Deacon Lewis Randolph was stricken with a heart attack in September which kept him in the Westerly Hospital eight weeks. His many friends will be glad to know he is now home and showing improvement in health although still very weak. Both he and Mrs. Randolph are greatly missed at church and we look forward to their being able to resume their usual activities. — Correspondent.

AUBURN, WIS. — Recently received at the Recorder office was an attractive and highly interesting mimeographed 12-page booklet containing a report of the progress made during the year in the building of a new church. It is written largely in the form of a diary beginning with the trustees’ meeting on February 5 at which it was decided to consider building a new house of worship. Financial receipts are noted and an account given of donated time and materials. Extra copies of this report may be available from the pastor, Rev. Don N. Sanford. Why not write to him? — Ed.

DODGE CENTER, MINN. — At the annual business meeting of the church on January 6, 1957, after a bountiful chicken pie dinner, the following officers were elected: moderator, Darwin Lippincott; clerk, Millicent Greene; treasurer, Roy Langworthy; trustees for three years, Clifton Bond; pastor, Kenneth Van Horn. Two new members were appointed to both the Finance and Lord’s Acre Committees. - Correspondent.

DAYTONA BEACH, FLA. — On Christmas Day, over sixty people gathered in the social hall for a turkey dinner with all the good things that go with it. The decorated tables were very attractive. A well-earned vote of thanks was given to the committee in charge of the dinner. It is a great privilege to have Rev. and Mrs. Herbert Polan of Battle Creek, Mich., and many other northern friends from other churches here as guests this winter. Mr. Polan is serving the church as pastor.

Seventy-three attended the services on December 29. Dean Albert N. Rogers of Alfred, N. Y., who, with his family, was in Daytona Beach for the holidays, preached the morning sermon. Clarence Rogers of Salem, W. Va., and his family were visiting his mother and sister, Dr. Ruth Rogers. He spoke during the Sabbath School hour. Mr. Rogers’ mother has been our faithful pianist for many years, and is now missed from our services because of ill health. After services on that Sabbath, thirty-nine people enjoyed a covered-dish dinner in the social hall.

We have appreciated having Mrs. Betty Davis with us for two months and regret that it is necessary for her to return to Maryland.

We were saddened by the Home-going of Mrs. Gertrude Jeffrey, our sister-in-Christ. She loved her church and was most faithful in attendance until prevented by ill health. — Correspondent.

Marriages

Mitchell - Eason. — Lewis H. Mitchell of Texarkana, Ark., and Theresa Elizabeth Eason were married Nov. 27, 1956, in Greenville, Miss.

Births

Attaway. — A son, Stephen Douglas, to Mr. and Mrs. T. L. Attaway of Texarkana, Ark., on Aug. 17, 1956.

Murray. — A daughter, Wanda Kathleen, to Mr. and Mrs. Varnell Murray of Foulke, Ark., on June 8, 1956.


Slaten. — A son, Roger Bruce, to Mr. and Mrs. Roy Slaten of Foulke, Ark., on Dec. 14, 1956.

Trede. — A daughter, Therese Estelle, to Mr. and Mrs. J. Michael Trede of Pomona Park, Fla., on December 27, 1956.

Obituaries


She was a faithful Seventh Day Baptist. After attending Alfred University, she was married to Elsie O. Jeffrey on July 13, 1904. The couple were residents of Milton and Janesville, Wis., until Mr. Jeffrey retired four years ago, after which they made their home in Florida. She was a member of the Milton Church.

Surviving are her husband; two sons, Gilbert, of Narberth, Pa., and Henry Ellsworth, of Rock Island, Ill.; five grandchildren and one great-grandchild.

After services in Deland, the body was brought to Edgerton, Wis., where Pastor Kenneth E. Smith officiated at the service. Burial was in Milton Cemetery. — K. E. S.
**RACE RELATIONS SABBATH**

Editors of daily and weekly newspapers sometimes reach a problem which they face a little more acutely than the rest of us at the beginning of the year. There are at least 175 recognized special weeks in the year and the promotion of most of them clamor for publicity. If we must crowd 175 weeks into a 52-week year we can see why that many people die young from heart failure.

The situation is not as bad as it sounds, for we are still able to choose which special weeks we want to emphasize. Those who plan our denominational calendar try to keep these special occasions down to a reasonable minimum and to include only the ones which have greater significance for our church life. Three special Sabbaths are listed for February, Youth Sabbath, Sabbath, Race Relations Sabbath, the first of the month, and the second, Sabbath on the nineteenth, and Brotherhood Sabbath on the twenty-third. It is not required that preachers preach on themes related to these special days but we would do well to think seriously about the out-working of our faith in those areas on those days.

Bible students who approach this study objectively seeking guidance rather than proof texts for accumulated prejudices are struck with the impression that race relations was not a serious problem at all among the people of God in New Testament times. It is one of those problems that has passed from the church in later times when the professioned followers of Christ have departed from New Testament practice.

We have the second, Sabbath and Race Relations Sabbath on the ninth, and Brotherhood Sabbath on the twenty-third. It is not required that preachers preach on themes related to these special days but we would do well to think seriously about the out-working of our faith in those areas on those days.

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The Sabbath Recorder does not necessarily publish biweekly for students, retired Seventh Day Baptists, ministers, and servicemen.

**FEBRUARY 4, 1957**

Day Baptist churches than in most other denominations. We like to think that all the churches are quite agreed in doing what is right, and that is pretty true. What we are concerned about principally is the attitude of the prejudiced, unconverted members of our modern society and what we must do to rid the national court of the prejudice which gets preferential treatment but also has a large impact on the attitudes of citizens. As long as this is the case we believe the churches can and should put the major emphasis on converting individuals of every race and training them in the Christian walk.

Race Relations Day and Brotherhood Day remind us that our task is not completed. The leaves of the tree have not yet fallen; the salt has not salted; the brethren have not "brothered" as they ought. We have a great Redeemer; we have an Elder Brother who gave us a perfect example. Too frequently we have taken the position (if we would admit it) of that elder brother of our own on those subjects.

More basically, we have far too often failed to recognize that the fatherhood of God and the brotherhood of man is more than a mere expression of creation. The New Testament sets it forth as a becoming, a common grace, a receiving. Testament sets it forth as a becoming, a common grace, a receiving. It is not a grant of right, a receiving. Testament sets it forth as a becoming, a common grace, a receiving. It is not a grant of right, a receiving. The New Testament sets it forth as a becoming, a common grace, a receiving. It is not a grant of right, a receiving. The New Testament sets it forth as a becoming, a common grace, a receiving. It is not a grant of right, a receiving.

How are people to receive Him today? By the witness of faithful brethren. Members of the Church of the Nazarene have written as few as ten articles on how to bring our fellow man to a deeper relationship to God through Christ. Are we personally dedicated to that task? Perhaps a prayerful observance of these two special days in February will increase our dedication.

The Seventh Day Baptist Vocational Committee scheduled a meeting at the headquarters of the Chicago Union College, Salem, W. Va., on Sunday, January 20. The service this committee is prepared to render to people all over the nation will be published in this magazine as soon as such information is available.

**Amazing Dead Sea Scrolls**

Under the above title William Sanford LaSoR, has just brought out his second book on this subject. The first, from which much of the factual material of this popular book was drawn, was a 525-page doctoral dissertation entitled, A Reconstruction of Judaism in the Time of the Second Temple in the Light of the Published Qumran Materials. Dr. LaSoR, a noted linguist, wrote this second book while on sabbatical leave from Fuller Theological Seminary. During this time he was Honorary Lecturer at the Jerusalem School of the American Schools of Oriental Research. He is eminently qualified to describe the manuscript of which he writes. (The book is copyrighted by Moody Bible Institute and is available from Evangelical Books, Greenville, N. Y., at the reduced rate of $3.)

Almost every informed Christian has had to take notice of the Dead Sea Scrolls though a surprisingly large number of ministers have acquired only very hazy knowledge of their content and significance. Literature in regard to the scrolls has mushroomed in the past two or three years to an unprecedented extent.

On page 208 Dr. LaSoR gives a glimpse of his purpose in writing this non-technical book: Many generalizations have been made and many popular writers have jumped to unwarranted conclusions which cannot be answered by the clergy who do not have time and opportunity for research. He says, "we are constantly bombarded with questions concerning the effect of the Dead Sea discoveries on the Christian faith. It was to try to answer some of these questions by putting the material into the hands of such interested (and sometimes confused) persons that this book was written."

The book does not give positive answers to the questions of the relation of the Qumran Community teachings to the Essenes, to Gnosticism, to John the Baptist, Christ, and Paul. He avoids the generalizations which others have made; he cites the authorities profusely, points out the areas where more study is needed, and leaves the reader with the assurance that Christian faith has nothing to fear.
MEMORY TEXT

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Hebrews 11:23, 27.

EDITORIAL NOTES

Sabbath or Lord's Day

Whatever the explanation, it is a fact that more and more people are drawing a distinction between Sabbath and Sunday when they speak of the church situation in America. Publicity from the World Home Bible League, a cause worthy of general Christian support, prints this sentence in The Sower: "It is estimated that there are one hundred million Americans who do not attend church on the Sabbath or Lord's Day."

The recognition that the Sabbath is the day of worship of a large minority in this country, both of Jews and Protestants, is long overdue. It has a bearing on the question of Sunday legislation, which is now a hot issue in several states and is being carried to the Supreme Court.

There are three denominations which apply the term "Sabbath" to Sunday locally and in their official magazines, notably the United Presbyterian Church. Such usage may be a privilege within a closed group but it adds confusion for the man in the street who is well aware that the Sabbath is Saturday. The military establishment tries to be clear in this regard. All chaplains' monthly report forms (for use by chaplains of all faiths) have a space for the number of "services (Sunday/Sabbath)."

Sunday Legislation in New Jersey

This is not a report on the complex situation of "Sabbatarians" and "Lawards" in New Jersey where far-reaching decisions are being made and tested in the court. It is just a bit of information. An assemblyman, John Davis, Democrat, from Salem County, was recently on the television program "New Jersey Legislative Report" with a Republican from Bergen County. They were discussing, pro and con, a proposed state law which would put "teeth" into laws against doing business on Sunday. (Recently the state supreme court upheld the conviction of a certain automobile agency for selling cars on Sunday in a community in Northern New Jersey. The company has announced that it will appeal to the U.S. Supreme Court.)

Assemblyman Davis at one point in the discussion used these words as we recall: "We read in the Book of Exodus that the seventh day is the Lord's day." Then he raised the question as to whether state-wide legislation might not have to define the matter of which day of the week is the Lord's day. To do so would, he felt, be quite a legislative problem. He mentioned having received hundreds of letters from minority groups protesting the encroachment on religious freedoms which would be involved in the laws now under consideration. His conclusion was that they would never be able to have a Sabbath law fair and comprehensive enough to be enforced without getting it down to the local rather than the state level.

The other participant was of quite the opposite opinion on the matter of local option. The problem is that advocates of state legislation realize that to get the support of resort areas there must be a local solution. The Bergen County Assemblyman complained that when business houses were open on the highways on Sunday it created a traffic jam for those who were trying to get home. (Not all) Of course, the observation could be made that it was a matter of resort business creating problems for highway business. We would like to be impartial in such business disputes. When it comes to moral and constitutional rights we have reason to come to the defense of the minorities, however small they may be. Again we should stress that public persuasion is better procedure than public prosecution or unethical appeal. The problem may find it necessary to speak against his denomination in the name of the church universal. Thus the need for balance.

Dennominational hostility is evil because the work of Christ's church is mediated through the denomination. But unchristian denominational policy may find it necessary to speak against his denomination in the name of the church universal. Thus the need for balance.

Boy Scout Week, February 6 to 12, will be observed throughout the nation by more than 4,500,000 Cub Scouts, Boy Scouts, Explorers, and adult leaders. Although not a religious organization it has probably done much to make countless boys into Christians as well as to provide a constructive program by which Christian boys find expression for their unbridling energy and leadership capabilities.

Every home of our church people should have a copy of "The New Testament," newly as an essential part of its reading matter. — Lost Creek, W. Va., Bulletin.
MISSIONARY SEND-OFF

Following the quarterly meeting of the Missionary Board at Westerly, R.I., on January 27 the Seventh Day Baptist ministers and their families gathered for their bimonthly fellowship supper at the home of Rev. and Mrs. Eli F. Loofboro (extreme right in picture below). The honored guest was Dr. Victor Burdick (flanked by his parents in the center front), about to depart for his first 5-year term of missionary service at the Makapwa Seventh Day Baptist Mission in Nyasaland, B. C. A.

Others in the picture are: Missionary Secretary Harris (extreme left), the New Mills family, Rev. and Mrs. Harold God Bond (back center), Rev. and Mrs. Lester G. Osborn, Mrs. E. T. Harris and Miss Emma Burdick (just behind Dr. Burdick). On the back row are also Norman Loofboro and his sister Jeanne. (Photo by the editor of the Sabbath Recorder.)

In the afternoon Dr. Burdick had thanked the Missionary Board for the privilege of doing what he had long wanted to do — to help take the Gospel to the needy people of Nyasaland. The same spirit of joy was evident at the evening gathering in his honor. After supper he was presented with a beautiful new Bible as a gift of the ministers present. At the close of the evening his sister Emma played the piano accompanying the speaker as the missionary sang several appropriate hymns in great exhilaration. The events of the previous evening of fellowship were fresh in the mind as he took the morning train down the Eastern Seaboard to his waiting duties.

The winter morning was mild, but the sky above was gray with clouds. It was a time to meditate on the uncertainties of a new world field as well as the bright joys that might figure in the experience of a new missionary flying to an uncertain task far across the ocean. The New Haven Railroad takes as direct a water-level route as possible from Westerly to New York. The view to the horizon the position of the ascending sun could be detected by the varying density of the curtaining clouds. It was enough to imagine the gray may be our field of vision as we travel in our little sphere of labor there is something beyond. We can trust in the prom­ises of God, even if the times when vision is indistinct.

Suddenly as we glanced up from our book to look again through the smoky pictures we all could see the sun rise as we traveled to see something new on the gently rippling water of Long Island Sound. Both sea and sky were still dull and gray in all the miles near our shore but out beyond, those enfolding clouds were momentarily drawn back as curtains parted by the hand of a child wanting to see the world outside. This opening allowed the sun to touch the waters on the horizon and make them sparkle with the brilliance of gold. It was a startling sight which brought a corresponding glow to the meditating traveler.

How frequently this matches our life experiences. The glory which by faith we know lies beyond our clouded vision breaks through in strengthening power. Some new insight from the Word of God floods our souls and we have our courage exhilarated to face the world. How much more when a new missionary takes the wings of the morning and flies to the unknown parts of the earth! His future cannot be termed dark but certainly it is not all white. Venturing into new experiences on a continent in the turbulent process of change there certainly will be not merely faith that God is back of the clouds but the daily glimpse of glory shining through.

May we who are unable to go to Nyasaland uphold this missionary and all others in the prayers of Christian co-laborers so much to carry the glory to break through on these far horizons.

— Leon M. Maltby.

MISSIONARY SEND-OFF

FEBRUARY 4, 1957

What Think Ye of Christ?

A Bible Study

By Paul F. Mahoney, Colton, Calif.

Let us search the Scriptures: Colossians 1: 15-17. All things have been made by him and for him. Hebrews 1: 2-3 has a similar message. In Colossians 1: 17 we read that He was before all things and by Him all things consist. We understand that God spake all things into existence. Even Moham­medanism has this teaching. The Koran says bluntly, "God said Be and it was."

Genesis 1: 3 tells us: "God said" (God spoke). John 1: 14 says, "The Word was made flesh." This emphasis is also in 1 Timothy 3: 16, "God was manifest in the flesh." Revelation 3: 14 speaks of "the begin­ning of the creation of God." Paul tells us in Colossians 1: 15 that He (Christ) was the firstborn of every creature. Natu­rally He would have to be, as God spoke all creatures into existence. That Word was in due time clothed in flesh and dwelt among us (John 1: 14). That Word was called Christ and was the Messiah, Redeemer. Remember that we are re­deemed by obedience to God's Word. There is no other entrance to His kingdom (Acts 4: 12).

He (God's Word) is the way, the truth, the life (John 14: 6). He, Christ (God's Word), is the only begotten of the Father, and in God we cannot have any other Son (offspring). Why? I hear you say that nothing is impossible with God. Let's see: John 14: 6 says that He (Christ) is the truth. And Titus 1: 2 says the exp­ression, "God that cannot lie." So you see God could not have one Son the em­bodiment of truth (light) and another Son the embodiment of error (darkness).

When you know that Jesus the Christ was, is, and always will be God's Word you will find it a great hub into which all truths fit as spokes, and all things come into harmony. Thus we have an understand­ing of how, why, when the Lamb was slain before the foundation of the world, and knew the meaning of the re­mark of Christ, "Before Abraham was, I am" (John 8: 58).

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May we who are unable to go to Nyasaland uphold this missionary and all others in the prayers of Christian co-laborers so much to carry the glory to break through on these far horizons.

— Leon M. Maltby.

"If we are to remain true to the Gospel of Jesus Christ, we must not rest until segregation is banished from every area of American life." — Dr. Martin Luther King, Jr., in a message adopted as a National Council of Churches' statement.
NOT JUDGING, BUT DOING
By Dawne Heyn, Los Angeles, Calif.

Spiritual pride causes many Christians to set themselves up as judges of others. My self, my feelings, my knowledge, my attainments become the standard by which we measure other men. The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and not only cripples the individual who indulges in such an attitude but all who come within its shadow, thus making the name Christian a shame and a reproach.

The Pharisees were of this class. They came to their religious services not humbled with a sense of their own weakness, not grateful for the great privileges God had granted them; not even aware of their role to enlighten the whole world with the knowledge of God so liberally revealed to them through God's Holy Spirit and souls. The atmosphere of Christian spirit was stultified; but rather committed to intruding upon the province of conscience, and judging one another in matters that lay between each soul and God alone.

It was in reference to this very spirit and practice that Jesus repeated the command, "Judge not, that ye be not judged." (Matt. 7:1). In other words, do not set yourself up as a standard of measure for other people by. Do not make your opinions, your views of duty, your interpretations of Scripture a criteria for other people. Look at God's Word and examine your own thoughts and actions, and see if they stand in the light of Truth, and know by what spirit you, yourself, are led.

Jesus is the only true standard of character. And he who sets himself up as a standard for others is putting himself in the place of Jesus, making self a god — bowing down and worshiping self! It isn't any wonder that the fruits of our labors are so disappointing. We read in John 5:22 that "he who sets himself up as a god shall be cast down into hell." He who takes himself instead of God is placing himself on the side of antichrist, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself to be God in the sight of men, making himself God (2 Thess. 2:4). "Ye are the temple of God," and if you enthrone yourself, or another in His rightful place, you literally ask for your own destruction, for God says, "Thou shalt have no other gods before me. "What is your "long suit"? Is the whole purpose of life the glorification of God and Him only? "What ever you do, do all to the glory of God."

Read again the command of the Holy One of God, "Thou shalt have no other gods before me. Thou shalt not. What manner of men ought we to be when we face that truth; even more, what manner of Christians, to claim we are Christ's, and are called by His name! "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. 4:5).

We cannot read the heart of another, and only sometimes guess the thoughts afar off. Since we are as faulty as we should not sit in judgment upon others. Men judge by outward appearance, which is too often misread; and often our very actions are deceiving. God alone looketh upon the heart. He knows the end from the beginning, and to Him, who alone知道 the heart, not even our actions spring forth into action, who deals tenderly and compassionately with every individual, is it given to decide the case of every soul. How thankful we should be for that supreme kindness we who are so seldom kind! Kindness springing from a heart, hidden in the days of spring, lifted countless souls from the brink of despair to the heights of heaven and made them dare to be men again and dream gloriously of being restored in the Divine Image.

Further, by beholding we become like that which we behold. He who is swift to discern defects in others develops a character which can only bring as a consequence a deep root of envy, with the irritation of others added to our own destroy our own self-respect and we are undone. Jesus asked, "Why beholdest thou (making it personal) the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? (Matt. 7:3-5). And on the other hand, "judge not so that ye be not judged" (Matt. 7:1). How often do we judge others by outward appearance, which is too often misread; and often our very actions are deceiving. God alone looketh upon the heart. He knows the end from the beginning, and to Him, who alone knows the heart, not even our actions spring forth into action, who deals tenderly and compassionately with every individual, is it given to decide the case of every soul. How thankful we should be for that supreme kindness we who are so seldom kind! Kindness springing from a heart, hidden in the days of spring, lifted countless souls from the brink of despair to the heights of heaven and made them dare to be men again and dream gloriously of being restored in the Divine Image.

The great pity is that the one who indulges in these things does not know his own condition. The little side roads he takes away from God become multiplied, and he is finally lost. He cannot find his way back to God's high-way. The little darts of criticism have become pitchforks plucking out his own eyes, and he dwells in darkness unaware of his terrible danger. He observes not the lateness of the hour which ever hastens the coming of the Day of the Lord and inescapable judgment.

Knowing all these things, why will we even yet waste our lives in vain imaginings, building monstrous selves to deceive ourselves? Verily, it is the work of a lifetime to overcome self. No outside enemy can ever do us so much harm. Let us now get started on our life-work. Let us be about our Father's business, if indeed He is our Father, and waste no more valuable time. Let us diligently strive toward the mark in the spirit of forbearance and love that we may experience the contrition of an "entire soul" (Ps. 51:17). Let us all, in our lives make manifest the softening influence of the Savior's love. And so representing the gentle, courteous spirit of the Gospel of Jesus Christ, we may win, not wound, other souls in the image and beauty of the Lord our God. Thus we may prove ourselves children of the Great King!

PROTESTANT CHURCH IN ATHENS

The government of Greece has authorized the continuation of construction of the First Evangelical Church of Athens located at the foot of Mars Hill. Months ago the building permit was cancelled due to pressure brought to bear on the government by the Greek Orthodox Church. The case was in court with no immediate prospect of resolution.

On September 28 the National Association of Evangelicals requested our government to investigate this action and request an explanation from the Greek government. Early in October our government did send representation to the Greek government. Rather than acknowledge religious persecution the Greek government overrode the courts and ordered the building permit restored.

Chaplain sends change of address. A military chaplain (unknown to us) at a southern base had been receiving the Record for some time. When transferred overseas he requested that our paper be sent to his new address.

FEBRUARY 4, 1957
JESUS AND THE LAW

Extracts From The Kingdom of God
by A. B. Bruce, D.D.

"Books by A. B. Bruce, Professor of New Testament Exegesis in Glasgow, have long been
blessed. Ministers studying the life of Christ have felt that they could not be without his
great work, The Training of the Twelve. Equal praise is due to the Kingdom of God, first published in 1889. The second
chapter (21 pages), recently coming to our
attention, is entitled "Christ's Attitude Towards the Mosaic Law." In Matthew 5: 17-20, his analysis is significant.

He was aware that His appearance on the stage of history might bring about a
crisis in reference to the law, and inaugu-
rate a new moral order which must be
changed. But He was conscious at the same time that He came not in the spirit
of a destroyer, full of headlong zeal
against imperfect customs, but rather in the spirit of
wisely and happily. And we can see for
ourselves that circumcision and the Sab-
both does find a place there along with
the Decalogue as the work of Moses, we may say that from it we
learn what in his judgment all men ought to
do in order to bring this spirit to
and separate her from the heathen peoples
and that it must be so observed as to
ascertain how far the latter allegation is
accepted as a day given to him by a beneficent
Providence.

The Sabbath for Man

"The Sabbath was made on account of
man, not on account of the Sabbath" (Mark 2: 27). He meant to say that God
appointed the Sabbath for man's good,
and that it must be so observed as to
ascertain how far the latter allegation is
accepted as a day given to him by a beneficent
Providence.

The Catholic Viewpoint

In a solemn high mass presided over by
Father Garth Warner, St. Patrick's Cathedral in New York on January 20
the officiating priest, the Very Rev. Alex-
ander Beaton, called on Catholics to con-
tinue Christ's redemptive work. He went
on to say:

"There are also a great number of
schismatics who do not listen to the voice
of Christ's vicar on earth, the Roman Pontiff. A large number of
souls have divided the truths of Christ by
accepting somethings and rejecting others. The
sufferings of Christ have been in vain for
all these erring

as a day given to him by a beneficent
Providence.

February 4, 1957

The Perfect (?) Choir

By Garth Warner

A young choir director of Verona, N. Y.

The program committee asked me to
give a talk on "The Perfect Choir." This
is a rather large assignment, and we
must have some light and some serious.

The first characteristic of a perfect choir
is, of course, promptness. It would be
quite a thrill to have everyone, even the
director, on hand at the appointed time.

After the anthem try to give a short talk on
the next section, ask the organist to
practice number in a normal voice
burden to the spirit.

As soon as the organist and
director catch it you can be sure practice
is nearly over.

When the practice has gone on for half an
hour (15 minutes visiting, 15 minutes
singing) you can politely call attention
to the latency of the hour by an epidemic
of yawning. As soon as the organist and
director catch it you can be sure practice
is nearly over.

During the practice, when and if the
director asks for any suggestions or offers
extra help to anyone who needs it, play dumb, but when ready to prac-
tice the next section, ask the organist to
play your last part again. This overcomes
any monotony that otherwise might creep
in.

During the worship service try to look
bored. This gives a casual appearance and
the air of confidence. If you whisper and
giggle a little it will help entertain the
children and set a good example. When it
comes time for the anthem, really
"ham" it up. The crowd loves a good
show, and we wouldn't want to disappoint
them.

After the anthem try to be original
when you put your music down. You
might try slipping it under your chair as far back as possible, or hide it in your book, or carry it to the back pew with you (our choir goes down into the con­gregation during the service). This makes a nice game of hide-and-seek collecting the copies after church.

Now for the director. Besides being knowledgeable and charming, patient, understanding, impartial, blind at times, deaf at others, the director, to name a few qualities, should be capable, tireless, graceful, dedicated, versatile, tactful, and flattering. Naturally, he has appropriate music picked out weeks in advance, and it is practiced in the same manner.

Some of what we have said makes sense; most of it does not. I would rather not leave the subject on this note. Here are quotations from two well-known Christian publications concerning the purpose of music in the church:

"Music is an important means to a more important end — that of honoring and glorifying God. We should realize that music like many other aspects of a church service, is not the most important part, but it should contribute to the total service."

"Entertainment is not the function of the church service. Worshipers must be fed and strengthened, not entertained. All service elements must make a setting for and encourage meditation and an awareness of the presence of God. The words "praise" and "glorify" seem almost synonymous. Often times when we pray we say: "Use us in Thy service, Lord," or "Show me how I can serve Thee."

By the world's standards our music probably isn't beautiful; maybe it isn't even what you might call good. But I feel that if we use our time and voices in singing praises to our Lord, really singing for Him, really glorifying Him, then we have served Him.

Let us seek for a perfect choir, not my perfect choir, nor your perfect choir, but His perfect choir.

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**FEBRUARY 4, 1957**

**Teen Talk**

If Winter Comes
Can Spring Be Far Behind?

This picture does not look much, does it? Perhaps it has more meaning than at first appears. The writer had been meditating on what could be seen from the dining room window ever since the leaves dropped from the dogwood trees last fall. They are large white buds of promise. You and I have discards that except a kernel of grain fell to the ground it would abide alone. Falling to the ground, it would spring up again, reproducing its fruit manifold. He was really talking about His own death and resurrection. Because Jesus rose from the dead after dying for our sins we know that there is a bright future for us, that God has provided something far better than we, the dogwood has times without flowers or leaves but even at such times there are large white buds of promise. You and I have discards, er as long as the life of Christ flows within us, we know thatwe have an unseen power that will enable us to bring blessing to those round about us. Let us make sure that we have that life.

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**Junior Quarterlies**

(A letter from Miss Marjorie Burdick of Richburg, N. Y.)

Please pardon my delay in writing to you but the Junior Quarterlies were the director, to name a few qualities, should be capable, tireless, graceful, dedicated, versatile, tactful, and flattering.

How we have to the leaves fall and the color depart from every tree except those dark evergreens like the ones from the dark background of this snapshot. The tall oaks to the left seem particularly bare because their buds are smaller and are too far above us to be readily seen. A nearby cherry tree has low branches. We noticed how firmly it held its leaves last fall. It kept its green long after the dogwood leaves had announced their departure by taking on a crimson hue. All at once the cherry leaves turned a pale yellow and let loose their hold. This I noticed at once: where every leaf had been, there was a carefully folded bud. No sooner were the leaves gone than there was a wrapped-up promise of future blooms, leaves, and fruit.

God makes promises in nature. There is the promise of seedtime and harvest, the promise of the rainbow, the promise of refreshing rain. These are not the greatest promises of God. Jesus told His disciples that except a kernel of grain fell to the ground it would abide alone. Falling to the ground, it would spring up again, reproducing its fruit manifold. He was really talking about His own death and resurrection. Because Jesus rose from the dead after dying for our sins we know that there is a bright future for us.

The dogwood has times without flowers or leaves but even at such times there are large white buds of promise. You and I have discards, er as long as the life of Christ flows within us, we know that we have an unseen power that will enable us to bring blessing to those round about us. Let us make sure that we have that life.

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**The Beliefs of Seventh Day Baptists**

(One of a series of brief messages prepared for publication by a veteran pastor, Rev. Paul S. Burdick, of Waterford, Conn. Brother Burdick, Reader of the Baptist Sunday School Board, prepared the tract, "Statement of Belief.")

He suggests that the New Testament groups, followed by discussion, and offers to answer any correspondence that may develop from such discussions.

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**Sin and Salvation**

We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the atoning death of Christ on the cross.

Why is sin so strong? Why is our moral resistance so weak? These questions have puzzled the philosophers since the dawn of time. Why do weeds grow faster in the garden than lettuce? Why does a lawn, neglected, grow up to briars and
brambles? If you could answer these questions, it might help in answering the question, "Why is sin universal?"

Our brambles? If you could answer these questions, it might help in answering the question, "Why is sin universal?"

This question is met by one just as challenging. In order to the task of achieving righteousness? Must the curve of man's life be always downward? Did we in our own strength confide, Our striving would be losing; Were not the right Man on our side, The Man of God's own choosing. 

God, in recognizing the awful downward tendencies in human life, and knowing also that man cannot by his own volition stem or turn back these drives toward sin, has provided the only possible alternative, namely, the entrance of God's own life into the life of man, that He might forever condemn sin in the flesh, and put it under His feet.

"For all have sinned and come short of the glory of God; being justified freely by his grace through faith, which is the gift of God, not of works, lest any man should boast." (Rom. 3:23-24). There is, then, one release from sin, and only one.

I have in these days become so used to the thought of deposing our enemy before he can harm us, that our minds have grown callous, indifferent to his sufferings. Is it possible that, in exciting our own righteousness and criticizing our enemies' faults, we have gained a perverted sense of values? Does the world in which we live now stand at better or destruction? Listen to his words, "For hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps; who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him are belief the redemption of the world." (1 Pet. 2:23-25). 

If any coming Sunday, may we be fed with a true and sweetening food, that we may see your good works, and glorify your Father which is in heaven. He pointed out that singleness is the key to living a better life. The Light of Christ was a happy time after much preparation. The children and young people, as well as the church congregations, took part in presenting the Gospel story with Scripture and pictures.

The weekly messages by the pastor have stressed the urgent necessity of prayer, evangelism, and good works. "Be ye doers of the word and hearers only." We want our thankfulness to continue this year that our light may shine brightly here and be not dimmed by worldliness. — Correspondent.

The Christmas program was presented in the church sanctuary Sabbath morning, December 5. Following the Cantata, "The Prince of Peace," the pastor's short, timely message was the following:

The remedy for these forms of impatience is, first of all, "Be still and know that I am God." God is in heaven and you upon earth, but you can try to see things as He sees them, and not from your own selfish viewpoint.

For selflessness easily becomes a habit, and those who are most deeply enmeshed, are the very ones who are least able to see its toils about them, or to release themselves from its clutches. To such as will listen, the voice of Jesus comes as a cooling and a refreshing wind. "Love thy neighbor as thyself," it says to us.

"For ye love them which love you, what reward have ye? Do not even the publicans the same? Be ye therefore perfect, even as your Father which is in heaven is perfect.

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In the face of this example, how many of us are making a true Christian witness — taking a true Christian stand? 

Man is hungry for God and he is finding out that not all of the comforts of a gadget-surfeted age can satisfy that hunger. — Bishop William C. Martin.
the great Negro choir, "Wings Over Jordan," presented to us in concert. It was a real spiritual feast. — Correspondent.

MILTON JUNCTION, WIS. — At the annual business meetings of the Milton Junction Seventh Day Baptist Church and Society which were held Sunday, January 6, officers were elected and Kenneth E. Smith was retained as pastor by a unanimous vote. Carroll Loofboro was elected moderator to succeed Mrs. Clarence Olbye who had served in that capacity for ten years and wished to retire. Other officers were elected as follows: Mrs. Roy Harris, clerk; L. C. Shaw, treasurer; Mrs. Oscar Hartman, activities banker; Miss Linda Bingham, chorister, and Miss Joyce McWilliam, assistant; Mrs. L. C. Shaw, organist, and Mrs. E. R. Hull, assistant.

Luen Lippincott was elected a member of the Auditing Committee to serve for two years. Wesley Loofboro and Carroll Loofboro will serve as trustees for three-year terms.

Mrs. Edward Wright was chosen to act as Interchurch Advisory Committee alternate and Mrs. Roy Harris will represent the church on the Quarterly Meeting Committee.

ADAMS CENTER, N. Y. — The quarterly business meeting of the church was held the first Sabbath night of January. Attendance at church has been somewhat lower and extremely cold or very stormy. The first day social of the winter (sponsored by the Ladies' Aid Society) was held January 13 at the parsonage. A small group attended due to a very cold day following a blizzard the night before.

All schools in Jefferson County were closed Monday, January 14, due to the blizzard and extremely cold temperatures which fell to 30 below zero. Monday night was another cold night with temperatures dropping to —38° in Adams Center. There was no school here Tuesday as the janitors were unable to get the building warm enough.

The second Youth Fellowship meeting of the Central New York Association was scheduled for Sabbath afternoon and evening, January 19, in the Verona Church. Weather conditions mentioned above pose some uncertainty as to whether the youth were able to attend. Deep snow made it impossible to have church at Adams Center on the 19th.

Five of our church members are spending the winter in Florida: Mr. and Mrs. Garrelt Bakker are at 611 Ora Street, Daytona Beach; Mr. and Mrs. Gilbert Horton are at Sharpe's; and Mrs. Clara Ehret is spending the winter with Mrs. Blanche Langworthy at 1800 Fifth Ave. S., St. Petersburg.

SABBATH SCHOOL LESSON for February 16, 1957
Kingdom Parables for Today

Accessions

By Letter:
Eulala Davis (Mrs. John) Williams

Lost Creek, W. Va

Births

Bond. — A son, Michael Loren, was born to Mr. and Mrs. Thomas C. Bond, of Lost Creek, W. Va., on January 15, 1957.

Obituaries

Higbee. — Minnie Rennison, was born December 6, 1871, in Hull, Yorkshire, England, and died December 3, 1956, in Lakeland Hospital, Elkhorn, Wis. She came to the United States with her family when an infant, and had lived in the Harvard, Ill., and Walworth, Wis., areas most of her life. In 1911 she was married to E. J. Higbee who preceded her in death. She was a member and active worker in the Walworth Seventh Day Baptist Church as long as health permitted. Funeral services were held in the Toynton Cemetery. Funeral Home, Dec. 8, Rev. J. W. Ernigholtz officiating. Interment was in the Walworth Cemetery.

Sabbothkeeping churches and promoters of the Sabbath of the Bible was...