The morning is the gate of day,
But are you enter there
See that you set to guard it well,
The sentinel of prayer.

So shall God's grace your steps attend,
But nothing else pass through
Save what you give the countersign;
The Father's will for you.

When you have reached the end of day
Where night and sleep await,
Set there the sentinel again
To bar the evening's gate.

So shall no fear disturb your rest,
No danger and no care.
For only peace and pardon pass
The watchful guard of prayer.

— Author unknown
Our Vast Circle of Ignorance

Under an almost screaming headline, "You Haven't Seen Anything Yet," appears an editorial in Life (Feb. 8, 1960). It is an article pointing the finger of life on another advance in science and impressing the readers with numerous prospects for the next decade. A near-vertical curve of scientific expansion is now under way and is predicted by Henry Aldams to continue through the 1960s. In the last three paragraphs the editor speaks of "our vast circle of ignorance" of which we are beginning to become aware of and of the solemn responsibilities that come with our expanding scientific know-how. To this we wish to call attention in a moment.

Some scientists are assuming that inhabitants of other worlds on planets circling stars at the earth's distance from the sun may have been trying to get in touch with us through the ages. Now that we are on the verge of being able to send messages that far into space we may hope, they say, to establish communications with them in the next few years—a dream entertained by many.

We are told that there is prospect of limitless power from heavy hydrogen in the ocean, that a reversal of the process of electrolysis by the use of solar cells may generate electricity from hydrogen and oxygen and render combustion engines obsolete. Other wonders may include development of food synthetically without the use of land and even reuse of the limitless food reservoir of the ocean.

In pure science men are again predicting that discoveries will be made in regard to the nuclei of protons and neutrons which may result in the creation of some forms of life.

If all these and many more scientific advances materialize, will man then become a veritable god? The editorial calls a halt after raising the question. This is a time not for arrogance but humility. We quote: "Yet awesome as each new advance becomes, it only expands the vast circle of ignorance which surrounds man's area of knowledge."

Man is in danger, a danger similar to that when he takes hold of a live wire which thrashes him and which he cannot let go. From the concluding paragraph we pick these sentences:

"The humility proper to our expanding ignorance should force us to remember those values which are and will remain forever changeless. The prospect of an expanding universe, of life on another planet, but perhaps on millions of other planets, does not disturb our belief of old that there is Order and Purpose in all these wonders."
Bible has to say concerning prayer and its role in human life and history.

"Exclusive of the Psalms, which is a prayer-book in its own right, the Bible records more than 650 prayers, of which more than 450 have recorded answers. Dr. Lockyer opens up for preachers and teachers this wealth of expiatory material through his helpful treatment in All the Prayers of the Bible."

When we look to the Bible he comes upon far more prayers than could be located by a complete concordance. This monumental work renders a great service by searching out every prayer in every book of the Bible. The significant thing is not the listing but the characterizing of the prayers by title and comment which makes them easier to find. Here the author puts much of himself and his life-long experience into his writing. The book is a commentary on the whole Bible in terms of prayer. Its usefulness should be great.

Mr. Douthat in his recent weekly release to the press criticizes the spend-thrift attitude of some lawmakers in these words:

"This group of Senators and Representatives, whose potential power is alarming to the economy-minded, apparently believes that its interests are furthered by sending money to the people back home — and hoping that the people back home will think they are getting it free."

That expression "manna from Washington" is, of course, derived from the Exodus story of the bread from heaven which God rained upon the camp of the children of Israel in their desert journey. God continued to provide manna until they were ready to cross the Jordan and possess the land of promise. Then in His providence He withheld the direct gift and expected His people to gain their livelihood from the soil in the normal way.

In times of emergency both church and government agencies may well make gifts from their resources to the people of a given locality who are suffering want. It is quite another thing for a large seg-

THE SABBATH RECORDER

FEBRUARY 22, 1960

MY SEARCH FOR JESUS' BIRTH

By Dr. Loyal F. Hurley

From my early days as a Christian I wondered about the birthday of our Lord. It didn't take very much investigation for me to learn that December 25, A.D. 1, was the birth of Jesus. This is not the date. The significant thing is that manna is a temporary expedient that God continued to give to the people of God who came to Egypt. For a generation God continued to give "bread from heaven, not as though it came down from heaven: but as though it came down from the angel, and was gathered up by the angels." It was the same while the Hebrews were divided in the wilderness. As the Lord directed attention away from physical to spiritual, and brought the lessons of history to bear on the greater subject of how to be saved from sin and eternal separation from God. We do well to heed His words, "This is that bread which came down from heaven: not as though it came down from the angel, and was gathered up by the angels, but that eateh of this bread shall live for ever" (John 6:58).

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Joseph in Egypt counseled Pharaoh to store up the produce of the fat years for the lean years that were to come. It was wise counsel although very burdensome. It saved the people from starvation, but for the people of God who came to Egypt to buy food it resulted in the enslavement from which a later leader, Moses, must deliver them. Our western plains are now dotted with huge grain storage facilities preserving food that probably will never be used. Some people wonder whether we can see in the program either the wisdom of Joseph or the manna of Moses. It would seem that a temporary expedient is the order of the day, producing farmers has gotten badly out of hand while at the same time much of the world goes hungry to bed.

It is not the farmers alone who ought in some way to become aware that manna comes only from heaven, not from Washington. Many others seek special privileges and financial favors thinking that they or their children must pay both the original cost and the maintenance cost through the years.

The problem is far greater than any individual give-away program. It is a problem of character in which Christians must be ever alert lest they drop to the low standards of the men about them. Our Lord directed attention away from the physical to the spiritual and brought the lessons of history to bear on the greater subject of how to be saved from sin and eternal separation from God. We do well to heed His words, "This is that bread which came down from heaven: not as though it came down from the angel, and was gathered up by the angels, but that eateh of this bread shall live for ever" (John 6:58).

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eight. That means that seven weeks after the course of Jehoiarib had served, the course of Abijah would serve. Then seven­teen weeks later the course of Jehoiarib would serve again.

Luke 1: 50, tells us that Zechariah the priest was "of the course of Abijah" and that he had been "seven days" from the temple of the Lord when he was serving at the Temple. It seemed to me that a bit of simple mathematics could discover about when he was serving in 8 B.C. From August 5, A.D. 70 back to the same date in 8 B.C. would be 78 years. If one multi­plies 78 by 365 the result is 28,470 days. Then one must add 19 days for the leap years, making 28,489 days. Dividing by 7 gives 4,069 weeks plus a few days. Di­viding that number by 24 gives the num­ber of times the different courses would serve in their turn. The answer is 169 with 13 weeks left over. That means that the course of Jehoiarib would be serving 13 weeks later than August 5, 8 B.C. Then 17 weeks earlier the course of Abijah would be in service. That week would include July 28 to August 3, 24 weeks later that when Zechariah had finished his period of service he went home and his wife con­ceived. That was probably during the month of July.

Luke 1: 26 tells us that "in the sixth month" Gabriel was sent to Mary in Nazareth. That would mean any time between five and six months. If Mary con­ceived her child around the first of Jan­uary, 7 B.C., that would bring the birth about the first of October that year. Since the Day of Atonement was early October I have believed for many years that Jesus was born on the Day of Atonement in 7 B.C. Of course all of this is estimation and approximation.

In 1956 I found confirmation of this general estimate in a book by Werner Keller entitled The Bible as History. The Jews had a tradition that when the planets Jupiter and Saturn came into conjunction in the constellation of Pisces the Messiah would be born. Jupiter was the king's star, and Saturn was the star of Palestine. (The Jews kept Saturday, Saturn's day.) Mr. Keller records that in 1925 a German scholar, P. Schnabel, was deciphering some cuneiform records from the School of Astrology at Sippur in Babylonia. He found the account of three conjunctions of these two stars in 7 B.C. The first was on May 29, the second on October 3, and the third on December 4. From June to October the heat would be unbearable, too hot to travel. But from October 3 on they could make this trip of about six weeks by camel train. With some time for preparation and some time for Herod to order the census the plan clearly would be in service. That week would include October 3 to 24 weeks after that when Zechariah had finished his period of service he went home and his wife con­ceived. That was probably during the month of July.

Copies Available
Extra copies of "My Spiritual Inven­tory" are available! There is no charge.

The booklets were printed and con­tributions from any group or individual toward printing costs would be welcomed. Send orders for additional copies or con­tributions to Miss T. Fetherston, 1470 North Washington Avenue, Battle Creek, Mich.

MISSIONS — Soc. Everett T. Harris
A Covenant of Personal Growth
We are told that on the last resting place of John Richard Greene of Oxford, Eng­land, are these words, "He died learning." It is a noble aspiration for any of us to want such a epitaph.

We recall the Biblical injunction to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Pet. 3: 18). Have we been growing or even trying to grow in these two essentials, knowledge and grace?

How long since we have read a new book? Are we reading in new fields of inquiry? Jesus urged, "Thou shalt love the Lord thy God with all thy mind... and what about growing in grace? We say gladly, "His grace is sufficient for all my needs." But does this mean that we do not need to grow in grace? Heaven for­bid!

Are we honestly striving to curb that quick temper? Or are we going to expect Jesus to forgive over and over again those weak and willful outbursts of selfish, im­patient temper?

"Have you received the little girl's prayer, 'O God, be the people good and please make the good people kind.' Are we even trying to grow in the grace of kindness and thoughtfulness of others? In humility we ought to ask God to help us grow in grace and knowledge. We have a covenant to keep.

BIBLE BRIEFS
The American Bible Society provides the Scriptures for Africa in nearly two dozen languages in the Bible Society's share accounted for a total distribution there of nearly 100,000 copies — the greatest number in its history. Most of this was in the Congo Basin, where the Bible Society serves the Scripture needs of over 2,000 missionaries, the majority from the United States.

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Flood Damage in Jamaica
A devastating flood caused considerable damage in the area of the Bath Seventh­day Baptist Church, Jamaïca, on January 24, 1960. Among the lost was Deacon Reginald Ross of the Bath Seventh­day Baptist Church, who was "washed out of his house and drowned."

The Seventh Day Baptist brethren at Kingston and nearby churches rendered immediate aid. The Church World Serv­ice representative in Jamaica flew relief from New York and also helped "arrange local distribution committees in each area to oversee the distribution".

Pastor Leon Lawton has written, "I feel that an appeal for this particular need should not be made. There are times, how­ever, when some particular case of need among Seventh­day Baptists families is known and we have kept a few items of clothing on hand to meet such. It is a good plan. All we had on hand was taken to Bath, so there is nothing to call on now.

Perhaps at some later date a group will volunteer to conduct a clothing drive to meet this need, pointed out Pastor Lawton.

More News from New School
"Maiden Hall" Vocational Secondary School opened for its second term on Janu­ary 18. As previously announced, Roger Cazzio is no longer with the school. The Board of Christian Education has appoint­ed as acting supervisor, Rev. Gvorer S. Brissney, who has been making regular supervisory trips and overseeing the school.

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FEBRUARY 22, 1960

OKLAHOMA CITY, OKLA. — Since the repeal of prohibition in Oklahoma, at least a half dozen Southern Baptist churches in the state have adapted policies providing for the expulsion of members who become involved in "the liquor traffic."

— BWA.
It was noted in the Sabbath Recorder Missions Page, issue of February 7, 1960, that the new Makapwá Mission Church was being built by "specially donated funds outside the Our World Mission budget." This is a misstatement. Correction please. Actually the Our World Mission budget was approved by Conference and the Missions Board operating budget for 1960 carries an appropriation of 200 pounds ($566) to be used on the expense of completing the building of the new house of worship at Makapwá. This was the amount requested by our workers on the field.

Dr. Victor Burdick has written of an unexpected setback in the building plans. The kiln of bricks burned last year, which was expected to be enough to complete the church and some other building projects, "contained a high percentage of breakage, as the soil in the places we chose turned out to be not ideal for brick making." It has been necessary to buy bricks and "it will be some months before bricks can be made again."

This rather discouraging setback has not only caused more expense than was anticipated but has upset plans to have another home completed by the time the Rev. and Mrs. David Pearl return. However, these are all minor difficulties that can all be overcome with a little time and persistent efforts. The missionaries are well and happy in the service of the Lord and for this we give thanks and press forward.

Cooperative Planning with Other Denominations

To make America and the world truly Christian is not a job that can be done by any one denomination or mission board working alone. Cooperative planning with all other evangelical Christian churches is a necessity. It is not possible to use limited resources wisely if we do not know the total needs and what other denominations are doing about these needs.

The overchurching of one community while another remains unserved by any church is wrong. We must work together with other denominations without compromising our religious convictions, yet fully sharing the responsibility for cooperative Christian planning. This is true of over-all planning in foreign mission service, as well as community planning in America. This is one reason why it is important to maintain active membership in the Divisions of Home and Foreign Missions of NCCC.

ANNOUNCEMENT

Seventh Day Baptist young people interested in attending college may now apply for special Memorial Fund scholarships at Milton College. At a recent meeting of the Memorial Fund Finance Committee it was voted: "that the income from restricted funds, for the present, may be used for scholarships for worthy Seventh Day Baptist students taking courses of study in Milton College." (The restricted funds referred to are from bequests originally assigned to Milton College.)

Full scholarships amounting to $450 per year may be awarded to Seventh Day Baptist young people who are entering high school seniors who are Seventh Day Baptists from anywhere in the United States who desire to study in a Seventh Day Baptist college. (The restricted funds referred to are from bequests originally assigned to Milton College.)

SABBATH SCHOOL LESSON

for February 27, 1960

Courage for Christian Witnessing


for March 5, 1960

God's Help Is Sure


THE SABBATH RECORDER

Abides With Christ Every Moment

By Elizabeth Robishaw

I would like to bring to mind John 15: 1-8.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he cleaneth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me; and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.

The vineyard was the symbol of the people of Israel in whose midst the True Vine was to stand. The branch is the symbol of the individual believer, who stands in the Vine.

Is it possible for the believer always to abide in Jesus? Is a life of unbroken fellowship with the Son of God indeed attainable in this earthly life? NO — if the abiding is our work, to be done in our strength. But the things that are impossible with men are possible with God.

In Isaiah 27: 2 and 3 we read: "In that day shall the vine branch ye out, her a vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

If the Lord Himself will keep the soul and day then surely the uninterrupted communion with Jesus becomes a possibility, not a possibility, but a certainty. He abides with us and to do what He says.

Abiding with Jesus in a never-ceasing life fellowship is nothing less than the only simple but certain promise of your abiding in the Lord. "He that abideth in me bringeth forth much fruit." He speaks of that willing, intelligent, and whole-hearted surrender by which we accept His offer and consent to the abiding of Him as the only life we choose to see.

There are two objections that the people who feel this makes abiding impossible, which I would like to answer.

1. Nature of man. Man cannot do two things at once. His work takes hours of time using the whole mind. One feels that unless he is singing songs or praying, he is not abiding in Christ. Abiding is a work that needs the mind to be engaged in or the affections directly and actively occupied with that moment is a trusting of oneself to the keeping of the Eternal Love, in the faith that it will abide near us and with its holy presence watch over us and ward off the wrong even when we have to be most intently occupied with other things. A simple prayer in the morning, "Lord, be with me every moment of this day and guide me to be aware of Thy presence always." This puts our hearts and souls at rest, and God's Spirit fingers with us through every moment.

2. Sin. Sin, however, is a reality that takes him away from them a period of time, perhaps days, but because he is not with them physically, it does not mean he doesn't love them or think of them any less. His love is deep and real and so it carries to them in spirit when he is not with them.

A mother is busy shopping, going on a trip, or to a meeting — still her concern is for her family.

Shall it be impossible for the Everlasting Love so to take and keep possession of our spirits, to stay with us every moment? We know that He, kept in Him by His Almighty power. It is possible to abide in Christ. Our abiding is more than a fellowship, or a possession of love, or a fellowship of life. Christ who is our life dwells within us and by His presence maintains our consciousness that we are in Him.

2. Sin. Many feel that sin stops us from abiding with Jesus. They feel that our human faults make us do wrong each day and make us lose this fellowship and abiding. Be of good cheer. Think no longer that the guilt and actions of the sorrows and sins must separate us from Christ.

All we have to do is believe in Jesus and have faith. He has done that with us and with this promise gives us the power to withstand where we could not do so by ourselves.
Abide in Christ — in work, pleasure, and in everyday events — every moment. As God keeps the branch day and night, a life of continuous and unbroken fellowship with Him is our privilege. It can be done — through Christ.

In closing this poem sums up what I believe we can do if we walk and try to abide in Christ every moment:

As We Walk

What does it mean to walk with Him, As we journey along life's road?
How would we respond to this challenge, And be helping Him carry the load?

Walking with Jesus is easy to do, Though sometimes we don't understand
Because we're looking for some plan
'Tis simply the befriending of man.

It is meeting problems of everyday life, As did He in that distant day:
Letting calmness and order overcome strife, By doing all things in His way.

We come, wondering what He will give, What riches with us He will share,
Forgetting He taught us for others to live, To help Him their burdens to bear.

Helping our neighbor to journey along
We'll help Him carry the load.
And in our hearts there'll be a new song
As we walk with Him, down the road.

Are You Satisfied With Your Investment Plan?

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? ISAIAH 55:3

The next issue will tell the story of our January investments in Our World Mission.

Last We Forget

Two attitudes toward suffering humanity are prevalent among Christian people. Some would be considered unable to do much to relieve the suffering and misery of unfortunate people at home or abroad, and in everyday events —

Forgetting He will share us for others to live
It is meeting problems of everyday life, As did He in that distant day:
Letting calmness and order overcome strife, By doing all things in His way.

As we journey along life's road? What would He say?
What would He want every family to do, As we all journey along life's road?

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The Sabbath School Lesson Study

As a feature of our Seventh Day Baptist Program for Advance, your Board of Christian Education suggests that those living in a household that uses the uniform lessons, as usually printed in the Helping Hand, study the Sabbath School lesson together for the next Sabbath sometime during the week. Choose an evening when you can spend an hour without interruption. We ought to be ashamed if that is not possible, allowing for exceptions now and then. It might be a continuation of your family devotions, or the hour preceding your bedtime. Read the Scripture using different translations and versions of the Holy Bible, then read and discuss the lesson as presented in different quarterly and books.

Now there is nothing particularly new about the above suggestion, but for a great advance in sharing, how about inviting in another family to study the lesson with you each week. You might meet in their home, alternate weeks. If we are really extension or evangelistically minded, and every Seventh Day Baptist ought to be, we will try to interest a family of friends who is not of our denomination. Plan an offensive for the Lord, but do not be offensive. Let it be known that this is a truth-seeking mission on your part as well. Prayerfully discuss the lesson for the week, beseeching God for growth and understanding. Have enough faith in your convictions that under the guidance of the Holy Spirit your friends will be justified or corrected to His honor and glory and the spiritual and numerical growth of the Seventh Day Baptist Church.

If you know of no family that you can interest, try to get a family from your church to meet with you, or be ready to accept the invitation from another family.

If that is not possible go back to the first suggestion. Under any condition, by all means come to realize that lesson preparation is vital for real learning in a Sabbath School. Let SHARE AS YOU PREPARE be your slogan for Sabbath School study.

We believe that the Helping Hand for the second quarter, April-June, is especially fitted to begin the above program. That issue will contain studies of our basic doctrines. We want it to be used in every possible way. Only you can make that a reality. Extra copies will be printed at our order if received at the Recorder Press by March 1.

Young Adult Pre-Con

At the monthly meeting of the Young Work Committee of the Board of Christian Education held February 1, Secretary Rex Zwiebel was appointed director of the Young Adult Pre-Con Retreat for 1960. The retreat will be held on the campus of John Brown University, Siloam Springs, Ark., August 10-14, for young adults from 20 years of age to 45. The fee will be $19 per person.

One outstanding problem that faces some young adults who would like to participate in our retreat is, "What shall we do with our children?" The Youth Committee has struggled with this problem and, so far, has no solution.

There is a way, however. Those who find it impossible to attend the retreat can offer to care for a family's children while they are away. For folk who have never taken on such a project, it may seem like an impossible task. Let us look at it this way. There are many ways to serve God. One is to see that others have the chance to have mountain-top experiences even when sacrifice is called for on our part. Young adults can look forward to experiences that we believe will be high points in their lives if someone will offer them the opportunity. Get your courage up, buy a set of matching Strait jackets if necessary, and see that your young adults get to Pre-Con for 1960.

Meanwhile your Youth Committee will work on the problem, for we want every young adult at John Brown U, August 10. Further information will be sent to the churches as the program develops.

Correction

The Florida address of the Rev. Herbert L. Polan was incorrectly reported in the February 1 issue. The pastor resides at 116 Michigan Ave., Daytona Beach.
"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 39)

The Call to Prayer
The call to prayer comes with its high demands of faith and service; from every corner of the earth the people will respond in their equality of need of Christ and of each other:

The beating heart of the day is love, the inward mark of our Christian fellowship:

The vigor and challenge of the day lies in the vitality of the offered prayers:

The victory of the day will come if the sins of pride, prejudice, evil habits are destroyed and we become instruments for God's purposes for the world:

The inspiration of the day will fade unless we begin those kingdom tasks God waits for us to do.

"Draw nigh to God and he will draw nigh to you."

PRAYER
Our Father, God, we rejoice that in every age there have been those who lift up hands of prayer and find in Thee a refuge. Put into our hearts that restlessness that calls to Thee in the voice of love, of intercession, of thanksgiving.

Let not our hands be withered by the selfish apathy of indifference in this time of international tension, of misunderstanding, of fear. Rather, may they be stretched forth in loving service at Thy command.

Amid surrounding temptations, grant us, hour by hour, the strength to be Thy disciples. Open our hearts and minds to the needs of those in whose midst Thou hast placed us, that we may live among them as the salt of the earth.

Forgive our many failures to live worthily as Thy children. Grant each of us grace enabling us in thought, word, and deed, so to live that Thy kingdom may come and Thy will be done on earth as it is in heaven, through Jesus Christ our Lord.

Amen.

From new Canadians of different racial backgrounds, yet one in Christ.

THE SABBATH RECORDER

FEBRUARY 22, 1960

youth news

Central Association SSDVF
The young people of the Central New York District have the courage and confidence so typical of youth. They even trust the weather, or trust their ability to cope with whatever comes. At any rate they did not hesitate to schedule a mid-winter youth meeting at the northernmost church of the Association, Adams Center, on January 23.

The above-mentioned confidence seems to have been justified in this case. The youth rally was held as scheduled with a spicy and attractive program, according to the word reaching this publication. The Sabbath afternoon program was conducted by the Adams Center young people with Rodney Greene as master of ceremonies. It featured filmstrips on parent-youth relationships and dating, four discussion groups, a summary by a local schoolteacher, Mrs. Ervin Marquett, and an Association youth business meeting presided over by Bernard Cardall, president.

After the supper (the menu of which was printed with slightly confusing descriptive terms) there was an evening of revivals in the church scheduled by the youth of each church in the Association: Verona, Leonardsville, De Ruyter, Brookfield, and Adams Center.

Battle Creek Enlarges Camp
Camp Holston at Battle Creek is to be enlarged, action taken at the quarterly business meeting of the church on January 3. Voting by ballot, the members present determined that they should put up a one-story building 30 by 57 feet "as a start on our camp building program."

Beautifully situated on a lake with considerable acreage this close-to-the-city camp which has served Seventh Day Baptist youth so well in past years will do so much better when this additional building can be completed.

Whereas new camp buildings are planned at Battle Creek or anywhere else there has to be some heart-searching and fund raising. Questions naturally arise as to whether the building program is financially possible and whether the church will have the vision to carry through on the responsibilities of a program that will make the camp accomplish its purpose for the training of youth and adults. This fact is apparent that an attitude is willing to spend much on such projects.

Against Proposed Change in Statement of Belief

By Kenneth A. Stickney

61 Taylor St., Rochester, N. Y.

It has come to my attention that a proposal is to be presented at the next General Conference to change Article VII as follows:

"We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, will be the gift of God to the redeemed."

(The article as reworded by Commission and Conference in 1958 reads:

"We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, is the gift of God to the redeemed.")

There is one serious error in that statement and that is the word immortal. Everyone has an immortal soul which is simply life after death. Believers and unbelievers are going to live after they die and will have to face and give an account to God. Unbelievers are to be eternally lost and believers eternally saved. To apply immortality to the Lord Jesus Christ denies His deity, that He is as eternal as the Father, that He and the Father are one. He is without a beginning, for "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1).

In both cases the word "eternal" should be used in place of immortal. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life;
and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:10-13).

I believe that Seventh Day Baptists would make a serious mistake in adopting such a statement. Anything that is contrary to Scripture cannot be right, and must be an abomination in God’s sight. could it be His will. There is plenty of difference between eternal life and immortal as was pointed out.

Let’s practice what we preach, claim the Bible as our authority in all manner of doctrine and practice.

Editor’s note: It will be recalled that after this proposed change in Article VII was read and explained at the Salem Conference last summer, it was voted to refer it "to the Commission for consideration." It was taken up at Conference by a committee after careful consideration, issued a statement for prayer and study, and referred it to the Board of Education of January 11, 1960, which noted the interest and concern of our people in their statement and considered the following:

"We concur with the attitude expressed ten years ago that ‘since there is no evidence of any wide-spread desire for any generally understood alterations ... we would urge that the Seventh Day Baptist dedicate himself to the implementation of the central truths set forth in the present statement until such time as a more general need for revision becomes evident."

**Recorder Comment**

A Sabbath Recorder continues to go to the faraway Seychelles Islands in the Indian Ocean through the generosity of a Montreal subscriber.

Another Canadian reader (Southern Ontario) was hoping to send the full renewal price but rather than wait two weeks for more wages to come in he decides to send his last American dollar.

"Hope you bother to renew again for whatever time this will bring the good Recorder," he writes. In the same letter he asks prayer for the recovery of his wife whom he had just taken to the hospital for major surgery. "God bless you and the Seventh Day Baptist cause," he concludes.

**Prayer for All Missionaries**

O God, who by Thy Son Jesus Christ hast commanded us to go into all the world and preach the Gospel to every creature, make us faithful and obedient to do Thy holy will. Give us compassion for all who are unaware of Thee in all the world. Send forth, we beseech Thee, laborers into Thy harvest. Protect and guide them wherever they go. Give them health of body and soul, patience, love, and grace for all things; and give them fruit for their labors; through Jesus Christ our Lord. Amen.

**All the Tracts You Need**

The American Sabbath Tract Society is happy to announce that the following tracts (two of them quite expensive to print) are again in ample supply: "Who Are These Seventh Day Baptists?" "The Sabbath and Sabbathkeeping Baptists," Free from the Law," The Lord’s Day, and "Has the Original Sabbath Day Been Lost?"

Nearly all of the other 45 or more titles are also available in quantity. Many of these should be of greatest interest, and the Lay Development Plan gains momentum. A new edition of our Statement of Belief is now on the market to meet the anticipated increase in orders likely to come when our Sabbath Schools begin a study of our beliefs the first of April.

Attention should again be called to the large amount of explanatory material in the 30-cent, 76-page booklet, Seventh Day Baptist Beliefs, a Manual for Study, which might well be used along with the forthcoming Helping Hand published for the Board of Christian Education.

**Secretary.**

**NEWS FROM THE CHURCHES**

**WATERFORD, CONN.** The Waterford Church held its annual meeting on January 2, when reports of the pastor and officers of the church showed steady and hopeful accomplishment in the work. Although there have been no additions to the membership, yet in the training of the young and the preaching of the Gospel, there has been seed-sowing that shall surely bear fruit in God’s good time.

A highlight of the year was the one hundred and seventy-fifth anniversary of the church, which was the occasion of a celebration in August. Vacation Bible School was held in June and July. Friendly visitors’ meeting monthly as the evangelistic arm of the church. The monthly hymn sing is a means of reaching into the community to draw music lovers, who cooperated in making repairs at Lewis Camp, and one of our young people attended the senior camp.

Plans for the year ahead include using the Lay Development Program of the denomination as it may be adapted to circumstances here. Sabbath morning sermons and discussions on Friday nights at our prayer meetings have been intended to present the Program and stimulate its acceptance among our people.

We want the Gospel of Christ to be the power that will remake our lives into His likeness, and to be an outreach into the community to bring about the acceptance of Christ as Savior and Lord.

Meetings of the Ladies’ Aid have been held twice a month at the homes of members. Devotions are used as suggested by the Women’s Board. Goals are stressed, also the reading program. There are new and active members.

Financially the society has done well with food sales nearly every month. Fancy work was sold in July and December. Quilts were made and sold. Donations were for: Maiden Hall Vocational School in Jamaica, for Barbara Bivins, for parsonage painting, for the pastor, and the usual donations for parsonage and church. However, it was voted to refer it to the Commission for consideration." It was taken up by Commission midyear meeting. That body, after consideration, issued a statement for prayer and study, and referred it to the Board of Education of January 11, 1960, which noted the interest and concern of our people in their statement and considered the following:

"We concur with the attitude expressed ten years ago that ‘since there is no evidence of any wide-spread desire for any generally understood alterations ... we would urge that the Seventh Day Baptist dedicate himself to the implementation of the central truths set forth in the present statement until such time as a more general need for revision becomes evident."

**FOUKE, ARK.** — The Fouke Seventh Day Baptist Church has had a phone installed in the parsonage for the pastor’s use. In case a call is necessary the number will be listed in both the Rev. Marion O. Van Horn and Seventh Day Baptist Parsonage, ORleans 2-3721, Fouke, Ark.
Obituaries

Bonds. - Carrie Truman, daughter of Mr. and Mrs. Alvin Truman, and widow of the late Samuel B. Bond, was born in the Town of Alfred September 17, 1871, and died at a nursing home in Fort Lauderdale, Fla., December 1, 1959, following a long illness. She was graduated from Alfred University in the class of 1893. Mrs. Bond joined the First Seventh Day Baptist Church of Alfred by letter on July 6, 1918. She is survived by a son, Dwight T. Bond, of Fort Lauderdale, Fla.; a nephew, DeForest W. Truman, of Alfred, N. Y.; and a sister-in-law, Mrs. Mary W. Truman, of Greenlawn, L. I., N. Y.

Interment was at Lakeland, Fla., where she had been a resident. - H.S.W.

Brown. - Lee E., daughter of Mr. and Mrs. Clarence Searle, was born Feb. 19, 1891, near Brookfield, N. Y., and died at a Waterville, N. Y., nursing home Dec. 3, 1959. Her husband, Arthur Brown, died August 30, 1932. She was a member of the Seventh Day Baptist Church at Leonardsville, N. Y. Surviving are: a daughter, Mrs. Elinor Davis, of Oneida, N. Y.; four grandchildren; and two great-grandchildren.

Farewell services were conducted at Edmeston with her pastor, the Rev. Addison A. Appel, officiating. - A.A.A.

Crandall. - Samuel, son of Isaac and Mary Jane (Kenyon) Crandall, was born October 19, 1868, at Rockville, R. I., and died February 6, 1960, at the State Infirmary. He was a life-long resident of Rockville and a member of the Seventh Day Baptist Church. He is survived by four nephews: Ellsworth, Erwood, Lavoy, and Ahvern Crandall, and two nieces, Mrs. Leora Hoxsie and Verice Crandall. The funeral service was conducted at the Avery Funeral Home, Hopeville, by his pastor, the Rev. Neal B. Mills. Burial was in the Rockville Cemetery. - N.D.M.

Davis. - Willis E., son of Laverne W. and Ruth Sholtz Davis, was born at Oneida, N. Y., January 23, 1938, and died in an automobile accident in Oneida, December 4, 1959. He had been a member of the Verona Seventh Day Baptist Church since August 5, 1955.

Surviving are his parents; four brothers: Olin, of Oneida; Rev. Duane, Lost Creek, W. Va.; Roger and Kenneth, both of Verona; also several aunts, uncles, and cousins.

The memorial service was conducted at the Verona Seventh Day Baptist Church by his pastor, the Rev. C. Rex Burdick, and burial was at the New Union Cemetery, Verona Mills.

Lathrop. - Thelma Wilcox, daughter of Jay J. and Ethel Witter Wilcox, was born in Alfred, N. Y., June 13, 1912, and died in Wells, N. Y., November 23, 1959. She was married to Edward C. Lathrop on December 25, 1931. She was baptized on March 14, 1925, and united with the First Seventh Day Baptist Church of Alfred. Mrs. Lathrop joined the Christian Temple, Wellsville, April 13, 1932. Besides her husband and parents, she is survived by three children: Mrs. V. S. Grover, Stannards, N. Y.; Mrs. Dean Ellis, Lockport, N. Y.; and Edward C. Lathrop, Jr., at home; four grandchildren; two brothers and two sisters: Keith, Bay Shore, Long Island, N. Y.; Richard M., and Mrs. Cecil Hurst, Wellsville, and Mrs. Robert Shoehorn, Kenmore, N. Y.

Memorial services were held at the Mutholland Funeral Home, Wellsville, on Sabbath afternoon, November 28, with her pastor, the Rev. O. B. Hill, officiating. Burial was in Woodlawn Cemetery, Wellsville. - H.S.W.

McClain. - Tressie Grace Randolph, daughter of Alvan F. and Lucy Sherwood Randolph, was born in Doddridge County, W. Va., December 21, 1881, and died at her home in New Milton, W. Va., December 17, 1959. On April 10, 1901, she was married to James D. McClain, who preceded her in death March 12, 1936. Surviving is one daughter, Mrs. Blonda Grosh, of Blonda, W. Va. Her entire life was spent in the Blenda-New Milton community. She was a member of the Middle Island Seventh Day Baptist Church.

Funeral services were conducted in the Middle Island Church by her pastor, the Rev. Donald E. Richards. Burial was in the Sugar Camp Cemetery. - D. E. R.

Polan. - Manville Orlando, son of John A. and Emily Davis Polan, was born June 3, 1869, in Doddridge County, W. Va., and died January 25, 1960, after an extended illness.

On May 3, 1894, he was united in marriage to Experience Davis, who died December 20, 1909. On July 19, 1922, he married Dove Cole, who also preceded him in death on September 24, 1950. Mr. Polan was a faithful member of the Middle Island Seventh Day Baptist Church for 74 years.

Surviving are three daughters: Mrs. Harry (Lona) Willis of New Milton, Mrs. A. A. (Gertie) Snider of Blandville, and Mrs. Larent (Glady) Snider of Clarksburg; one son Oral J. Polan of Salem, all in West Virginia; 26 grandchildren and 46 great-grandchildren.

Funeral services were held in the Middle Island Church by his pastor, the Rev. Donald E. Richards. Burial was in the Sugar Camp Cemetery. - D. E. R.