shall say, "thy strength be." I will try to do my best, in the strength of Christ, and with His help and that of the church, if you wish me to attempt it.

"The Unitas Fratrum of the Reformation always held that authority must be silent, but definitely decided obedience of Christ's law; a deep recognition of sin; a burning earnestness of the evangelical message of forgiveness and reconciliation; a longing for the Church of order and discipline; a struggle for the freedom of Christ's Church and for the Saviour's rights in the world; all these things to us, through and by the wonderful grace of the Holy Spirit, and puts a greater obligation upon us today than ever before." — Professor J. L. Hromadka.
THE SABBATH RECORDER

Statement of Orson Randolph

(The occasion of his ordination to the diaconate)

**My Prayer**

Lord, I come into Thy presence today knowing not how I should speak. I do present myself to Thee and ask for Thy help. I desire Thy presence in my life more than anything else and I pray that I may never fail Thee in anything I am capable of doing. In Christ's name I pray. Amen.

* * *

In giving you my Christian experience I would say I was born and brought up in a good Christian home in South Plainfield, N. J. My parents were loyal and regular attendants at church and Sabbath school and I attended with them. At the age of 13 (June 2, 1905) I was baptized by Rev. George B. Shaw and joined the Seventh Day Baptist Church at Plainfield, N. J. Five years later I took my letter and joined the Piscataway Seventh Day Baptist Church.

I went to work to earn a living and was again. This made me very happy. When I came to Florida in 1953, I was fortunate to find work where I could have Sabbath privileges where I could have Sabbath privileges.

I left school very early to help my father on the farm so never had much of an education. When the farm was sold, went to work for a living and was not able to attend church services for several years, until September, 1942, when I was called to work at the Recorder Press, where I could have Sabbath privileges again. This made me very happy. When I came to Florida in 1933, I was fortunate to find work where I could have my Sabbath day off.

It was a great surprise to me when I was asked to become a deacon of this church, and after much prayer and thought and talking with different ones about it, I decided to accept.

I believe in the teachings of the Bible; I love my Lord and know He loves me, and I ask your prayers that I may continue in the faith and that the Lord will direct me in the things I should do. And being, man, He made king or ruler over the earth, the new dominion which He had created. The earth was made for man and man for the earth — a perfect home for man to live in. And the morning and evening saw that all was good, for God beheld all that He had made and it was very good.
always best or not. Perhaps a trial of disobedience might prove that some other way than God’s ruling might bring at least equal happiness to those making the trial. But God gives no chance for such a trial to be made, but at once visits death upon any who disobey. He is surely a harsh ruler.” And following this His erstwhile loyal, loving subjects would serve Him, partly, if not entirely, from fear, rather than from love and free choice — and always thinking that the way of disobedience might be a good way and a happy way, if only it could be given a fair trial.

And the loving Creator could not endure such a feeling among His children should obtain. For indeed He does love every one of the intelligent beings to whom He has given life, does most intensely love them. He who implanted the mother love in the heart of every parent, Himself possesses that parental love intensely. He who implanted the love in tenfold measure. God’s way is always best, that the Creator loves the world that He gave .... love in tenfold measure. Deepest love. Also He must prove, must demonstrate, clearly, to the universe, that obedience must end in suffering and chaos.

It is wiser than the creature, and that law, had set himself in opposition to his God so loved the world that He gave .... 6 This could not be. Here comes in the atonement, that glorious plan. That penalty for sin, death, He would take upon Himself in order that poor, lost man might go free and be restored to all the blessedness of holiness and purity, and the Paradise Regained, which he had lost. The deepest One in heaven, He by whose word all things were created, and who shared the loving worship of the angels and His Father’s glory — He would take the penalty of God’s broken law upon Himself, that man might be saved, while yet the honor of the law was upheld, God’s word remains inviolate — and His just sentence carried out: ‘The soul that sinneth it shall die.’

(To be continued)

### Suppression and Persecution in Spain

By government decree within the past six months Spain has suspended publication of journals supported by Baptists, Evangelicals, Plymouth Brethren, and Presbyterians.

Many Protestants in that country complain that they are inhibited in holding quiet meetings in their homes, a morcel of privilege hitherto not much questioned. Now, they aver, a watch is being kept on their meetings. The prison sentence takes precedence over their goal cn a bridge that goes nowhere. But if we are thinking about life and its greatest achievements, let us not set our eyes on the newest news, needed to be seen. The world’s highest suspension bridge is just at the foothills of the Rockies. A short distance to the west are Pikes Peak and the Great Divide towering thousands of feet high and challenging us much more.

We thought it was worth while to take our family on a 280-mile trip to see this highest bridge and the sights along the way because we were on vacation. We hope some of you can see it if you haven’t. It is a pleasure road, but only a pleasure road.

### World’s Highest Suspension Bridge

Did you ever notice how many people there are who like to put the letters “est” on as many words as possible? Some of those people are young folks yours age. They take pride in claiming the biggest fish, the strongest muscles or perhaps even the prettiest sister.

That really is not just a modern way of doing. It is at least as old as ancient Greece and even goes back as far as the days of Saul and David. Do you remember that when young David was serving in the court of Saul the king, he was set over the men of war and gained a great victory over the enemies of Israel. Thus he became the champion of the girls. Upon his return from this battle the young ladies sang songs about him in the hearing of the king. One group would sing to the other, “Saul hath slain his thousands” and the other would chant, “And David hath ten thousands.” David was the greatest warrior.

In Athens where Paul felt he must preach the Gospel, the people, we are told, spent three time in nothing else, but either to tell, or to hear new things.” (Acts 17: 21). The ‘est’ which was most interesting to those folks was the newest news.

This all leads up to what it says at the top of this little article, “World’s highest suspension bridge.” That is what the folder out at Royal Gorge, Colo., says about the bridge that goes nowhere. The Royal Gorge at its highest and steepest point (There I used those three letters twice in that sentence.)

Perhaps this is the best of all.—at least claims novelty. — P. O. A. U.
Mr. Wheeler, pictured above, was ordained to the ministry at De Ruyter in April, 1934. During his three years of ministry at that church he supplemented his salary through part-time work as linotypist on the staff of the local weekly newspaper. On the eve of his departure, according to an item in that paper, the Social Committee of the church sponsored a farewell party for the family, April 7. The Wheeler family is a large one. Its loss will be felt in that Sabbath school, even as its gain will no doubt encourage the leaders at the new church.

Advance publicity in the local Pennsylvania paper has announced the coming of the new pastor. Meanwhile, persistent efforts are being made, we are told, to get a suitable minister to take his place.

In order to make your dreams come true, you must be wide awake.

MINISTERS CONFERENCE

Albion, Wisconsin

Monday, April 30 to Thursday, May 3

Theme: Effective Christian Organization

Guest Speaker: Dr. Robert G. Torbet, Baptist leader

Registration: Doyle Zwiefel, interim pastor

R.D. 1, Edgerton, Wis.

Panel discussions on vital problems

Devotional and fellowship experiences

Program arranged by:

Prof. Melvin Nida
Rev. David Clarke
Rev. C. Harmon Dickinson

See next issue for more details!

FREE SONS AND RICH HEIRS

by Rev. Leland E. Davis

"So through God you are no longer a slave but a son, and if a son then an heir." As Christians we are rich because we are "brides of Rockefellers or of Ford, but heirs of God — not heirs of a million dollars but heirs of the world. Such was the promise given to Abraham and his descendents. "The promise to Abraham and his descendents, that they should inherit the world, did not come through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath. That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendents..." (Rom. 4:13-16).

As spiritual children of Abraham by faith in Christ we share this inheritance as heirs of the world — for the promise was made to Abraham and his offspring. Notice, the God does not say, 'And to offspring referring to many,' but says offspring referring to one;... which is Christ. Through a personal faith in Christ we are adopted into God's family and thus become His children (John 1:12). "If children, then heirs, heirs of God and fellow heirs with Christ..." (Rom. 8:17). "Again the assurance, 'As many of you as were baptized into Christ have put on Christ...And if you are Christ's (belong to Him) then are you Christ's offspring, heirs according to promise' (Galatians 3:27-29).

As free sons it is our rich privilege to call God "our Father." When we ask "Father, give me..." or "Father, do those things of which we have need, He freely gives them to us. In fact, He is much more ready to give than we are to receive. Now, what things does He give us? Unto what do we His adopted children, fall heir? We may group these things according to a convenient outline taken from Our Hope.

I. Now we fall heir to salvation

"Behold now, is the acceptable time; behold now is the day of salvation" (2 Cor. 6:2). Now, this moment, God bestows redemption from sin through faith in His Son. We don't have to wait till we die and get to heaven to be sure that we are saved from our sin.

II. Now freedom from the condemnation of sin is ours

"There is therefore now no condemnation (judgment) to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

"We sin with P. B. Bliss: "Now we are free — there's no condemnation, Jesus provides a perfect salvation. Come unto Me, oh hear His sweet call. Come and He saves us, once for all."

III. Now we are justified by faith in Christ

"But now the righteousness of God is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:21, 22).

IV. Now we have righteousness by faith in Christ

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:26).

V. Nearness to God is now our privilege

"But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ" (Eph. 2:13).

VI. Intercession on our behalf is now ours

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:26).

VII. Sonship is now ours

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Redemption of the body

These are but a few of our present riches as fellow heirs with Christ. But what about the future? We "who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies" (Rom. 8:23). This is the glory which shall be revealed in us. It is no mere objective vision of God, but a subjective trans-
THE SABBATH RECORDER

formation of body and soul. "When we shall see him, we shall be like him" is our blessed and passing emotion of optimism. Rather, it is a reality in which we can take confident hope.

Patient Waiting

The hope of such riches should prompt us to be patient, to exercise faith. It demands that we endure hardness for Him that we might be glorified with Him (Rom. 8: 17). It calls for faithful obedience to His known will as expressed in the Bible (Matt. 12: 50). It challenges us to be courageous. For "he who conquers," God says, "shall have this heritage" (Rev. 21: 7). It behooves us to be pure for nothing unclean shall enter the celestial city of God (Rev. 21: 27).

Above all, "Let...the righteous still do right, and the holy still be holy" that they may have right to the crown of life.

Mrs. Kellogg was a beloved member with us for a number of years. She was born near Alfred, N. Y., and was a member of our church there. While the two Kellogg brothers were reared in an Adventist home, it is not my understanding that W. K. ever officially was a member of that denomination. I recall, however, that when I came here in 1909 his factory did not operate on Saturday. The doctor was an Adventist for many years. When he became estranged from that body he never joined any other religious denomination, although he was always very friendly to our people. We held our services in the Sanitarium Chapel for nearly two decades. This was without cost to us except for a nominal janitor service.

Incidentally, it could be mentioned here that when the army acquired several of the Sanitarium buildings, the fine old chapel with its pipe organ yielded to the needs of the armed service. It is now used as a storeroom and a runway between two buildings. Multitudes who have worshiped there will mourn that fact. During the many years while C. Tenney was its chaplain all secular business of the institution came to an abrupt close one hour before sundown on Fridays. Saturday then was a Saturday worship. How closely the doctor himself, in his later years, adhered to the seventh-day Sabbath principle, I cannot say.

The two Kellogg brothers had vision and accomplishments that will reach into the distant future. They contributed toward the health pattern and the eating habits of the future. The Adventist background by being unalterably opposed to the use of tobacco and liquor. W. K. died in October, 1951, when he was past ninety years old. His brother, the doctor, eight years his senior, was ninety-two years old when he died late in 1943.

It was my privilege to have been personally acquainted with both men, as well as Dr. John Harvey Kellogg, who guided the destinies of the Battle Creek Sanitarium for most of its existence, were men of extensive philanthropic study. So extensive were these that W. K. as to almost defy the imagination. Both men were generous in their contributions toward the construction in 1929 of a chapel for the Seventh-day Adventist Church in Battle Creek, which was dedicated in memory of Mrs. Ella Eaton Kellogg, wife of the doctor.

The Kelloggs of Battle Creek

By Dr. Benjamin F. Johnson

A biography has recently been published entitled, "The Original Has this Signature, W. K. Kellogg," by Dr. William C. Brown. It is not the purpose here to review this book except to speak of certain relationships between the Kelloggs and Seventh-day Adventists, particularly in Battle Creek.

Because the author, Horace B. Powell, recognizes that the Seventh-day Adventists were responsible for the origin of the Battle Creek Sanitarium and the extensive food industry here, he includes an interesting study of this people. In it he gives the Seventh-day Baptists credit for calling to the attention of the Adventists the seventh-day Sabbath.

W. K. Kellogg, of Toasted Corn Flake fame, and his brother, Dr. John Harvey Kellogg, who guided the destinies of the Battle Creek Sanitarium for most of its existence, were men of extensive philanthropic study. So extensive were these that W. K. as to almost defy the imagination. Both men were generous in their contributions toward the construction in 1929 of a chapel for the Seventh-day Adventist Church in Battle Creek, which was dedicated in memory of Mrs. Ella Eaton Kellogg, wife of the doctor.

Mrs. Kellogg was a beloved member with us for a number of years. She was born near Alfred, N. Y., and was a member of our church there. While the two Kellogg brothers were reared in an Adventist home, it is not my understanding that W. K. ever officially was a member of that denomination. I recall, however, that when I came here in 1909 his factory did not operate on Saturday. The doctor was an Adventist for many years. When he became estranged from that body he never joined any other religious denomination, although he was always very friendly to our people. We held our services in the Sanitarium Chapel for nearly two decades. This was without cost to us except for a nominal janitor service.

Incidentally, it could be mentioned here that when the army acquired several of the Sanitarium buildings, the fine old chapel with its pipe organ yielded to the needs of the armed service. It is now used as a storeroom and a runway between two buildings. Multitudes who have worshiped there will mourn that fact. During the many years while C. Tenney was its chaplain all secular business of the institution came to an abrupt close one hour before sundown on Fridays. Saturday then was a Saturday worship. How closely the doctor himself, in his later years, adhered to the seventh-day Sabbath principle, I cannot say.

The two Kellogg brothers had vision and accomplishments that will reach into the distant future. They contributed toward the health pattern and the eating habits of the future. The Adventist background by being unalterably opposed to the use of tobacco and liquor. W. K. died in October, 1951, when he was past ninety years old. His brother, the doctor, eight years his senior, was ninety-two years old when he died late in 1943.

It was my privilege to have been personally acquainted with both men, as well as Dr. John Harvey Kellogg, who guided the destinies of the Battle Creek Sanitarium. The late Dr. John Harvey Kellogg had known W. K. Kellogg and his family professionally. When I first came to Battle Creek I carried with me a letter of introduction from Rev. George Tenney, given to me by Dr. Louis A. Platts, D. D. I had the temerity to use it, too, and was received graciously by the good doctor.
crated, united effort during the last week. We welcome the Pacific Coast Association publication, "Pacific Tidings," with Mrs. Clarkson Bonham, of our church, as the local contributor. This paper should do much to create a spiritual oneness throughout the widely scattered group of believers.

In the C. E. Rally, Sunday afternoon, March 25, to which our church was host, we had the largest representation of young people of any church present. Clarence Boatman, of our church, now holds office as one of the vice-presidents of the county C. E.

Resurrection Sabbath was one of rejoicing and of large attendance. Two thrilling solos were sung by Mrs. Golden Roney, "Open the Gates of the Temple" and Handel's, "I Know That My Redeem­er Liveth." The choir sang, "By Early Morning Light," with Clarence Boatman in the solo part. Pastor Wheeler preached on "The Greatest Victory Ever Won." He showed how certain victories have been great and served their time and lastingly valid. - Correspondent.

NORTONVILLE, KAN. — For the benefit of the many who have friends and relatives in the Nortonville Church, the Recorder editor passes on news of the Kansas tornadoes as found in the April 7 church bulletin. The pastor extended the sympathetic love and concern of the church to the few of their members who were affected. He mentioned Mr. and Mrs. Jess Van Horn at Nortonville and the Ellery Burdick farm south of Valley Falls. This tornado struck on Monday, April 2, as will be recalled by those who were concerned. On that day the parents of Pastor Davis in company with the editor and his wife set out early in the morning from the parsonage for the East and experienced no difficulty in Missouri and Illinois.

This particular church bulletin is full of interesting things — the details of the weekend evangelistic program with a Gospel team from North Loup, Neb.; announcement of baptism on April 14 with the Kansas City Fellowship meeting with them for the service. The personnel of the quartet furnishing the special music for the evangelistic services included Rev. Francis Saunders, Gary Cox, Delores Monk, and Audrey Fuller. Mr. Saunders did most of the preaching also. The effort was planned by the Evangelism Committee of the Mid-Continent Association.

The Cross, once a badge of guilt and shame, now towers the ages as God's emblem of love and becomes His gateway to resurrection life. This risen Saviour continues to draw men unto Himself, including ever-increasing numbers of Jews. — A. B. Machlin.

**Obituaries**

Ellis. — Arthur E., son of Eugene and Lula Brown Ellis, was born June 8, 1877, at Dodge Center, Minn., and died Jan. 27, 1956, at Battle Creek, Mich. He married Florence O. Clarke, March 29, 1899, in Dodge Center and they came to Battle Creek in 1923. Mr. Ellis was a member of the Seventh Day Baptist Church in Battle Creek and took an active interest in the Lord's work.

Surviving besides his wife are: a daughter, Mrs. Glen Ryan, of Detroit; a son, Herman, of St. Ignace, Mich.; a sister, Corablood, of Dodge Center; three grandchildren, and several nieces and nephews, died in 1914, and a sister, Mrs. Myrtelle Wulfing, of St. Paul, Minn., died in May, 1953.

Funeral services were conducted in Battle Creek by his pastor, Rev. Leland E. Davis, assisted by Rev. Herbert L. Polan. Bursial was at Dodge Center, Minn., in the Riverside Cemetery. — L. E. D.

Whitehair. — Bert, son of Joseph Sylvester and Ira Gay Hickman Whitehair, was born Dec. 28, 1893, at Oxford, W. Va., and died in his home in Brea, W. Va., on March 21, 1956. On June 1, 1920, he married Leona May Sutton. To this home were born three daughters: Mrs. Homer (Mildred) Jones, of Penasbora, W. Va.; Mrs. Billie (Ruth Joy) Taylor, of Cleveland, Ohio; and Miss Cuba Lee Whitehair, of Brea; and three sons: Denzil, at Smyrna, Ga.; and Darrell Clay and Donnie of Brea. He is also survived by eleven grand­children; two sisters; Mrs. Myrtelle Whitehair of New Kensington, Pa.; and Mrs. Alaska Hart of Morgantown, W. Va.; and four brothers: Roy, of Toll Gate, W. Va.; Joey, of New Kensington, Pa.; George, of Pensboro, W. Va.; and William of Morgantown, W. Va.

Last summer he felt a need for a greater experience with his Lord. He had planned to be baptized on March 30 and join the Ritchie Seventh Day Baptist Church.

Memorial services were held in the Ritchie Church by Pastor Don Richards and interment was in the Pine Grove Cemetery. — D. E. R.

**Non-Taxable Riches**

One day a tax assessor came to the home of a poor minister of the Gospel to assess the value of his property. "I am a rich man," said the minister. The official quickly sharpened his pencil, got out his book, and asked intently, "What do you own?"

The pastor replied, "I am the possessor of a Saviour who earned for me everlasting life and who has prepared a place for me in the eternal city."

"What else?" asked the tax assessor.

"I have a brave, pious wife," replied the minister, and Solomon says, "Who can find a virtuous woman? for her price is far above rubies."

"What else do you have?"

"I have healthy and obedient children. Yes, and a merry heart with enables me to pass through life joyfully."

"Do you own anything more?" continued the assessor.

"That is all," replied the minister.

The tax assessor arose, closed his book, took his hat, and said, "You are indeed a rich man, sir, but your property is not subject to taxation. You are fortunate to have so many non-taxable riches."

The man who has Jesus Christ as his Saviour possesses the greatest asset of all. Without Christ he has nothing, as we read in Mark 8: 36, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

— From a tract by W. Ewart G. Suffel, American Tract Society.