NEWS FROM THE CHURCHES

BROOKFIELD and LEONARDSVILLE, N. Y. — The First and Second Brookfield Churches are now meeting jointly, alternating services in the two churches. Services for November and December are as follows in the Leonardsville Church: November 9 and 23, December 7 and 21; and at the church in Brookfield November 2, 16, 20, and December 14 and 28. Congregations attended the fall Association at Verona.

The Leonardsville Missionary Society recently entertained the Brookfield society at their sunshine meeting in the Leonardsville Church. Mrs. Star Angel, a local teacher, was our guest and spoke on "Needed Work in Migrant Camps." The October meeting of the Brookfield Missionary Society was held at the home of Wilma Langworthy, Sauquoy, N. Y. An apron sale and tea were held October 16 and 17 at the home of Dora Mulligan in Brookfield.

The Rev. Howard Wadell of the Methodist Church is regularly supplying the church and helping with our young people until such time as we may obtain a pastor. — Correspondent.

Accessions

Middle Island, W. Va.

By Baptism:
Miss Lucretia Bee

By Letter:
Mrs. Towney (Dorothy) Davis

Roanoke, W. Va.

By Baptism:
Edward M. Bond

Lost Creek, W. Va.

By Baptism:
Willis Gene Kennedy

Obituary

Brissiey, — Minerva Blanch, daughter of Alva and Martha Sinnett Ayers, was born in Ritchie County, March 11, 1879, and died on July 27, 1957. She was united in marriage to Albert Brissiey on April 10, 1898. She was a member of the Ritchie Seventh Day Baptist Church. Besides her husband other survivors include 2 daughters: Mrs. George (Amy Lois) Morris of Smithville and Mrs. Mabel Sprows of Harrisville; six sons: John Ray of Clarksburg, and George Alva, of Salem, in West Virginia, and in Ohio, Albert Estee of Cambardale, Darwin of Canton, Hubert Claudius of Akron, and Dorris Lawrence of Falls Church, Va.; 14 grandchildren, and 9 great-grandchildren; three brothers: M. A., of Belpre, Ohio, A. H., of Belle, W. Va., and Herbert Ayers, of California. Funeral services were held in Harrisville by her pastor, Donald E. Richards. Burial was in the I.O.O.F. Cemetery. — D. E. R. Davis.

James, a son of Oren E. and Mandie P. Davis, was born at North Loup, Neb., Nov. 18, 1920, and died of leukemia at the home of his parents in Wheat Ridge, Colo., Oct. 26, 1957.

James came with the family to Denver in 1926. He married Ruby Pearl Prosthek, in Toledo, Ohio, Sept. 4, 1943. They lived in Denver and in Toledo, Ohio. Although both he and his wife were handicapped from birth by deafness, they were ambitious and found employment. He was a skilled workman, able to do beautiful cabinet work.

James united with the Denver Seventh Day Baptist Church, May 23, 1931. He was a member of the National Fraternal Society for the Deaf.

Funeral services in Denver, October 29, conducted by his former pastor, the Rev. Erlo E. Sutton, were interpreted for the many deaf relatives of his wife and deaf friends.

She is survived by her husband, parents, and two brothers: Dr. E. Keith, and William L., both of Denver, and a number of uncles and aunts, among them Rev. Eugene Davis, long a missionary in China. Burial was at Toledo, Ohio, where farewell services attended by his wife’s people and other friends there were held.

Davis — Ellen Ring, was born in South Dakota, July 4, 1875, and died in Denver, Colo., Aug. 16, 1957.

She was married to William Daugherty and they spent many years in Denver before his death in October, 1946. She is survived by a sister-in-law, a nephew, and two nieces in California.

She was a lifetime Seventh Day Baptist, becoming a member of the Denver Church when it was organized. As long as health would permit she was faithful in her attendance at its services and in its support.

Funeral services were held in the Moore Mortuary, Denver, August 20, conducted by her former pastor, the Rev. Erlo E. Sutton, of Boulder. Interment was in Fairmont Cemetery, Denver.

Sutton — Wildia, daughter of J. S. K. and Emily Williams Davis, was born on Lick Run, W. Va., March 4, 1873, and died in Denver, May 17, 1957.

She was married to Alfred E. Sutton, was born at North Loup, Neb., Aug. 28, 1902, and resided in Denver. They lived in Denver and in Toledo, Ohio. Although both he and his wife were handicapped from birth by deafness, they were ambitious and found employment. He was a skilled workman, able to do beautiful cabinet work.

She joined the Denver Seventh Day Baptist Church in 1926. Her funeral services were held in the church in Denver, August 29, conducted by her former pastor, the Rev. E. E. Sutton, of Boulder. Interment was in Fairmont Cemetery, Denver.

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A COLONIAL THANKSGIVING

God opens the windows of heaven to pour out a blessing. Ours is a delightful land; nations call us blessed. Let us give thanks — and give.
Peace and Thankfulness

The thankful heart will always find occasions for thanksgiving. It is a self-centered, self-sufficient heart that seldom respond to the stimulation of Bible admonition, and example or to the Presidential Proclamation of a special day of thanksgiving. Our readers are among the number who want to be encouraged by a greater expression of gratitude to God.

All Bible readers have found in the Book of Psalms a great wealth of poetic words to help them give voice to the goodness of God. We instinctively turn to David and the other Old Testament hymn writers when looking for examples to follow in the wording of our thanks, especially at times when we are thinking in terms of blessings as a nation.

In the New Testament there cannot be as much emphasis on national thanksgiving because personal salvation and personal devotion to Christ is the dominant theme of the new revelation. But thanksgiving experiences are far more meaningful after the coming of Christ. Experiences are richer in the light of God's greater gifts and our personal deliverances from the guilt of sin and the power of sin.

One of the many passages which encourage the expression of gratitude is found in Colossians 3: 15: "And let the peace of God rule in your hearts... and be ye thankful." As this particular Thanksgiving day approaches, these inspired words are startlingly fresh and become more meaningful after the coming of Christ. Experiences are richer in the light of God's greater gifts and our personal deliverances from the guilt of sin and the power of sin.

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The Freethinkers perhaps ought to get a new name or a new president. This sounds like captive thinking not quite worthy of the president's office boy. Where do such people gather their straw to manufacture a god who does not exist? It is non-existent just because a transmitter 300 miles away does not report any data on his whereabouts? The sublime descriptions of creation of the Bible give us no such childish idea of the God we worship. We would recommend that the Freethinkers of America ponder seriously such passages as, "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19: 1). The "beep-beep" of science's little voice has faded out. It did not dim for a moment the truth of the Scripture nor adversely affect the faith of intelligent Bible believers. Mr. Lewis may be erecting a "god of straw" or grasping at a straw.

Peaceful Purposes

How peaceable are the peaceful purposes of the Soviet Union? When the Russian bear has pursued all his prey and fattened himself well, he can say that his aim was to hibernate in peace. Mr. Khrushchev speaking at a joint jubilee session of the Supreme Soviet declared that one of things, that his country was the first to use atomic energy for peaceful purposes and that it had developed the intercontinental ballistic missile for the same use.

Evidently words have changed their meaning, or these missiles will carry different pay loads than we anticipate. It might well go together.

The Rev. Russel Honeywell, former Army Chaplain now with the Far Eastern Gospel Crusade, writes that Roman Catholic opposition has flared up again in Surigao on the northern tip of Mindanao, P. L. It took the form of Bible burning. The orders were to collect all the Bibles and tracts the Protestants had given. They put a barter system - trading a Catholic Prayer Book for a Bible and then burning in the Catholic convent all the Bibles they had gathered.

In this country much propaganda is made over the encouragement given to Catholocis to read the Bible — and many of them do read it quite faithfully. Not only in church-dominated islands and countries.

Tolerance in such places is a one-way street. Generally speaking, Protestants recognize that there is little difference between a Catholic, or a Protestant, version Bible. In the limited quantities available they gladly give the Douay Version Catholics who will promise to read it. But the Reformation does not publish many Bibles and they are expensive. The priests in Latin countries seem to fear the results of Bible reading and prefer to burn the Word of God rather than to allow it to be read.

"Any man who thinks he needs only his mind to discover — or disprove — God, has lost his mind." — G. Ray Jordan.

President's Column

That We May Know

A few years ago I was called upon to teach high school mathematics for a few weeks. Although I had enjoyed mathematics in college and had mastered it to the place where I was in the upper quarter of the class, I found that I had to refresh memory, and without considerable study, to pass on to others the knowledge which I had gained for myself a number of years before.

Except for frequent study, we may find ourselves in the same situation in regard to our basic Christian beliefs. We may have a knowledge of them which will enable us to know the presence of God in our lives; but unless we are able to share our beliefs with someone else, we need to study them anew.

In preparation for church membership there should be included in the Pastors Class a study of the basic beliefs of Seventh Day Baptists.

In Camp Harmony there has been a course offered each year in one of the following: "The Sabbath in the Bible," "Seventh Day Baptist History," or "Seventh Day Baptist Beliefs." I would suggest that all of our camping programs should carry a course or seminar in that our young people know the beliefs of Seventh Day Baptists.

I would recommend that each church study our basic doctrinal beliefs this year. (I am happy to note that the Pacific Coast and the Wisconsin Regional Associations, among others, are doing such a study.) It might be done in a series of sermons by the pastor that will refresh in our minds these beliefs. It may be done in a study group where there is a greater opportunity for discussion. These might well go together.

A refresher course in "The Meaning of Church Membership" would be good for all of us. Sometimes other things we should consider: "The Church" — what it is, what its purpose is, how I am related to this; also "Basic Baptists Beliefs in Regard to Freedom of Conscience" (This can be practiced only through study, for conscience in this regard must be based on knowledge.)" "The Place of Laymen in the Church"; "Separation of Church and State", as well as the beliefs which we hold as individuals and as Seventh Day Baptists. Our study should be not so much to support a belief which we now hold, but to receive knowledge to which we shall hold and which we may understand the truth of God.

The Loneliest Person I Know

By John A. Conrad

(An assigned topic in a course at Northern Baptist Theological Seminary)

So many times even though we are Christians we worry about ourselves, even to the degree of thinking that we, ourselves, are the loneliest people we could know. We forget that God said that if even our fathers and mothers forsake us, the Lord will take us up (Ps. 27: 10). If the world does turn against us, the Bible has told us that because we are not of this world (John 15: 19), and we know we can always turn to God because he promised He would never leave us nor forsake us (Heb. 13: 5). No, we could never say that we were the loneliest people we could know, even if we would think so.

Who is the loneliest person in the world? Who could be lonelier than a Christian? We know that Christian means Christ-like, and if it is Christ-like to be lonely, then Christ must have been the loneliest person who ever lived.

During his ministry He had twelve disciples that were constantly with Him. He couldn't have been lonely then.

In Matthew 26: 36-40 we find that Christ began to be "sorrowful and very heavy." He told His disciples that His soul was "exceeding sorrowful, even unto death" and asked them to tarry and watch with Him. In this time of agony Christ prayed that if it were possible, to let this cup pass from Him, nevertheless, not as He wanted, but as God willed. He came back to His disciples He found them all asleep. But even if they were asleep, 
at least He still had them with Him. What could make Him lonely?

Matthew goes on to relate that when the soldiers came to arrest Him and take Him away that "all the disciples forsook him and fled." Christ, the King of the Jews, forsaken by His own (John 1: 11)! To His people He said, "O Jerusalem, Jerusalem, the things that ye did not desire, and yet ye would not." His only is the Maker of all things near and far; He is the raindrop, the evening star. The winds and waves obey Him, by Him the birds are fed. Much more to us, His children, He gives our daily bread.

We celebrate Thanksgiving because God has given us bread. Our great Thanksgiving tradition in America began with the Pilgrims who came to a strange land with the hope of finding basic necessities of life and an opportunity to worship according to their convictions. They came with confidence that God would provide for them. When the first harvest was over they knew the Lord God had been faithful in supplying their needs. God was the provider, and humbly they sought expression for their gratitude.

When we compare our abundance with the meager supply of the Pilgrims, we wonder why they were so thankful. If we were to face the winter with no more than they had to eat, could we be thankful? Or would we be apt to complain? They were thankful not so much for their over-supply but because God had provided for their hunger. It was such an agony when He prayed. This was the reason "his sweat was as it were great drops of blood falling down to the ground" (Luke 22: 44). This is the reason we can say that He was the loneliest person we could ever know. Even God the Father forsook Him.

We could stop there because our question has been answered. This brings up a new question: why did He do it? He Himself has answered this question when He said, "Greater love hath no man than this, that a man lay down his life for his friends. . . . For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 15: 3; 5: 16).

THE SABBATH RECORDER

W A Y S  T O  B E  T H A N K F U L

By C. Harmon Dickinson

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THE SABBATH RECORDER
that it could continue for a few more weeks.

Because of the need for individual classroom space, a suggestion was given by the headmaster of Crandall High School for the use of three rooms. Without this help our school would not have been the success that it was. The Kingston Church building was used for the general opening chapel period and for music time around the piano for the separate departments. The boys and girls enjoyed their playground on the school grounds.

The second school was held at the Bath Church, August 15-25, where 46 were enrolled. We would have liked to have had more in attendance but sessions were held in the church sanctuary, this total was about all that could be accommodated adequately. Many written to familiar with what Bible School really was and this caused the low attendance, we believe.

The Bath Bible School was staffed as follows: director, Joseph Samuels; assistant director, Japheth Anderson; music master, Joseph Samuels; secretary, Joyce Lyons; Primary Department, teachers; Byron, Rev. J. S. Anderson, superintendent; Joyce Vas- sell, Joyce Lyons, Jerome Coombs; Junior Department teachers: Joasdt Duckett, superintendant; Joyce Vas sell, Joyce Lyons, Jerome Coombs; Junior Department teachers: Joasdt Duckett, superintendant; Joyce Vas sell, Joyce Lyons, Jerome Coombs; Junior Department teachers: Joasdt Duckett, superintendant; Joyce Vas sell, Joyce Lyons, Jerome Coombs; Junior Department teachers: Joasdt Duckett, superintendant; Joyce Vas sell, Joyce Lyons, Jerome Coombs.

The staff of the school wish to record their appreciation to the brethren at Bath for their accommodation and entertainment during the two-week period of the school.

Though separate from the school it should be noted that special evening services were carried on during the same time. In Kingston these were held July 26 to August 11, and August 11-25.

In order to finance the Bible School program a registration fee of 1/ (14¢) per pupil was collected. This helped pay about 50% of the cost of the pupils' workbooks. Special gifts for this endeavor were also received from Americans, these gifts coming from Mrs. Harry Wells, the Rev. O. A. Davis, Mr. and Mrs. Leland Bond, and from the Los Angeles, Calif., Daily Vacation Bible School children.

**New Set of Slides Available for Loan to Churches**

A set of sixty-one natural color slides with accompanying script is now available for loan to churches. Requests for loan should be made to the Secretary of the Missionary Society, 403 Washington Trust Building, Westerly, R. I.

These slides are pictures taken by the Rev. Kenneth E. Smith, present pastor of Denver Seventh Day Baptist Church, while he was pursuing graduate studies in theology at Edinburgh, Scotland, between the dates of September 1, 1935, and June 1, 1956.

Scenes showing our Seventh Day Baptist brethren of England, Holland, Germany, and Denmark are informative as well as inspiring. Any church viewing them will surely find the ties of fellowship strengthened, uniting us to our brethren of the faith across the sea.

Requests for loan of the slides will be granted on the "first come, first served" basis.

**WORLDWIDE BIBLE READING**

Thanksgiving to Christmas Scripture passages suggested by the American Bible Society for daily reading.

There is a Book by your side, the Bible, surely the most exciting book in the world.

**Pick it up today for**

- enjoyment
- information
- inspiration
- salvation

**Read it expectandy:**

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<th>New Testament</th>
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<td>Nov. 28 — Micah 6: 6-8</td>
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<td>29 — Psalms 90: 1-17</td>
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<td>7 — Ephesians 4: 1-32</td>
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**CHRISTIAN EDUCATION — See, Rex E. Zwiefel**

**A Gamble or a Calculated Risk?**

As I write this, voters of New York State are going to the polls to vote on a bill whereby the approval of the people will make gambling legal for charitable institutions. This caused us to stop and consider the "sneaky" way in which the evil of gambling makes its way into the life of a well-meaning person. [Bingo was legalized. Ed.]

The worst defense of gambling is the pious statement: "It may be wrong but it's for a good cause." This is the old claim that the end justifies the means. The Bible tells us that we can't do evil that good may come. Jesus asks: "Do they gather grapes from thorns, or figs from thistles?" Then He states: "By their fruits you will know them. A bad tree cannot bear good fruits." A thing that is morally bad cannot ever be morally good in its ends. It is our opinion that no one, not even the church, has the right to exploit the generosity of the people on behalf of charity.

People will say, "All life is a gamble." This we used to repeat, illustrating it by saying that each time we cross the street we gamble. That is not so. In crossing a busy street, we take a calculated risk, but when I stand on the curb, look to the right and left, and observe a safe world, I cross the street, it means the use of three rooms. Without this help our school would not have been the success that it was. The Kingston Church building was used for the opening chapel period and for music time around the piano for the separate departments. The boys and girls enjoyed their playground on the school grounds.

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the game of chance, the fact that adults would take the last cent from a lad who needed every penny he could earn, left an indelible impression. I suppose that my convictions against gambling began there. It destroys faith and brotherhood.

In the third place, I believe gambling to be a sin against God.

Anything that hurts personality hurts God's highest creation. Any evil that damages society delays the coming of God's Kingdom. The gambling habit dulls our sense of dependence on and need of God, and leads us to forget that God's law of order is sinful.

God is Lord of law and principles; He is Ruler of a regulated and timed universe, not chaos. His creation has a high and holy purpose because it has a God. The average gambler becomes a fatalist, and thus denies the intelligent government of the universe by God. The gambling habit destroys faith in God and the possibility that He can change the world.

We do not "gather grapes from thorns, not figs from thistles."

We will reap no benefit from gambling that cannot come from honest endeavor.

**Theology Student Does Practical Work**

Richard Batchelder, first-year Seventh Day Baptist student at the Alfred University School of Theology, has received a part-time appointment as assistant minister of the First Presbyterian Church of Bath, N. Y.

The appointment involves two days a week of service in the 850-member church, sharing with the minister, Rev. Robert C. Holland, in the Sunday services and youth activities, including the regular as well as in pastoral calling. A French expert, Mr. Clark, David L. Beebe, held the position for two years prior to his graduation.

The Rev. Mr. Holland serves as a special instructor in church administration and finance at the School of Theology from time to time.

Mr. Batchelder and his wife and baby son reside at a farm in Caledonia, N. Y., and he will continue his studies at the School of Theology.

--- Dean A. N. Rogers.

**WOMEN'S WORK — Arathel M. Deland**

**Comfort in a Time of Crisis**

By Elizabeth Aurand

Battle Creek, Mich.

It seems that we are constantly going from one crisis to another: from war to war, from atom bomb to hydrogen bomb. Perhaps tomorrow's crisis or fear will be, no one knows but our God. In times like this, it is most encouraging to read the prophecies which declare: "The Prophecies Are Coming True in Modern Palestine," by Blake Clark.

He begins by quoting Isaiah 43: 6, "Bring my sons from far, and my daughters from the ends of the earth," and explains that after 2,500 years, the children of Israel have returned to Palestine. For over three years they came from seventy-four different countries and all five continents.

Zion's call was heard by the Jewish community of Yemen in Southwest Arabia. Isaiah 40: 31 reassured the faithful who longed for freedom in Israel. "They that wait upon the Lord ... shall mount up with wings as eagles." In 1949, representatives of the Jewish Agency went to Arabia to free 40,000 Jews. But remembering false messiahs, the Yemenites feared to follow. Then a representative mentioned that the means of transportation would be an airlift. "The wings of the eagle," cried the Yemenites; it was a clear sign from God. With touching faith these hardy folk, who normally would not have entrusted themselves to a wagon ride, eagerly entered a crowded DC-4 for the trip to Israel.

Then Mr. Clark comments on the prophecies of Isaiah 55: 13, "Instead of the thorn shall come up the fir tree." This prophecy has been literally fulfilled. In 1917, foresters counted only some 15,000 trees in all of Palestine. Most of them were terebinth, oak, thorn. Today, because of Israel's tree-planting program, the mountains of Israel are mantled with 21,200,000 trees, which are mostly conifers.

The words "strangers" and "alien" in Isaiah 61: 5 ("The sons of the alien shall be your plowmen and your vinedressers.") have puzzled Bible readers for generations, but "Today," states the author, "the country's number-one plowman is uniquely qualifiedly Dr. Walter C. Lowdermilk, a world-famous soil conservationist, who grew up in North Carolina. He has taught the farmers of Israel how to plant trees to beautify the Negev valley and bring it into productive use.

Two other verses, Joel 3: 17-18, regarding the promise of water, and Deuteronomy 52: 13, "suck ... oil out of the flinty rock," are being fulfilled. Taking the promise, "a fountain shall come forth ... and shall water the valley of Shittim," Mr. Clark notes that the Negev valley is the home of the shittim, an orange-colored accacia, where today a great pipeline from Mount Zion is irrigating the entire valley.

With the discovery of oil, "The Israelites, steeped in the tradition of the Old Testament, know that their nation's progress has been linked with making these ancient prophecies true," he concluded.

Prayer: Almighty Father, make us aware of Thy quiet power today. In daily experiences may we be assured that Thou art working out Thy plan. We pray for Thee today, and in the hope that we may always put our trust in Thee, in Christ's name, we pray. Amen.

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**The Mountain Revisited**

By Rev. J. Carter Swaim

"Love Your Enemies" (Sermon on the Mount as translated in RSV)

In the preface to a book which he wrote on the Sermon on the Mount, a European theologian confesses that he has "uttered some words that I truthfully say were personally displeasing." Each of us will discover, in the Sermon, ideas which run counter to accepted customs and the spirit of the times. The temptation is to explain these away by saying that they were spoken to people in a society unlike our own.

But if we regard Jesus as authority in the realm of morals, then we must listen even when His utterances are not person-ally congenial, and what He says is other than we could have wished. Of all the sayings of Jesus, perhaps the hardest for us to accept is: "Love your enemies and pray for those who persecute you" (Matthew 5: 44).

The Revised Standard Version at this point is considerably shorter than the King James, which states: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who persecute you." This describes how love must expand and take in, successively, those who oppose us, those who curse us, those who hate us, those who do violence to us.

We cannot doubt that Jesus wanted us to be that inclusive in our goodwill. The fact is, however, that these four degrees of enmity that are not found in the ancient manuscripts, which have simply the two which appear in the Revised Standard: "Love your enemies and pray for those who persecute you." The word translated "persecute" describes those who pursue for the purpose of chasing away or those who take us into court to be prosecuted.

It was no doubt in an effort to harmonize this passage with Luke 6: 27, that a medieval scribe here elaborated the two stages of enmity. The Revised Standard removed the possibility of our seeking loopholes in order to escape our Christian obligation toward those who do us wrong. There is no need, however, for us to fear a special, inflexible, and inescapable: "Love your enemies and pray for those who persecute you."

[Your editor, after consulting the generally accepted textual criticism data on Matthew 5: 44 and Luke 6: 27 in Souter's Greek Testament, agrees heartily with the RSV in omitting the longer phrase 'they who persecute us'.] On the other hand, it was not in the original manuscript. However, the parallel passage in Luke is not open to similar question. There are no manuscript variations listed at that point. Therefore it must be assumed that the teaching is the teaching of Christ and cannot reasonably be argued against as Dr. Swaim seems to do in his last paragraph. The modern dispensation seems to be that a copyist of Matthew knew Dr. Swaim's work so well that he unconsciously wrote into Matthew 5: 44 the added words of Christ found in Luke 6: 27."

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**NOVEMBER 18, 1957**

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Danny Niemann — Active in church work, music and sports — the male seventh grade student, young man, was selected as the band, track, and basketball team captain. He always excused him on Friday evenings and Sabbath days. At the end of the year the teacher had a superior voice. He arranged for him to try out on Friday afternoon in the state contest (all others tried out on Saturday). For three years he has entered the state vocal contest and brought back honors for his school.

He is a Senior this year. He has gained the respect of his teachers and classmates. They know without question what he will and will not do. All his class parties have been held on Friday night. Through the years he has not attended any of them. This has been a sacrifice, but he has contented himself by taking active part in events held during the week.

Recently he was a scout in our town auditioning young people for television. This young man won with a solo. Immediately he went to the director and told him that he would not appear on television. This young man has paid a price for this decision. He has been denied the opportunity of appearing on TV in his place. However, the director promised that he’d give our young man a call when they had a Sunday price.

There are other Seventh Day Baptists in the high school now. Without question when they mention their religion they are not expected to attend activities on Friday night or Sabbath. This young man has sacrificed much in the world, but it has been a great battle for Seventh Day Baptists to get acceptance in the schools.

I wish more of our young people would witness as devoutly as has this young man.

[Our correspondent informs us that the home from which this young man comes has been divided denominationally. The mother is a Seventh Day Baptist, the father a Lutheran, although during this last year his father has been attending church regularly. His greatest interest is the fact that the church has been without a pastor during the year.]

Benefits of the Lord’s Day

By the Secretary of the Trust Board

The American Sabbath Tract Society, supported by a large number of teeth, publishes a large number of tracts. The tract outlines the benefits of keeping the Lord’s Day — a Christian obligation. It says it was a Christian obligation. They say it was only binding upon the Jews. The sabbath was made for man (Mark 2: 27). It was not made, therefore, for either Jew or Gentile. It is written for the genus of mankind throughout the world.

The above paragraphs do, we believe, truly interpret the Scriptures referred to. The first sentence of the tract is also manifestly true. Christ being Lord of all, is Lord also of the sabbath. So far the tract is in harmony with the best comments and can not have been written better by any known Seventh Day Baptists who have rejected the Sabbath question have done. The blank is not clear, then, that all disputes on the subject of the Sabbath have arisen out of prejudice rather than reason (emphasis added). On the ground of the divine Word, he goes on, all who love the Lord Jesus Christ ought to remember the Lord’s Day and keep it holy.

We are sorry to see such a prominent Baptist leader appallingly excluding from the company of those who love the Lord Jesus all the people who honestly believe that it is a Christian obligation. Those of us who have been associated with Dr. Bradbury believe that he does also — in spite of these widely circulated tracts.

The remaining page and a half of the little tract outlines the benefits of keeping the Lord’s Day in a proper manner. The things are good, or would be, if he had used “Sabbath” instead of “Lord’s Day” in each paragraph. Every appeal to Scripture is based on what we find in the Bible. For the Lord’s Day, there is no “Lord’s Day” except in Revelation 1: 10, and nowhere gives instruction about observing such a day.)
THE SABBATH Recorder

we quote the remainder of the little tract without further comment.

Primarily, that which distinguishes observing the Lord's Day is that we do not attend to our own concerns. We do not buy or sell, or work, or employ others, excepting in case of evident necessity and mercy. The Lord's Day is not for our own pleasure. It is not to be shared in by any portion of our lives. The Lord's Day is not for entertainment, but for worship.

The Lord's Day is also a time for spiritual conversation. We are neglected during the week. God is jealous of our minds, that they shall not be perverted from the true spirit of worship.

We are enjoined in the Scriptures to make the Lord's Day a delight. Since it is not a tool but a pleasant duty, rewarding in every profitable sense, it is a blessing. We are to enjoy its exercises. It is the day for the stressing of our moral and spiritual freedom, of holy pleasure and enjoyment.

It is the Lord's Day because it is to be esteemed holy even by the Lord. Endeavoring to be holy is not a doleful exercise; it is more like a privilege. Our conversation which is neglected during the week is the Lord's Day that God has honored as a sacred day our reading will be holy as the Lord's Day a delight. We are to enjoy its service and its report of our souls to the Judge of the world.

On 'October 63,500, York $33,500. The national Council of Churches met in New York City. Operating under a mandate to make the most of the Lord's Days as we could, it can be one which can render our account for one month's travel expense for the Rev. Marion Van Horn who has to drive so far to carry on his work in the South. On October 31, several members of the ladies Missionary Society prepared food to be taken to the William Prentice family at Kansas City on which to build the school.

The 1957-58 issue of the Catholic Press Directory (U.S.A.) lists 130 newspapers and 429 magazines with an aggregate circulation of 23,368,348 in 1956, an increase of 698,954 over the previous year. The newspaper list includes 105 diocesan weeklies, two nationally distributed weeklies, and 23 foreign-language weeklies.

Southern Baptists' sixth seminary-to-be will be called Midwestern Baptist Theological Seminary. Although the seminary will not have construction funds available until 1959, its trustees are seeking means for opening the seminary in the fall of 1958.

It has been reported that the ministers' funds would have been spent for gifts totaling less than three times their amount.

We pray that the Lord will put it into the heart of some minister to accept our call the world, and will be used to further church work. After a basket dinner in the church base-

remote areas of the islands. Feeling the need of encouraging Bible study, the missionaries of this rapidly growing organization started correspondence Bible School of the Air under the direction of Cyril Brooks.

This is ministry which now indicates one quarter of a million have now been enrolled. Current students number nearly one and a third to one thousand. Thirty-five thousand certificates have been issued for completion of the course, and great numbers have received Christ as Lord and Savior.

The Lord's Day is that we do not attend to our own personal heritage and what it meant to her. The society voted to furnish $25 for one month's travel expense for the Rev. Marion Van Horn who has to drive so far to carry on his work in the South.

Mrs. Jesse Crouch, the church's Recorder correspondent, has gone to spend the winter with her son, Dr. Boyd Crouch, and family in Florida.

We are still without a minister, but all church activities continue regularly. We pray that the Lord will put it into the heart of some minister to accept our call soon.

DAYTONA BEACH, FLA. — On September 21st, 1957, the carry-in dinner in the social hall was very informative.

October 19, the Rev. John Hodge, of the Methodist Church, graciously took charge of the Lord's Supper. As the Azusa Street Church, our church might take part in World Communion. He brought an inspirational message, which was well received.

The Lord's Acre festival was held October 26. The altar was beautifully decorated with autumn leaves, grasses, milkweed vines, and clematis. As the organist played "For the Beauty of the Earth" members went forward to lay their gifts on the altar. 203.50 was received and will be used to further church work.

The Florida Baptist Missionary Society prepared food to be taken to the William Prentice family at Kansas City on which to build the school.

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DAYTONA BEACH, FLA. — On September 21st, 1957, the carry-in dinner in the social hall was very informative. The report of the Conference and Mrs. Orson Randolph read Clark Todd's report on the Vocational Committee. Both reports were most interesting and informative.

October 19, twenty-eight were present at the Sabbath morning service, twenty-four remaining for the carry-in dinner. We were pleased to welcome Pastor and Mrs. Herbert Polan and we are grateful they are able to serve the church in the coming months.

Clarence Rogers of Salem, W. Va., who
has been here on business, spoke concern­
ing Christian education and promotion during the
Sabbath School hour on October 26.
We appreciate the presence of those
who have returned for the winter season
and we are looking forward to the arrival
of several others who are planning to
come.
The Daytona Beach Church, 145 First
Avenue, is a friendly church and will be
 glad to welcome all who can attend our
services. If in Florida, come and worship
with us. — Correspondent.

Births
McCrea. — A daughter, Ellen Marie, to L.
Maurice and Grace McCrea of Richburg,
N. Y., on Oct. 29, 1957.

Obituaries
Horton. — Eva W., daughter of Rev. and Mrs.
E. A. Witter, was born in Albion, Wis.,
Jan. 14, 1896, and died in the Brockville
General Hospital, Brockville, Canada, Oct.
15, 1957.
She was married to Kenneth Horton of
Adams Center, N. Y., on April 5, 1919. Sur­
viving her are her husband, a daughter Ruth,
and two sons, Kenneth, Jr., and John F.
Funeral services were held at the Scott
Funeral Home, Brockville, Ont., and at the
home of Mr. and Mrs. DeChois Greene of
Adams Center on Oct. 17, 1957, with Pastor
Earl Cruzan officiating at Adams Center. Burial
was in Sulphur Springs Cemetery.
Barber. — Glen Douglas, son of Charley W.
and Louisa Barber, was born at North
14, 1957, at Vallejo, Calif.
On Dec. 24, 1907, he married Cora Rogers,
at North Loup, Neb., where she had made
her home since 1943.
She moved with her family by covered wagon
to a farm northwest of Humbolt, Neb., when
she was five years old. She was baptized Aug.
15, 1888, by Rev. Uri Babcock, and joined the
Long Branch Seventh Day Baptist Church.
On Dec. 25, 1891, she was married to Ruben
Jay Davis, who died in 1941. They became
charter members of the Farnam Seventh Day
Baptist Church. In 1919 they moved to a farm
near North Loup, and joined the North Loup
Seventh Day Baptist Church, of which they
were faithful members the remainder of their
lives.
Surviving besides her son Aubrey are four
daughters: Mrs. Earl Babcock of Gentry, Ark.;
Mrs. Riley Brannon of North Loup; Mrs.
Ernest Thongate of Battle Creek, Mich.; Mrs.
Herman Swanson of Ericson, Neb.; 20 grand­
children, and 24 great-grandchildren.
Funeral services were conducted from her
church in North Loup by Rev. Ralph Sawyer.
Burial was in the local cemetery beside her
husband. M. G. S.

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