

*Will These  
Children  
Be Fighting  
Us  
Tomorrow?*



There's a thrilling story being lived today!

Thousands of children in the Orient and Near East are homeless, unwanted and unloved. Some are dying of starvation. These conditions, caused by war, famine and extreme poverty, are planting the seeds of Communism—and future wars.

Our story tells how Christian love is bringing new life and hope to some of these children. You'll thrill and want

to have a part in this story when you read more about it!

Write today to Dr. J. Calvitt Clarke, address below, for your **FREE FOLDER**, telling this story you ought to know.



**CHRISTIAN CHILDREN'S FUND, INC.\***

RICHMOND 4, VIRGINIA

Member, Foreign Missions Division, National Council of Churches of Christ of U.S.A.

\*Formerly, CHINA'S CHILDREN FUND, INC.

**OUR SERVICEMEN**

**Where They Are**

(The Church should keep in touch with those who have entered the armed services and alternate services of our country. As an aid in carrying out this privilege, the Sabbath Recorder will publish from time to time the names and most recent addresses of our servicemen. Please keep us informed. Correct information is most essential.)

Richburg, N. Y.

Pvt. Lloyd M. McCrea, AF12360047  
117th Air Installation Sqd.  
Lawson AFB  
Ft. Benning, Ga.

**Seventh Day Baptist General Conference**  
ALFRED, N. Y., AUGUST 14-19, 1951

**ALCOHOL COSTS**

Compared to Polio, Heart Disease, Cancer, and Tuberculosis

Polio, Number of cases (1948)—40,000—Cost \$25,000,000.

Heart Disease, annual deaths 460,580—Funds raised—\$15,468,000.

Cancer Deaths estimated nearly 200,000 annually; 879,550 living cases in all stages (cost)—\$39,000,000.

Tuberculosis — 500,000 active cases; deaths in 1948 — 43,529 — cost (funds) \$14,000,000.

Overall cost of Alcoholism and Liquor Problem, \$12,300,000,000 (accepted conservative figure).

The combined costs of polio, heart disease, cancer, and tuberculosis does not total 1 per cent of alcohol costs. — "Quotable Quotes," Calif. Temp. Fed., Dec., 1950. — Clipseet.

# The Sabbath Recorder

*Remember -*

**"Alfred School of Theology Sabbath"**

**April 28, 1951**

*Or some other Sabbath if  
better suited to local plans.*

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor  
L. H. NORTH, Manager of the Publishing House  
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WILLIAM L. BURDICK, D.D., Emeritus  
(MRS.) FRANCES DAVIS ..... Woman's Work  
RONALD I. HARGIS ..... Christian Education  
HARLEY SUTTON, Emeritus  
(MRS.) MIZPAH S. GREENE ..... Children's Page

## Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

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## American Bible Society Acquires Famous Paris Polyglot Bible

The American Bible Society has recently acquired a set of the famous Paris Polyglot Bible, containing, in ten huge volumes, the text of the Bible in seven languages — Hebrew, Chaldee, Greek, Latin, Syriac, Arabic, and Samaritan. The Bible was printed in Paris in 1629-45.

This is now in the library of the Bible Society in New York City, together with the other "great Polyglots" of the 16th and 17th centuries.

With the revival of learning in western Europe, came an interest in the original languages of the Bible. The Bible, until then, was known almost exclusively in Latin. The first polyglot work ever published was a Psalter printed at Genoa in 1516 by P. P. Porrus. The last and most valuable was the magnificent London or Walton Polyglot, completed in 1657, edited by Dr. Brian Walton, who later became Bishop of Chester.

The Paris Polyglot, just acquired by the Bible Society, is the largest and most elaborate. It was edited by a Paris lawyer, Guy Michel LeJay, with the aid of a large group of scholars. — Release.

## To All Young Mimeographers

"Morituri te salutamus." If you don't know what that Latin means, you can ask some old fellow who studied the now-neglected "dead languages."

I have no authority to speak for other oldsters who, like me, receive much mimeographed matter, but as one of them I wish to make a suggestion. As our eyes grow dim and our natural force abates, we find it hard to read anything in which the color of the letters is not in sharp contrast to the background on which they appear. So my suggestion is, "Don't use colored paper." If you make this concession for our sake, it may even help to preserve young eyes, too.

The matter sent out by the Committee on Reorganization is all in capital letters, and that makes it easier to read. However, that is not essential. Just make sure, if you please, that there is as much contrast as possible between the ink and the paper, and one at least of the old will be grateful.

J. W. Crofoot.

Daytona Beach, Fla.,  
April 3, 1951.

## WHEN SEVENTH DAY BAPTIST MINISTERS MEET

### Fellowship

An observer at the recent Ministers' Conference would readily agree that when Seventh Day Baptist ministers meet, they warmly greet each other in the Lord.

The conference which opened with registration at four o'clock Monday afternoon, April 2, and closed with the benediction at nine forty-five Thursday morning, April 5, was filled with unrivaled Christian fellowship. If for no other reason, the conference was spiritually successful in terms of friendships in Christ, old and new. The cordial welcome of the host pastors, Reverends Lester G. Osborn and C. Rex Burdick, set the pattern for this rich experience.

Twenty-eight Seventh Day Baptist pastors and ministers were present a part or all of the time.

Several factors contributed to the absence of some who might have been there this year, none of which needs to be discussed here. It behooves us to strive constantly toward an increased attendance. We are responsible for each other in no small degree. It ought to be possible eventually for the men from remote places to enjoy the fellowship and program of the Ministers' Conference as we do who are nearer the place of meeting. We must continue to devise ways and means whereby more of our ministers may find it possible to be in attendance. Since our coming together was of great benefit to half of our men, certainly it would be mutually helpful if the majority of them could be present.

### Those Present

Those who attended were: Leslie O. Greene, Marion C. Van Horn, Elmo Fitz Randolph, Kenneth B. Van Horn, Lee Holloway, Albert N. Rogers, Ronald I. Hargis, Everett T. Harris, Alton L. Wheeler, Rex E. Zwiebel, Herbert L. Polan, Earl Cruzan, Kenneth A. Stickney, Orville W. Babcock, C. Rex Burdick, Loyal F. Hurley, David S. Clarke, Victor W. Skaggs, Lester G. Osborn, Paul S. Burdick, James L. Skaggs, Trevah R. Sutton, John F. Ran-

dolph, Charles H. Bond, Paul L. Maxson, Carlton Wilson, E. Wendell Stephan, and Hurley S. Warren.

Messages, written and oral, were received from Henry N. Jordan, Ahva J. C. Bond, Wayne R. Rood, Harold R. Crandall, Melvin G. Nida, A. Clyde Ehret, Luther W. Crichlow, Carl R. Maxson, Leland E. Davis, and Edgar F. Wheeler.

### Meals and Entertainment

When Seventh Day Baptist ministers meet, they eat and sleep. The South Jersey conference gave evidence of both.

The Shiloh and Marlboro Churches cooperated in entertaining the conference. Those who enjoyed South Jersey hospitality for the first time readily agreed that it was of the finest. Overnight accommodations and breakfasts were provided in the homes of the members of the two Churches. The Monday evening and Tuesday noon and evening meals were served by the ladies of the Shiloh Church and the Wednesday noon and evening meals were served by the ladies of the Marlboro Church.

We join our fellow ministers and the members of our Churches in expressing deep appreciation for the hospitality of our Shiloh and Marlboro friends. When people open their homes, devote their time and skills, and make available their comfortable Church facilities — all for our welfare and comfort to make possible a more effective conference — we are deeply grateful to them for their labor in the Lord.

### The Conference Sessions

Daytime sessions were devoted to a consideration of various features of a proposed denominational reorganization. A Statement on Denominational Reorganization appeared in last week's issue of the Sabbath Recorder, which was released by the conference for publication. We are certain that pastors who were present are sharing with the Churches they serve their impressions of the conference.

### The Guest Speaker

Rev. Kenneth W. Masteller, pastor, First Baptist Church, Haddon Heights, N. J., Bible conference speaker, and teacher at the Philadelphia School of the Bible,

was the guest speaker on Monday and Tuesday evenings. Rev. Mr. Masteller is an able speaker, one who is familiar with the Word of God, and who is on fire with his message. His subjects were: "This Urgent Hour" and "By My Spirit, Saith the Lord."

From the sacred Scriptures and from secular sources, the speaker stressed the fact that this is an urgent hour. Drawing upon the experience of Judah during the reign of Jehoshaphat as recorded in 2 Chronicles 20: 1-13, Dr. Masteller called attention to similar situations then and now under four headings, as follows: Sinister Forces, Seeking Hearts, Staggering Opportunities, and Spiritual Resources. As with Jehoshaphat, so with us: "Lord, we don't have any power, any might, but our eyes are upon thee."

During the discussion which followed, the place at which the conference and the speaker parted company in the main was that of denominational and interdenominational co-operation. The speaker, an avowed independent in this respect, took with good grace the direct questions and statements throughout the discussion, yet there was little room left for doubt in his mind as to where the majority of those present stood in the matter of Christian co-operation.

Speaking to the subject "By My Spirit, Saith the Lord," Rev. Mr. Masteller linked this message with his first one by saying that our resources must be from above in this urgent hour. He quoted Jesus as saying to Nicodemus, "That which is of the flesh is flesh; that which is of the spirit is spirit." Quoting a present-day writer, he said: "In the Holy Spirit we have deity in our midst." Referring to Zechariah 4: 6, 7 and related Scriptures, as well as the prophecy of Jeremiah, the speaker stirred us to a realization that "we are not citizens upon this earth seeking to get to heaven, but we are citizens of heaven sojourning upon earth."

Further, Dr. Masteller declared that the trouble with the children of Israel in the Babylonian captivity was that they had so adjusted themselves, so adapted themselves, that there was little incentive to leave. When God stirred up the spirit of His people in Babylon and raised up lead-

ers, they became ready to return to their own land and to rebuild it.

Applying the truth of God's Word to this hour, the speaker stated that we are the instruments that God will use to bring about His will. He has revealed in His Word the way of salvation. For it is "not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4: 6b.

#### Devotional Services

The devotional services were highly inspiring; the singing hearty, worshipful, and enjoyable; the two "Alone Retreat" times, though brief, were characterized by a deep realization of the presence of the Holy Spirit and of our oneness in Christ.

#### Special Features

On Tuesday afternoon a special feature of the program was the "Conference President's Hour" conducted by Rev. Alton L. Wheeler and on Wednesday afternoon a presentation of "Tools for Evangelism" by Rev. David S. Clarke. Both of these hours were highly inspirational and informative.

#### The General Sessions

Rev. Rex E. Zwiebel served as chairman of the program committee and of the general sessions. Other members of the program committee were: Reverends Ralph H. Coon, John F. Randolph, James L. Skaggs, and Loyal F. Hurley.

At the invitation of the program committee, Rev. Elmo F. Randolph, chairman of the committee to study possible denominational reorganization and chairman of the Commission, presided at the general sessions when matters of reorganization were under consideration. The conference divided into three groups under the guidance of selected chairmen for more intensive study of reorganization questions. These three groups reported back to the general sessions out of which grew the statement which appeared last week.

#### The Communion Service

The Communion service held at the Marlboro Church on Wednesday evening was a high point of the conference. Open to the public and representatively at-

ALUMNI HALL,  
Alfred University,  
Alfred, N. Y.



Alumni Hall, one of the most familiar landmarks of the entire Alfred University Campus, will be the scene of the Sabbath morning session of the Seventh Day Baptist General Conference next August, it was revealed in Alfred recently. The stately building, which has also been known as "The Chapel" and "The Academy," was first used in 1882 and now houses the university auditorium. It was built by Maxson Stillman, Jr. Tradition insists that Mr. Stillman was a shipbuilder in New

England before he erected Alumni Hall and the Seventh Day Baptist Church building in Alfred, it is often said, on the same rugged principles that the hulls of wooden ships were once constructed. The timbers in these buildings were hewed by hand from logs felled on near-by Pine Hill, and the "pen" weather vane, here visible at the top of the picture, is said to be the work of Professor Darius Ford who fashioned it from a twelve-foot fence rail. — Publicity Committee.

tended, we realized afresh our oneness through Christ's coming and sacrifice. In a heart-searching Communion message, Rev. Earl Cruzan guided our meditation by developing, "Why Come I Here?" Rev. C. Rex Burdick, the Marlboro pastor, conducted the service and read the devotional Scripture. Rev. James L. Skaggs offered the devotional prayer.

At the Communion table, Rev. C. Rex Burdick was assisted by Rev. Leslie O. Greene and Rev. Trevah R. Sutton. Pastor Carlton Wilson and Rev. Paul S. Burdick served as deacons.

#### The Conference Closes

The conference closed Thursday morning with the benediction by Rev. John F. Randolph, following a presentation of several matters and the approval of "A Statement on Denominational Reorganization" for publication and distribution.

As the majority of the brethren were making a quick getaway by automobile, bus, and train, we were reminded that the King's business requires haste.

May it be done with dispatch to His name's honor and glory!

*Seventh Day Baptist General Conference*

ALFRED, N. Y.

AUGUST 14-19, 1951



## THE BUFFALO, N. Y., SEVENTH DAY BAPTIST FELLOWSHIP

By Rev. Victor W. Skaggs  
Acting Pastor

The Buffalo Seventh Day Baptist Fellowship was launched at meetings in January and February. Seventh Day Baptists first got together in Buffalo in 1947 at the home of Mr. and Mrs. Charles Bottoms. Rev. Harley Sutton met with the few who came together. It was not until June, 1948, that regular meetings of the group began. Those who have attended are, for the most part, nonresident members of Seventh Day Baptist Churches, now residing in the Buffalo area and their husbands or wives. During the time since then, the Buffalo Fellowship group has been meeting for worship and fellowship each month with few exceptions. The group has not been large. Pastors and laymen of the Western Association took an interest in the group, and a portion of the financing was provided by the Laymen's Fellowship of the association. A list of those active in the work in Buffalo since the Fellowship started there includes the names of Rev. Harley Sutton, Rev. Charles H. Bond, Rev. Ralph H. Coon, Mark R. Sanford, Rev. Victor W. Skaggs.

Early in the history of these meetings, a few expressed their desire for an organization of the group. This feeling has grown with the passing of time, and a simple organization is now complete.

The act of organization is an act of faith. A small and widely scattered group, meeting monthly, is undertaking to become independent in finances and active in evangelism. They look to God with the prayer that through Him their efforts may result in a living and growing movement that shall eventuate in a Church where their children and their children's children may be blessed.

The moderator of the Buffalo Seventh Day Baptist Fellowship is Charles Bottoms. The secretary-treasurer is Graydon Monroe. Fifteen members are now on the roll and the constituent membership list is still open.

The group has adopted the following statement:

I believe in one God, perfect and loving, known to us as the Triune God, the Father, the Son, and the Holy Spirit.

I believe that the Bible is the Word of God, my guide and authority in matters of faith and conduct.

I believe in the Church of Christ, the body of believers in Jesus Christ, found in all lands and called by many names, but one in Him.

I believe that salvation from sin unto eternal life is theirs who accept the love and atonement offered us in Christ.

I believe that Christians should bind themselves together for fellowship, worship, service, and personal spiritual growth.

Therefore, I willingly unite with my fellow Christians as a member of the Buffalo Seventh Day Baptist Fellowship, affirming my Christian beliefs and experience, observing the Sabbath in worship and praise, and expressing my love for God in Christ and for my fellows in this pledge of faith and my determination to serve.

Signature

### RURAL CHURCH NOTES

One third of the workday of the average pastor's wife is spent in preparing meals. She spends over seven hours a week washing dishes. If the Church trustees had to bend for seven hours over a sink that is too low, they would modernize the parsonage kitchen before the week was over.

The pastor's wife helps her husband in the work of the Church. She often goes with him making pastoral calls. She "must be" and usually is an ideal mother. She does her share of work in the community and often more than her share of Church work. She deserves the most convenient kitchen that it is possible to provide.

In many parishes the people are more interested in the parsonage than in any other house other than their own.

Seventy-eight per cent of the parsonages have an electric or gas range. In six parsonages out of seven there is an automatic refrigerator. Home freezing units are

rapidly increasing. Two thirds of the parsonage kitchens have adequate storage space.

The recent survey of 1,171 parsonages in 47 states is entitled, "The Home of the Rural Pastor," and is distributed at cost (40 cents each) by the Rural Department, Drew Seminary, Madison, N. J.

Only 6 of the 1,171 wives complained of their parsonage. As one woman said after discussing many laborsaving devices, "Some we have, and some we would like to have; not as luxuries though, but to increase the efficiency of our work." — Release.

### IT CAN BE DONE

The solution of the alcohol problem would be well within the range of the present generation, if a few reasonable and practical things could be achieved, as follows:

A. If all liquor advertising were abolished — as it was for thirteen years, throughout the United States of America;

B. If all intelligent persons, knowing the inescapable influence of personal example, should frown upon social drinking;

C. If every state in the United States would make as searching, exhaustive, and completely unbiased a study of taxation and its relation to alcoholic beverages and other evils, as has Massachusetts, and would act upon its findings;

D. And if the tragic experience of countless mothers and fathers, and the zeal of Christian leaders, could be enlisted in a movement to undertake and maintain thoroughgoing education on the alcohol problem, of children at every school age level, and of adults, through adequate presentation of the facts;

**If these perfectly feasible things could be done, the liquor problem would be a thing of the past inside of this generation.** — Fred D. L. Squires, Research Counsel, National WCTU. — Clipsheet.

### DID YOU KNOW THAT —

The Commission of the Seventh Day Baptist General Conference has designated April 28, 1951, as "Alfred School of Theology Sabbath"?

## Statement of CHRISTIAN EXPERIENCE and BELIEF

By Rev. Melvin G. Nida

Pastor, Seventh Day Baptist Church,  
Richburg, N. Y.

(Given at his ordination to the Christian ministry at the Semiannual Meeting of the Western Association, held with the Richburg Seventh Day Baptist Church on Sabbath day, October 28, 1950.)

(Continued from last week)

### Statement of Beliefs

It is not easy to gain perspective into the purposes of God. It is difficult for us to understand 100,000,000 light years, yet the astronomer, who partly comprehends these figures, gazes through his telescope and realizes that such figures are only infinitesimally small when compared to the depth of the unknown.

How much like the astronomer are we in our understanding of God and His realm of the untrodden. But we must seek the hidden paths of truth even if our search does lead us in an expanding degree into the depths of the unknown. To fail to seek either because we will never be able to plumb the full depths of God, or to fail to seek because we feel we already have acquired sufficient knowledge, is to prove unfaithful to the inherent privilege that is ours because of a God-given intelligence.

But there are dangers in seeking truth. One of the greatest of these is to come to feel that others must believe exactly as I, or that the finding of truth gives me the privilege to enforce upon another mind the pattern that brought truth to me. To be able to believe according to the dictates of one's conscience is one of the most precious of privileges. With this privilege, however, goes the responsibility of seeing that others enjoy the same privilege as far as it is within one's power to grant it.

In view of the unprecedented growth of "ism" with thought control and the encroachments of such despicable forms of slavery into the laws of our own land, I wish to reaffirm my belief in and thankful-

ness for the liberty of thought that characterizes our denomination. I pray that we will ever cherish that freedom and resist morally and spiritually every effort that is made to deprive us of it.

With confident trust in that principle of liberty, I herewith present what is at this moment my statement of beliefs. It is not meant to go unquestioned, for it is the search of a human mind and therefore subject to all the limitations of the flesh ("We have this treasure in earthen vessels").<sup>2</sup> But it is the search of a mind dedicated to the Christian way and I pray that that mind may grow to be more completely dedicated to Christ, to the Church, and to the Truth.

### Revelation

I believe revelation is being progressively received by man.<sup>3</sup> The doctrine of revelation arose late in the Christian Church when, faced with the problem of heresy, it was compelled to canonize the writings; thus revelation came to be identified with Scripture. If divine truth comes **only** from Scripture then the Church has a perfect right, as the Catholic Church did, to define the interpretation of it and to restrict its use. I believe there are two great sources of revelation: the universe; and the Christian revelation through the record of Jesus Christ, of man's search for God, and human experience with God.

The Bible is the record of an ever-widening circle of revelation. Many of the Old Testament characters only vaguely understood the purposes of God, while even the supreme revelation in Jesus Christ was understood imperfectly by His disciples. The circle has widened to our present knowledge of a righteous and just God, though we have not yet attained the perfect understanding. The revelation through all the years of history is the same, but man's understanding of it has widened. In realizing this, I am not obligated to defend the record of crude conceptions of God. The quality of the Bible does not depend on whether or not I by logical means can verify every experience therein contained. The quality of the Bible rests in the fact that it contains the inspiration of the eternal God that can move upon the hearts of men.

I believe the Bible as the record of Jesus Christ and the history of mankind's widening vista is the greatest revelation by God to mankind today. This revelation is tempered by each individual mind, however, and is useful to the human soul only insofar as each seeks the revelation for himself. There is no power in the unopened Bible, nor does any individual or Church have the right to define its doctrine with the intent of enforcing upon another mind its precepts.

Christianity is not a book religion as is Islam with its Koran that is so holy it cannot even be translated. Christianity is a life religion centering in the life of Jesus Christ, and the Scriptures are Christianity's servant and not its source. Had there never been a Bible, Christ could save sinners as indeed He did before the New Testament was written. When God wills to reveal Himself, He shall not be hidden. The Bible is our clearest record of this revelation, and as such it is my rule of faith and practice as God speaks to me through it. My supreme standard in all things is Jesus Christ, revealed in the Bible, through the lives of others, and through my experience with Him.

### Jesus Christ

It is through the Man, Christ Jesus, that men can know God as a living, loving, and redeeming Being. The knowledge of God is supremely complete in Him. If we know Christ, we know God; and to fellowship with Christ is to fellowship with God.

I believe that when Jesus walked here on this earth He established a pattern that was more than a doctrinal catechism. Jesus was not concerned with rules and regulations to be laid down; He was concerned with freeing men from the shackles that had bound them for centuries — shackles of law without spirit. We have not yet fully come to realize the depths of Jesus' statement, "I am the way, and the truth, and the life."<sup>4</sup> There is no other way; not creeds, not doctrines, not organizations, not numbers, not even what we believe will lead us to Him. Unless we love Him we will never find the way, the truth, nor the life. Love for Him will always be the first principle of my Chris-

tology, and in these days when men vainly seek for help in everything else, we need to realize that there is nothing else under heaven given among men whereby we can be saved.

Jesus said, "I am the way." I believe that Jesus was human. This is not just a simple statement that we can pass off with a flip of the tongue. The Incarnation is a fact of the greatest magnitude for it is the one event upon which ultimately our faith rests. I believe that Jesus was born of the Virgin Mary, but this is not the decisive element of the Incarnation. Parthenogenesis is a medical fact and to base our belief in the Incarnation of God in human flesh upon this one physical fact would open the door to more than one saviour.<sup>5</sup> Jesus expressed the fact that He was the representative of the kingdom of God among men.<sup>6</sup> He claimed that He had the power to forgive sin,<sup>7</sup> and demanded faith in Himself.<sup>8</sup> Jesus was conscious of His relationship to God<sup>9</sup> and all the evangelists record His statements and witness of this consciousness. I believe that the sinlessness of Jesus points to His pre-existence as God.<sup>10</sup> Jesus' question, "Which of you convicts me of sin?"<sup>11</sup> was accepted by no man who ever met Him. In all His daily walk and associations with "harlots and sinners" it is amazingly evident that no man accused Him of sin.

This condescension of God to human form is the one thing that makes God intelligible to us who are human. Without the human Christ we would be unable to understand God, for infinity is unfathomable to the finite mind. Our minds cannot grasp Him, but God in the form of a real historical man becomes a fact our minds can grasp. Our minds can grasp the fact but they cannot grasp the how.

But this is as it should be. If this self-manifestation of God were not at the same time both God and man, though confined to neither, it would be merely a divine miracle over which we might stand in amazement. But it is more than that, this is Jesus Christ the Truth. "When we have sought to explain Jesus Christ in terms of the most perfect humanity, there yet remain elements in His person which are left unexplained and which we are bound to characterize as 'more than hu-

man.'"<sup>12</sup> There is no question then about the miracles nor about the resurrection. It was impossible that God should remain in the grave and the resurrection was only what we might call a "natural occurrence."<sup>13</sup> The resurrection was not some great stupendous act over which we need to set apart a day. The resurrection was an inevitable result. No part of this sacred drama was greater than any other; but if we must set apart a weekly day in commemoration of it, why should it not be the day of His death? The awesome significance of that act is beyond comprehension. The God of the universe tastes the punishment of sin, that you and I might claim the forgiveness of our sins and be righteous in His sight.

Jesus Christ is above all things the Life — life for us who are dead in our trespasses and sins.

I believe that Jesus is my Saviour and that the spirit of man is never at rest until it rests in Him. For this we were created and in this all speculative questions about His nature or purpose are overshadowed in the experience of peace, joy, and love that enters the human heart with His presence. I believe that we experience Christ as Saviour only when we seek Him through the impulse of the spirit within us and when through the Holy Spirit we recognize ourselves as sinners apart from God.

I believe that Jesus in the flesh represented God to man. I believe that Jesus in the flesh typified the place of man before the righteousness of God and the place of God before the sinfulness of man. Jesus Christ therefore was both God and man in nature and purpose. I believe that in Christ Jesus, heaven and earth meet on common ground. Here is the point of contact between a holy, unapproachable God, and a human soul that has chosen to deny the godlikeness within himself. God placed within man at the creation the image of Himself, but this image clothed in human flesh can never attain the divine existence. In Jesus Christ the God-man, man shall transcend the limitations of the flesh through the resurrection and the judgment to fulfill the purposes of God and the plan of the ages to be like Him. "And every one who thus hopes in him purifies himself as he is pure."<sup>14</sup>



**God**

I believe in a Christlike God. God is best understood through Christ. Without the fact of Christ in history it would be difficult if not impossible to understand God. In Jesus Christ we have seen God and can understand Him. The pity and righteous judgment that Jesus exercised toward those with whom He came in contact is but an expression of the same pity and righteous judgment that God shall use as He "judges the secrets of men by Christ Jesus."

Although we cannot comprehend infinity with our finite knowledge and all illustrations of God are but earthly representations, in the illustration of God as Father, so often used by Jesus, we can comprehend something of His love. God as Love, however, is as far beyond the love of our earthly fathers as the sky is beyond the sea.

I believe God is the eternal Creator without beginning and end. I believe that He sustains His creation and is "upholding the universe by his word of power."<sup>1</sup> I believe that creation is not a finished product but that all creation is still moving on to "one far-off divine event." "We know that the whole creation has been groaning in travail together until now . . . as we wait for adoption as sons, the redemption of our bodies."<sup>2</sup>

I believe God is a personal Spirit. Human personality is but a faint copy of the Divine but personality can never be limited to the body, just as spiritual insights are not limited to the body. God is not in any sense physically like us, though we were created in the likeness of God. That likeness, I believe, is personality.

Traditionally, Christianity has held to the belief that God is in all respects absolutely perfect — that He is unsurpassable. To say perfect in this respect means that there is absolutely no point of change. To account for evil in the universe, it has been necessary then to say that there is another being that is responsible for sin. Thus, we have demonology.

The traditional Christian approach to theology has always been in opposition to atheistic thought that has said that sin in the world proves that God is imperfect.

Perhaps this conflict with its sharpening of extremes has not let us see that it is possible that there is no conflict in having evil present in the creation of a righteous God.

If God is relatively perfect in some respects yet absolutely perfect in all others, then evil could be allowed to exist in the universe without destroying our concept of a righteous God. To say relatively perfect in this respect means that God has limited Himself in creating man with the free will to choose the evil. It means that God, in creating man with the infinite possibilities of good as expressed in the God-man, Christ, has opened the avenue in this respect, at least, where He can surpass Himself. It means that if man is a part of His creation that in this respect God can become perfect.

Here then we have some light on the Incarnation. It helps answer the question of how a perfect God could take on incompleteness and become man. God then has voluntarily limited Himself to touch the imperfect.

Whether or not you agree with me on this point, you must agree that in the Incarnation of Jesus Christ for our sins we have the most amazing miracle in the universe, and in view of that miracle, nothing else is impossible with God.

I believe that God created us to be like Him and that man's ultimate destiny is to fulfill this purpose.

(To be continued)

(All references, unless noted, are from the Revised Standard Version of the New Testament.)

<sup>1</sup> "Control" bills that try to outlaw political systems.

<sup>2</sup> 2 Corinthians 4: 7a.

<sup>3</sup> John 16: 12f.

<sup>4</sup> John 14: 6.

<sup>5</sup> Whoever then were virgin born could claim to be Saviour if this were the decisive element of the Incarnation.

<sup>6</sup> Matthew 12: 28.

<sup>7</sup> Mark 2: 10.

<sup>8</sup> Mark 5: 34.

<sup>9</sup> Matthew 17; cf. John 14.

<sup>10</sup> Philippians 2: 6-11.

<sup>11</sup> John 8: 46a.

<sup>12</sup> 1 John 3: 3.

<sup>13</sup> Hebrews 1: 3b.

<sup>14</sup> Romans 8: 22, 23.

**ALFRED CHANG**

Seventh Day Baptists will be interested in a special feature related to a birth announcement in this issue of the Sabbath Recorder.

Alfred Chang's Grandfather Chang is our beloved Principal Toong Ming Chang of Grace High School, Shanghai. "Grandpa" Chang has given Alfred a very beautiful middle name, and "Pappa" Edward Chang reports that Principal Chang intends to give the same middle name to all of his grandchildren. (There are seven Chang sons and daughters now living, and Edward is the oldest.)

Alfred's father reports from Alfred, N. Y., that "Father has named him Chang Ya-tuh which has several meanings, but the most important is: In the Chinese word 'Ya' there is a beautiful cross in the center, so it will symbolize the love of Jesus Christ in him and among us."

**Deputy Director of Education Addresses Jamaica Exhibition**

At the exhibition "to raise funds to help establish a country vocational school" held by the Jamaica Seventh Day Baptist Women's Board at Kingston in late November, 1950, the Deputy Director of Education in the island addressed an afternoon assembly of visitors. Representatives were there from many of our thirty groups and Churches about the island, and goods for sale had been sent by other groups.

G. V. Helwig, the Deputy Director of Education, spoke in the following vein — as reported in the December issue of the publication, "Jamaica Seventh Day Baptist Review":

"Mr. Helwig said he was very glad to come because of the purpose of this affair and was pleased that our group is interested enough in education to help ourselves. Although the men in government places realize the dire need of such schools they are still unable to provide anywhere near what is needed. Therefore he complimented us highly on our effort to supply such a school for ourselves. He is very interested in the vocational phase of education because it is so impossible to give

a school certificate to every youth, and he emphasized the fact that both phases are needed to make full and happy lives. He does woodwork himself as a side line because he likes it."

**FELLOWSHIP FRIENDS**

Perhaps one of the failings of our Churches is the failure to build new members into the life of the Church. When somebody joins the Church, we take it for granted that he will attend the weekly Sabbath morning worship service. Perhaps we do invite him to the prayer meeting and to the Sabbath school class, but that is about as far as we usually go.

In a pamphlet, "Assimilating New Members," G. Ernest Thomas puts forth some very sound ideas. One that I would like to comment on is the use of Fellowship Friends who are "sponsors" of new members. Fellowship Friends are "chosen to meet the specific need of the individuals who are to unite with the Church. They are chosen because they have some common interests whether it be children of the same age or similar business interest. The Fellowship Friend sees that the new member participates in the Sabbath school and other organizations of the Church."

The Fellowship Friend makes certain that the new member is at Church Sabbath day, and he introduces the person to others after the service. If the new member is absent on any Sabbath, the Fellowship Friend calls to indicate his interest and concern. "He is the personal guarantee that the new member will participate actively in the program of the Church."

"How long does the Fellowship Friend function? . . . Until the new member is busily engaged in the life of the Church. Sometimes his duties end in three months but more often he keeps a close contact for six months or more."

It is a good plan to use the new member as a Fellowship Friend himself after he has learned about the Church and knows the members and the functions of the different organizations within the Church. This puts the members to a real service

## YEARLY REPORT OF SALEM, W. VA., LADIES' AID

The Ladies' Aid of the Salem Seventh Day Baptist Church submits the following yearly report, from October 1, 1949, to September 30, 1950.

We have had an interesting and prosperous year, for which we give God our most heartfelt thanks.

Two new members were added to our group this year, Mrs. Reva Smith, and Mrs. Rachel Stillman who has moved, but who was a real asset while here. Another member of our group, Miss Belle Davis, was claimed by death.

Two of the eleven regular meetings were all-day meetings with covered dish dinners. We also had a special mission study at Mrs. Rohrbough's on January 7, making twelve meetings in all.

Our mission study has been especially inspiring this year under the leadership of Mrs. Loyal Hurley, who reports that the goals for our Woman's Society, as suggested by the Board of Directors, have been attained as follows:

1. A committee has secured and distributed copies of the Upper Room. In many homes this was done in connection with personal visitation work.

2. The program for our regular meetings has carried out in detail the missionary education of the year, having studied "Missions at the Grass Roots" and the foreign mission book, "Japan."

3. Relief work was carried on as usual through the Irvington Church and Church World Service.

The distribution of tracts and Recorders and copies of Church bulletins has been carried on during the year. Our society sent out bulletins as a means of contacting nonresident Church members.

World Community Day and World Day of Prayer were observed in fellowship with other Churches of our city.

and gives them a sense of "belonging" that is so necessary for a strong Church. All of our Churches should have Fellowship Friends who would be willing and able to help the new members find their proper place in the Church.

## LENA GREENE CROFOOT

Lena Maud Greene Crofoot, youngest daughter of William M. and Charlotte Potter Greene, was born in Berlin, N. Y., October 10, 1865, and died in Daytona Beach, Fla., April 5, 1951.

On April 24, 1907, she was married to Rev. Alonzo G. Crofoot, who died in January, 1919. During those twelve years she was a much-loved pastor's wife in Independence, N. Y., Rockville, R. I., West Edmeston, N. Y., and Marlboro, N. J.

After her husband's death she was called back to West Edmeston to serve that Church as pastor, and this she did very acceptably for nine years. She returned to Berlin in 1928, where she had been baptized by Elder B. F. Rogers when she was about 16 years old. After her return there she was made a deaconess of that Church.

Since 1929 she had spent most of the winters in Florida, and since 1942 she had been a permanent resident in Daytona Beach.

Survivors include four nieces and one nephew in New York and New Jersey, and one stepson, Rev. Jay W. Crofoot, now pastor of the Daytona Beach Seventh Day Baptist Church.

The funeral service in Daytona Beach on April 7 was conducted by Rev. J. W. Crofoot and Rev. Elizabeth F. Randolph. The ashes are to be buried beside the grave of her husband in the Marlboro churchyard.  
J. W. C.

Tithing has been emphasized and contributions to the Woman's Board have been sent in regularly.

Mrs. Sallie Bond, treasurer, reported a balance on hand as of October 1, 1950, of \$11.41.

Officers for the coming year are: President, Mrs. Anna Davis; vice-president, Mrs. Harley Bond; secretary, Mrs. Orla Davis; treasurer, Mrs. Sallie Bond; key worker, Mrs. Flora Hurley.

Mrs. Orla Davis,  
Secretary.

Salem, W. Va.,  
October 1, 1950.

## Children's Page

### The Lesson Queenie Taught

Once upon a time little Tommy Harris was hurrying along the street trying to catch up with his father who was on his way to the corner market. He had gone only about half way when he came to a little boy, younger than he, who had fallen and bruised his knee.

"I can't stop to help him," thought Tommy, "or my daddy will be all through at the store before I get there, and I want him to buy me a candy bar. Somebody else will be sure to help him better than I could." He hurried along feeling a little ashamed of himself, knowing that if he stopped to help the little boy he might still have time to reach the store before his father was ready to leave.

When he and his father started for home, he was glad to see that there was no sign of the injured boy. He still felt ashamed and was careful not to tell his father about his selfishness.

As they turned the corner of the street on which they lived they saw Tommy's little dog, Queenie, running from one person to another in great distress. No one seemed to take any notice of the dog although she barked and whined and tried to make different people notice her.

When Queenie saw Tommy and his father coming she rushed over to them, rubbed her head first against Tommy's legs and then his father's, and started running down the street, barking and whining. She seemed to be trying to say something, if only she could.

"Come, Tommy, let us follow Queenie and see what she is trying to tell us."

As they began to follow, she became more and more excited. She ran ahead of them and kept turning to see if they were coming. She led the way to a deep hole beside a house. There was another little dog smaller than Queenie that had fallen into the hole and could not climb out.

Mr. Harris soon lifted him out and both dogs ran away together, barking their thanks as well as they knew how.

Tommy was very sober as he walked home with his father, when usually he was so full of fun.

"What's the matter, Son?" asked his father, patting him on the head.

"I think Queenie is a better dog than I am a boy, Daddy," said Tommy. Then he told his father about the little boy with a bruised knee, and how he hadn't tried to help him. "I hope I'll have another chance to help someone and then I'll try to be more like Queenie," he said, with tears in his eyes.

"That's my own little Tommy," said his father, giving him a big hug. "I'm sure after this you'll always try to be thoughtful and kind."

"Oh, Daddy, how could I help it when I see Queenie every day and think how she tried so hard to get help for her little friend."

The lesson he had learned from Queenie Tommy never forgot, and from that time he became a much more thoughtful and unselfish little boy.

Mizpah S. Greene.

Dear Recorder Children:

I have just been down to the post office hoping I would find letters from some of you. Not one letter did I find, and I can assure you I was very much disappointed. I hope several boys and girls when they read this will sit right down and get their letters ready for the Children's Page.

A little while ago as I was coming up the front steps, a little boy came hurrying by on his tricycle and shouted to me, "Two cowboys are chasing me. Don't get in my way!"

He had just disappeared around the next corner, when two little boys dressed in cowboy suits and hats, and carrying toy pistols came by, shouting, "We're going to get him, see if we don't." Of course it was all a game but they surely did look fierce. By the way, neither one of the boys will be five years old until next fall, when they inform me they will not have time to call on me so often. One of them calls me "grandma" and visits me nearly every day.

It is still pretty cold here but I think it will soon be warmer, for the robins have appeared and the wild geese, as well.

Your true friend,  
Mizpah S. Greene.



## CHURCH NEWS

INDEPENDENCE, N. Y. — Easter music was furnished by the twenty-two-voice Junior Choir under the direction of Mrs. Samuel W. Clarke.

Twelve young people and one adult were baptized by Pastor Carl Maxson on March 17 and ten of them joined the Church.

A farewell tureen supper was given for our pastor, Rev. Carl R. Maxson, and family. We regret losing them but are sure that the Waterford Church is looking forward to their arrival to take up their duties there — Correspondent.

ALFRED, N. Y. — A beautiful baptismal service was held in the First Alfred Church on March 23, when thirteen candidates, including a mother and two of her children received the ordinance of baptism, conducted by the pastor, Rev. Everett T. Harris.

The baptistery was surrounded by evergreens and Easter flowers brought by many members of the Church and arranged by Mr. and Mrs. Gordon Ogden. A large audience joined the pastor in the pre-service of song and consecration, with Dr. Wingate at the organ.

The Easter morning service seemed to echo the deep religious spirit of the night before. Special Easter music was presented by the regular choir, two numbers by the youth choirs, led by Mrs. Elizabeth Percy, and a duet, "Lift Your Glad Voices," by Mrs. H. O. Hitchcock and Gene Van Horn.

Eighteen persons were received into the membership of the Church — Mrs. Ben R. Crandall, Correspondent.

VERONA, N. Y. — The Boosters Sabbath School Class was entertained by Mr. and Mrs. Granton Jewett for its March meeting. The teacher, Mrs. Millicent Williams, was in charge of devotions and entertainment. The Helpers Sabbath School Class held its March meeting with Miss Twila Sholtz on the same evening.

Pastor Polan presented his resignation at a recent Sabbath service. A Church meeting was called the following Sunday. At this meeting it was voted to ask him to reconsider his resignation.

Our Ladies' Benevolent Society held its March meeting with Mrs. Carrie Smith. Mrs. John Williams had charge of the worship program. Her subject was "What Part the Women Had in the Resurrection."

Our Ladies' Society put on a cafeteria supper in the Church dining room on the evening of March 20, from which over \$48 was realized.

The Pearl Seekers Sabbath School Class met with Mrs. Leila Franklin for its monthly meeting April 1. Mrs. Sadie Lowe conducted the worship program. Pastor Polan is the teacher.

The Misses Jean Stone and Twila Sholtz who are attending Oneonta Teachers' College, the Misses Leora and Joyce Sholtz of Geneseo State College, and Miss Louise Hyde of Central City Business School, Syracuse, spent their Easter vacation with their respective parents.

Pastor Polan attended the Ministers' Conference held in Shiloh and Marlboro, N. J., April 2-5. We trust that much good was accomplished. — Press Committee.

NEW AUBURN, WIS. — The little Church at New Auburn functions about as usual. Right now we are looking forward to the arrival of our new pastor, Rev. David S. Clarke, and family some time this month. We have not had a pastor for some time but have been fortunate in having student pastors some summers and have often had pulpit supplies from other Churches.

Oscar Burdick of Milton and Alfred School of Theology conducted our Community Religious Day School the past two summers, and last summer served as our student pastor. Mr. Burdick is very musical and had a nice young people's choir.

Attendance has been good considering our scattered condition and our uncertain winter weather conditions. Quite a number took instruction last summer, six were baptized by Dr. Wayne R. Rood, and five joined the Church. We now have twenty-eight young people and children in the Church and Sabbath school: The children have a singing group that is an inspiration; the young married people's group functions well under leadership; the juniors and the intermediates meet regularly when possible.

The strong right arm of the Church, the Ladies' Aid, is having the parsonage papered and redecorated. The men will finish repairing the outside and paint the Church. Much of both will be volunteer work.

After our pastor arrives we will start planning for the Semiannual Meeting of the Northern Wisconsin and Minnesota Churches to be held here in June. Any readers within reach are welcome. Our Religious Day School will soon be receiving attention, too.

We have a good field in New Auburn, continually ripening "unto the harvest," a whole vineyard for our pastor and all his members to work in. And with it we have some of the loveliest of God's creations — lakes abounding with fish, bathing beaches, and boating, and strawberries in their season. I bespeak and anticipate for the pastor our loyal co-operation in all his work for the Church, that all may be blessed in the results. — A. G. Churchward, Correspondent.

LEONARDSVILLE, N. Y. — The First Brookfield Church is looking forward to the sessions of the Central Association which are to be held here June 1-3, 1951.

Our Church was represented at the meeting for the organization of a Mid-York Council of Churches. Our pastor, Rev. Marion C. Van Horn, is one of the committee for drafting the constitution for the council.

Several of our members and our pastor are active in the Civic Club, which is promoting activities for the improvement of the community. The ladies of the Church have served the luncheon for the Civic Club meetings several times.

During this quarter the Sabbath school

is enjoying weekly flannelgraph presentations of each lesson by Miss Glenice Welch. Although these are planned for the benefit of the children, the adults agree that they also provide an excellent introduction for their lesson study. The members of the adult class take turns in teaching the class.

Last summer several children from our Sabbath school attended the Co-operative Vacation Bible School held at Brookfield with a registration of 82 pupils. It is expected that such a school will be conducted again this summer.

Pastor Van Horn has recently started a class in Church membership for young people.

The April meeting of the Women's Benevolent Society was held at the home of Mrs. Donald Greene. The worship program was led by Mrs. Lettie Welch, using selections from the Recorders. The society voted to contribute forty dollars to assist in the New Zealand Missionary Project. — Bernice D. Rogers, Correspondent.

## BIRTHS

Chang. — A son, Alfred, on December 26, 1950, to Mr. and Mrs. Edward Chang of Shanghai, China, and currently studying at Alfred University, Alfred, N. Y. Mr. Chang is a son of Principal T. M. Chang of our Grace School. Mrs. Chang, also a Seventh Day Baptist, was formerly Angela Liu.

## Obituaries

Crofoot. — Lena Maud Greene, was born October 10, 1865, in Berlin, N. Y., and died April 5, 1951, in Daytona Beach, Fla. A more extended obituary appears elsewhere in this issue.

THE HIGHER THE FORM OF LIFE, THE LESS  
ALCOHOL IT CAN TOLERATE

The lower you go in the forms of animals, the greater is the percentage of alcohol that they can stand. The creature that can stand less alcohol, percentage wise, according to bulk, is the human. That is the price we pay for the qualities which we have, discretion, etc., which distinguish us from the lower animals. We believe that a poison like alcohol should not be used generally by people and that abstinence is the best way to control alcoholism. — Dr. Haven Emerson, Columbia University. — Clipsheet.



# The Sabbath Recorder

## Suggested Order of Worship for SABBATH RALLY DAY — MAY 19, 1951

Prelude

Call to Worship

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."  
Genesis 2: 3.

"O come, let us worship and bow down: let us kneel before the Lord our maker." Psalm 95: 6.

Doxology

Invocation

The Lord's Prayer

Anthem or Hymn

Suggested hymns: "The Dawn of God's Dear Sabbath" Cross  
"Another Six Days' Work Is Done" J. Stennett

Scripture Reading—Exodus 20: 1-17; Mark 2: 27, 28.

Pastoral Prayer

Roll Call (Optional)

Offering

Offertory—Suggested anthem, "Onward, Christian Soldiers" Baring-Gould  
Arrangement by Fred Waring

Dedication of Offering

Children's Story—"The Sabbath Service Tree in the Wheat Field"  
from "When I Was a Boy" by Bond (or thought taken from it)

Suggested Hymns—"Majestic Sweetness Sits Enthroned" S. Stennett  
"On Jordan's Stormy Banks I Stand" S. Stennett

Sermon—The sermon by Rev. Elmo F. Randolph which will appear in the  
May special issue of the Sabbath Recorder is suggested for the use of  
lone Sabbathkeepers, pastorless Churches, and other groups.

Hymn—"God of the Sabbath" Stillman

Benediction

It is suggested that hymns by Seventh Day Baptist authors be used in this service.

Week of Friendly Visiting — May 12-18. Every family of the Church  
should be contacted for both Church and Sabbath school.

(Prepared by the Committee on Sabbath Promotion of the Tract Board.)

"Parents, Children, and God"

*Theme for*

*National Family Week*

*May 5-12, 1951*

(See Woman's Work and Christian Education  
sections in this issue.)